



THE SHROUD

What does science say about the ancient cloth of Turin?

During the famed 1978 exposition of the burial cloth in Turin, Italy, a panel of scientists was, for the first time in history, allowed to make large-scale tests on the Shroud. The group's self-imposed three-year moratorium of silence is now over and Voice Feature Editor Robert Wilcox has interviewed 26 of the scientists who have been analyzing their data since 1978.

Wilcox is the author of the book, "Shroud," and was present during the 1978 exposition. Following is his report, the first of a four-part series.

By Robert Wilcox
Voice Feature Editor

The Shroud of Turin, the ancient linen cloth purportedly carrying a unique "picture" of Jesus, possibly resurrecting — is it fake or genuine?

Ever since the first photos of the at least 600-year-old relic were taken in 1898, revealing that the images of a crucified man, traditionally thought to be Jesus, on it, were like photographic negatives, the question has been seriously pursued.

Scientists, historians, even agnostics, have been among the most ardent inquisitors. They have debated, researched, poured over shroud photos and even over crucified corpses. It is not often stated, but almost all who have taken

(Continued on page 12)



Many people, including some scientists, believe this to be the face of Jesus.



CAR FOR THE POPE — Mercedes Benz officials talk with Pope John Paul II after presenting him with the Mercedes car equipped with bullet-proof glass used during the pope's visit to West Germany in November, 1980.

Peace ship may sail for Ireland

TEL AVIV, Israel (NC) — Abie Nathan may take his radio message urging peace and love to Northern Ireland.

Nathan, whose pirate radio station broadcast from a ship just outside Israel's territorial waters for nearly 10 years, said Feb. 17 that he was fed up with Israel's bureaucracy and would take his peace ship to Northern Ireland.

"I don't even know what the problem is there," he said. "But if they want me, I'll go. I'm not going to force myself on them."

Nathan said he would fly to Northern Ireland to check the possibility of moving his "peace ship."

If he cannot operate in Northern Ireland, he will try to sell his peace ship.

Nathan stopped broadcasting Dec. 31 because the ship was too old to withstand the winter storms without endangering the lives of the employees.

Nathan, a 55-year-old Jew born in Abadan, Iran, had been operating the ship since March 1973.

Cdl. Cody didn't know about account, stepcousin says

CHICAGO (NC) — Cardinal John Cody of Chicago never knew that his name was on a joint saving account with hers at a Florida bank, according to Helen Dolan Wilson, the archbishop's stepcousin.

Quoting his client, attorney Leonard Ring told the Chicago Catholic, the newspaper of the Chicago Archdiocese, "Mrs. Wilson said she never told Cardinal Cody about it."

THE CHICAGO Sun-Times reported Feb. 14 that a savings account of \$20,000 was on record in both the names of Mrs. Wilson and the cardinal at the Boca Raton Na-

tional Bank.

According to the Sun-Times, records of the joint account and other dealings with the bank have been subpoenaed by a grand jury in Chicago, but bank officials would not confirm or deny the report.

In reaction to the story, archdiocesan attorney Don H. Ruben said, "once again the Chicago Sun-Times is trying to make that which is innocent look sinister."

A series of Sun-Times stories have reported that Cardinal Cody is under grand jury investigation for possible misuse of church funds. The cardinal has denied any wrongdoing.

Ring said, as he had earlier, that Cardinal Cody loaned Mrs. Wilson \$21,000 to help her purchase a home in Boca Raton and that, after a portion of the loan — \$5,000 to \$10,000 — had been repaid, the cardinal dismissed the remainder of the loan as a gift to Mrs. Wilson, who was brought up as part of the cardinal's extended family in St. Louis.

WHEN SHE sold the home for \$110,000 in 1972, Ring said, Mrs. Wilson put \$20,000 in a joint saving account in the cardinal's name and her own. Most of the balance from the sale of the home was used to pur-

chase a condominium, he said.

"I talked to her," Ring said, "and the only logical explanation I can make out is that she put the cardinal's name on the account just in case she died. But she never told the cardinal. At the time she owed him the money, she may have done it to guarantee the repayment. She didn't recall any reason."

However, the cardinal's name was on the account for only a short time, "a week or two" Ring said. Mrs. Wilson then took the cardinal's name off the account and put on the name of her daughter, Rita Porter, the attorney said.

News at a Glance

Walesa hopes to be at daughter's baptism

WARSAW, Poland (NC) — Lech Walesa, leader of Solidarity, Poland's suppressed independent trade union movement, believes he will be freed from detention in time for the baptism of his newborn daughter March 7, said a priest who visited him Feb. 16. Father Henryk Jankowski was allowed to visit Walesa, who has been imprisoned since the imposition of martial law in Poland Dec. 13, to help make arrangements for the baptism of Walesa's seventh child, Maria Victoria, born Jan. 27. The priest said that if Walesa is not freed, the christening will take place without him.

Pope to meet British Queen

LONDON (NC) — Pope John Paul II's scheduled visit to Great Britain will be within a sacramental framework and "will provide fresh impetus toward visible

Christian unity, both with the Anglican Church and with all other Christian bodies in our land," said Cardinal George Basil Hume of Westminster, England. "The pope will come as pastor and bishop on a spiritual mission," wrote the cardinal in a letter Feb. 10 to the Catholics of England and Wales. The pope is also expected to meet with Queen Elizabeth II of England, though the meeting and the trip have not yet been confirmed by the Vatican.

Catholic clinic offers midwifery

LOS ANGELES (NC) — Midwifery is the newest service offered to families at the free walk-in medical clinic at the Catholic Worker House on Los Angeles skidrow. "These women need help before, during and after birth," said Rosemary Occhiogrosso, a registered nurse at the clinic and a resident midwife there. "We must offer alternatives (to abortion) to the economically deprived," she said.

African priest to be Pope's secretary

VATICAN CITY (NC) — A 38-year-old African priest will become Pope John Paul II's second personal secretary, Vatican sources said Feb. 17. Msgr. Emery Kabongo will take the place of Father John Magee, a Northern Irish priest who was recently named master of pontifical ceremonies, the sources said. The pope's other personal secretary is Msgr. Stanislaw Dziwisz.

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'I must come back' Pope tells Africans as he leaves

LIBREVILLE, Gabon (NC) — Pope John Paul II concluded a week-long four-country voyage to Africa Feb. 19 with a promise to return if he could. He also urged human, rather than strictly economic, development for the continent.

"This continent is so huge that I must come back," he told African bishops from several countries who gathered at the airport in Libreville for the pope's return to Rome aboard an Air Gabon Boeing 747. "My good-bye is only 'au revoir' (until we meet again)," he told the crowd before boarding the plane.

In a final round of meetings and an open-air Mass before leaving Gabon, the 61-year-old pontiff addressed a wide array of social and religious issues facing the developing but relatively affluent nation straddling the Equator on Africa's western coast.

He urged a deepening of its religious faith, a strengthening of its culture, fully human rather than strictly economic social development, a focus on strong family life, a vigorous, evangelizing clergy, more native vocations, and ecumenical witness in society and dialogue toward church unity.

BUT HE ALSO criticized the widespread African custom of rejecting wives who cannot bear children.

"Think of the care taken by the church to see that the person — the woman, in particular — shall not be treated as a simple 'object' of pleasure, nor even as a simple means of fecundity; but that she deserves to be loved for herself by her partner, even though she unfortunately has to



A woman beams after being blessed by Pope John Paul II at the University of Ibadan in southwestern Nigeria. The pope celebrated a Mass at the university. (NC Photo — from UPI)

undergo the trial of sterility," the pope said.

At a meeting with other Christian leaders immediately after the Mass, his final encounter before leaving for the airport, the pope said that he makes a point of such ecumenical meetings whenever he travels abroad to show "the Catholic Church's will to go forward firmly with her commitment in the ecumenical movement, especially since the second

Vatican Council."

To the mixed crowd of young people and students, professionals and workers, the pope brought several messages.

• **TO PROFESSIONALS** he said: "The problem for you is not only to ensure that this process of (Gabon's) development will be continuous, but you have also and above all to assure mastery of it . . . The time has come for you to enter into agreement for concerted defense and promotion of fundamental ethical values . . . sacred respect for life, the inviolable dignity of every person, liberty of thought, of conscience, of religion, sharing of wealth in justice."

• **TO UNIVERSITY** students and teachers, he said that the mission of a university is "to teach, not to indoctrinate, to show forth truth, not to hide it, to favor free confrontation of ideas, not to yield to the constraint of ideologies . . . The purpose of university studies cannot be reduced to acquiring information, to obtaining diplomas, to winning lucrative posts. At risk of being failures, they ought

to lead the student to total maturity of mind and of conscience."

• **TO MANUAL WORKERS**, he declared, "The church does not fear to stimulate workers to perform their tasks, but neither is it afraid to help them to obtain their legitimate rights: respect for every worker, be he a national or an immigrant worker, right to work, to security, to hygiene, to human rates of production, to sufficient rest time, to just wages, to social protection, to respect for political and religious opinions, for liberty of worker associations, and so on."

• **TO THE YOUTH** of the country the pope urged an enthusiasm for the values of love and generosity. If they had become "lukewarm, or even completely lax," he suggested that in Christian faith it was never too late to make "a clean sweep of the past," as did the saints, "Peter, the renegade . . . Paul, the persecutor . . . Augustine, the prisoner . . . of his own passions, and Francis of Assisi, who had been tied up in the world of commerce but who wedded Lady Poverty."

OFFICIAL

Archdiocese of Miami

The Chancery announces that Archbishop McCarthy has made the following changes:

THE REVEREND MONSIGNOR JOHN DONNELLY — to Archdiocesan Moderator of the St. Vincent de Paul Society, effective February 15, 1982.

THE VERY REVEREND

GERARD T. LaCERRA — to Chaplain, Serra Club, Miami, effective February 19, 1982.

THE REVEREND ARNALDO BAZAN — to Associate Pastor, St. Brendan Church, Miami, effective February 20, 1982.

THE REVEREND JOSE A. OQUENDO — to Associate Pastor, Sacred Heart Church, Homestead, effective February 9, 1982.

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Reagan's defense budget

It's the only place left for budget cuts; but even opponents admit reducing it won't be easy

By Jim Lackey

WASHINGTON (NC) — If Congress is serious about reducing President Reagan's projected \$91.5 billion deficit for fiscal 1983 one of the most likely targets for cuts will be the defense budget.

Last Christmas several Catholic bishops, in particular Bishop Roger Mahony of Stockton, Calif., and

BACKGROUND

Bishop James Malone of Youngstown, Ohio, said increased defense spending robs the poor because the nation's priorities are being converted from butter to guns.

But resolving to cut defense spending, something many in the church have said should happen, and actually doing it in a meaningful way are two different things.

First, of course, are the political obstacles, since many in Congress agree with the president's basic assessment that several aspects of our defense capability need beefing up.

Secondly, the actual expenditure of funds for various defense projects in the budget is spread over several years, meaning that cutting out a particular missile system or battleship won't achieve very much in immediate budget savings.

'Sharp' increases

Reagan's blueprint for defense spending, a blueprint which calls for \$1.6 trillion (\$1,600,000,000,000) in expenditures over the next five years, includes sharp increases in both "strategic" and "general purpose" forces.

Strategic forces are defined by the

Large increases are planned here too, raising the current budget authority from \$88.2 billion to \$106.2 billion in 1983, \$114.0 billion in 1984, and \$139.0 billion in 1985. That money will buy a wide range of conventional weapons systems, particularly 133 new ships for the Navy by 1987.

Resolving to cut defense spending, something many in the church have said should happen, and actually doing it in a meaningful way are two different things.

Pentagon as those programs which deter a nuclear attack against the United States and its allies. Included are the whole range of land-, sea- and air-launched missiles as well as bombers such as the B-1 and Stealth.

Here the administration wants to increase "budget authority" from a current annual level of \$16.2 billion to \$23.1 billion in 1983, \$30.3 billion in 1984, and \$33.2 billion in 1985. Among other things the money will buy the new B-1 bomber, a new submarine-launched ballistic missile (Trident II), and a new and larger MX missile as well as sundry other items such as updated radar and satellite systems.

General purpose forces, on the other hand, include tactical units of the four major military services plus their hardware, such as ships for the Navy, planes for the Air Force, and tanks for the Army.

Annual outlays — the actual expenditures in a single fiscal year — are scheduled to increase from \$187.5 billion in 1982 (25.9 percent of the total budget), to \$221.1 billion in 1983 (29.2 percent), to \$364.2 billion in 1987 (37.2 percent).

No easy cuts

Obviously those kinds of increases make defense a likely target for those seeking ways to reduce Reagan's nearly \$100 billion deficit for 1983. But while some defense experts such as Rep. Les Aspin (D-Wis.) say there is no question defense can be cut, Aspin also warns that because of the way defense money is spent, cutting defense to reduce the deficit is not as easy as it may seem.

The problem, according to Aspin, is that cutting the "big ticket" items from the defense budget, such as the B-1 or the MX, won't necessarily save much in the short run. Cutting the

B-1 might possibly save \$9.7 billion over the next three years, but the first-year savings would be only \$497 million. That won't put much of a dent at all in the deficit.

So when the defense knives come out they usually turn to more immediate spending categories, such as operations and maintenance. And that, says Aspin, is the whole problem: "readiness" gets sacrificed when the economy is in trouble, and defense budgets follow a roller-coaster pattern which leads to waste because the military services are forced to start and stop programs.

Need to compromise

Aspin, in a recent statement published in the Congressional Record, suggested that if defense savings are to be made, hawks and doves in Congress must compromise on a defense growth rate that will put an end to "feast or famine" defense spending.

Defense budgets, he also said, must be seen as a multiyear function "and not just an exercise in holding down this year's outlays."

Thus this year's debate over cutting the defense budget to reduce the deficit is likely to be a complicated affair. Congress can try to reduce the deficit by cutting defense, but it has to be careful how it does it. And efforts to cut defense spending overall have to be presented as part of a long-range plan rather than as a battle over the sheer number of dollars in the defense budget.

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Hispanic growth outpaces Catholics', others' — study

WASHINGTON (NC) — The Hispanic population of the United States is growing at a faster rate than the general population or the overall Catholic population, a study released in Washington indicated.

The study by the Secretariat for Hispanic Affairs of the National Conference of Catholic Bishops-U.S. Catholic Conference was based on population statistics published by the U.S. Bureau of the Census and the 1980 Catholic Census by the Glenmary Research Center in Washington.

The final population count for the United States as of April 1, 1980, was 226,504,825, which was an increase of 23,292,899, or 11.5 percent, from 1970.

The Catholic Census indicated that in 1980 there was a total of 47,502,152 Catholics in the United States. That figure was an increase of 2,650,857, or 5.9 percent, from 1970.

Census Bureau figures indicated that there were 14,605,883 persons of Spanish origin in the United States in 1980. This was an increase from 1970

The areas in the United States in which the greatest increase in Hispanic population occurred between 1970 and 1980 were also the areas in which the greatest increase in Catholic population occurred.

of 5,037,440, or 60.9 percent.

THE STUDY said the terms "Hispanic" and "persons of Spanish origin" were used interchangeably. Persons of Spanish origin, it said, include the subcategories of Mexican, Puerto Rican, Cuban, Central or South American, and other Spanish origin. A person of Spanish origin may be of any race.

The areas of the United States in which the greatest increase in Hispanic population occurred between 1970 and 1980 were also the areas in which the greatest increase in Catholic population occurred.

In the Northeast region, the

cent, to 13,710,945.

In the South, the Hispanic population increased by 1,707,365, or 61.8 percent, to 4,473,172, while the Catholic population increased by 951,395, or 14.6 percent, to 7,465,134.

IN THE WEST, the Hispanic population increased by 2,884,291, or 85.6 percent, to 6,252,045, while the Catholic population increased by 1,184,512, or 18.8 percent, to 7,476,487.

The percentage of Hispanics in the U.S. population increased from 4.5 percent to 6.4 percent between 1970 and 1980, the study found, while the percentage of Catholics in the total population decreased from 22.1 percent to 21.0 percent in the same period.

Hispanic population increased by 709,381, or 37.4 percent, to 2,604,261, while the Catholic population increased by 276,612, or 1.5 percent, to 18,849,586.

In the North Central region, the Hispanic population increased by 228,144, or 21.8 percent, to 1,276,405, while the Catholic population increased by 238,296, or 1.8 per-

Missing persons increasing, says commission

UNITED NATIONS (NC) — The number of persons missing after abduction or arrest by government security forces is increasing, according to a U.N. Human Rights Commission report published Feb. 16. The report, prepared by the Working Group on Enforced or Involuntary Disappearances appointed by the U.N. commission, discussed 2,100 cases of "disappeared" (missing) persons in 22 countries and said that disappearances are one of the most serious of human rights problems. The report also presented information given to the panel by governments, organizations and individuals, including representatives of families of disappeared persons.

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Salvador bishops back vote, hit superpowers

SAN SALVADOR, El Salvador (NC) — "Once more we restate that the problem of El Salvador must be solved by the Salvadoran people themselves," said a statement issued by the Salvadoran Bishops' Conference in support of holding the elections scheduled for March even if the

civil war continues.

"We believe that the elections, in spite of such abnormal circumstances, offer a peaceful means for the majority of the people who have said 'no' to violence," said the bishops.

"They can be the beginning toward

End Salvador aid — religious leaders

NEW YORK (NC) — More than 400 religious leaders, including five Catholic bishops, have signed a letter asking Congress and the Reagan administration to end all military aid to the government of El Salvador on the ground that it engages in indiscriminate repression.

They also called for a negotiated peace in that Central American nation.

Concerned Clergy and Laity, the group that gathered the signatures, said the various churches involved are launching a grass-roots campaign to support their demands.

By its military aid to El Salvador, the Reagan administration has entered "an uncritical association with the government-sponsored murder and repression in El Salvador," the letter said. It cited reports of the legal aid office of the Archdiocese of San Salvador that more than 13,000 people were killed in 1981, most of them by security forces.

"As religious leaders, we therefore call upon you to exercise your constitutional responsibility with integrity by immediately terminating military aid to the Salvadoran government, including the training of 1,600 Salvadoran troops on U.S. soil."

The letter called for negotiations "between all parties involved" in the Salvadoran conflict. That includes right-wing squads, government forces and leftist guerrillas besides some moderate political groups.

Among the signers are Archbishop Raymond G. Hunthausen of Seattle, Wash., Bishop Leroy Matthiesen of Amarillo, Tex., and Auxiliary Bishops Thomas Gumbleton of Detroit, Mich., Joseph M. Sullivan of Brooklyn and Peter A. Rosazza of Hartford, Conn. Joining the petition are representatives from 13 religious orders of men and women, several with missionaries in Central America.

Concerned Clergy and Laity said that the letter was signed also by officers of the Central Conference of Rabbis, the National Council of Churches, the United Church of Christ, the United Presbyterian Church, the American Lutheran Church, the Reform Church of America, the Unitarian Universalist Association and the Lutheran World Ministries, plus bishops and theologians of several denominations.

a solution of the armed conflict," the bishops said in the statement issued after a special meeting Feb. 17.

The statement distributed to the press was approved by Bishop Jose Eduardo Alvarez of San Miguel, military vicar of the armed forces and the conference chairman; Bishop Pedro Arnoldo Aparicio of San Vicente; Bishop Marco Rene Revelo of Santa Ana; and Bishop Arturo Rivera Damas of Santiago de Maria, apostolic administrator of San Salvador.

They said they sought "the common good of all the people."

"THE MAJORITY of Salvadorans reject not only the violence of the left and the right, but also the abuse of some members of the army and of the security forces," the statement said.

Besides the army, others engaged in

anti-insurgency operations are the National Guard, the Treasury Police and the squads of Orden, a paramilitary organization.

The bishops blamed the United States and the Soviet Union for prolonging the conflict and complained that the foreign media were distorting the facts.

"We consider that the conflict, which has domestic roots, has been internationalized to such an extent that decisions for its solution escape the will of the Salvadorans. It is a fact that the superpowers are contributing to keeping the conflict alive," the bishops said.

"The communications media abroad have blown up the facts to the point of distortion, thus creating a false image of what is happening in the country," they said.

Slain missionary mourned

HEUHEUTENANGO, Guatemala (NC) — More than 800 mourners attended funeral services at the Indian Center for Christian Brother James Miller, an American missionary shot to death Feb. 13 by masked men as he was fixing a window in the building.

Brother Santiago (James), as he was known to the 132 youths at the center, had joined six other brothers at Heuheutenango a year ago. The 37-year-old brother taught earlier at Bluefields and Puerto Cabezas, Nicaragua.

He is the third Catholic missionary from the United States to meet violent death in Guatemala since 1976, the year Maryknoll Father William Woods died when his plane crashed while flying a mercy mission. Associates said they suspected sabotage. Last July Father Stanley Rother of Oklahoma City was murdered at his rectory in Santiago Atitlan by three hooded men. These deaths and the kidnapping, murder or expulsion of 176 other church personnel have prompted the bishops to denounce persecution of the church.

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"Last year's Voice tour to Europe was a great experience," said Father Jim, spiritual director again for this year's tour which will include daily Mass.

"We sang songs on the bus, we told jokes, we made lifetime friends as a group in addition to the inspiration we got through visiting historic and holy sites. I think this year's trip will accomplish the same thing," he said, "travel with Christian companionship."

Reservations for the Orient must be made much earlier than the European trips and interested persons are urged to contact tour directors Ian or Elvira Herold of Conducta Tours soon (See below).

Among the highlights:

Manila: Riza Park, Intramuros, the ancient walled city and San Augustine Church, built in 1959; historic Fort Santiago and much more in modern Manila.

Singapore: Crossroads of the Far East, cleanest and most orderly city in Asia;

British colonial and Asian architecture; Chinatown and the waterfront; splendid orchids and the botanical gardens.

Penang: Tropical island home to half-million Chinese, Malays and Indians; main city of Georgetown with many historic and cultural sites of interest.

Bangkok: Famous for magnificent temples, palaces and canals; cruise on a Klongs Rice Barge, visit typical Thai farm home; visit the famous Wat Phra Kao at the Grand Palace setting for the famed Emerald Buddha; see the Floating Market; Rose Garden Resort; the unique 'fingernail dance', elephants working teak logs.

Hong Kong: Exciting with its international harbour setting, and cities of Victoria and Kowloon; Tiger Balm Gardens; fashionable Repulse Bay; the fishing village of Aberdeen; spectacular Victoria Peak; optional boat trips to Cheng Chau or hydrofoil to Macau; Chinese junk cruise, shopping bargains.

Tokyo: Genghis Khan lunch; Meiji Shrine; the kaleidoscopic Asakusa Kannon Temple and the Imperial Temple on a moated island of gardens; numerous local tours.

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A parish is its people

Regional conference on parish renewal says priests, lay people must work together

By Ana M. Rodriguez
Voice Staff Writer

A parish is more than programs and certainly more than a priest. A parish is its people.

That was the message leaders from about 14 dioceses throughout the Southeastern United States heard during a conference on parish renewal held Feb. 19-21 in Miami.

Sponsored by the Committee on the Parish of the National Conference of Catholic Bishops (NCCB), the meeting dealt with ways in which dioceses could be of service to parishes' renewal efforts. It was one of seven area conferences to be held throughout the country.

SPEAKERS SAID parish renewal is the carrying out of a post-Vatican II vision of the parish as a community of God's people, rather than mere sub-division of the diocese.

In this context, the laity have equal responsibility with priests and pastors for the running of the parish and the priorities it sets. The role of the pastor is to tap the resources, talents and leadership abilities present in his parish and let the laity run it from there.

The concept of shared ministry is integral to this post-Vatican II vision of parish, speakers said, and so are groups like parish councils, liturgy planning committees and social ac-

tion committees.

Fr. James Provost, executive coordinator of The Canon Law Society of America, said this post-Vatican II concept of parish is reflected in the New Code of Canon Law, to be promulgated by Pope John Paul II in Pentecost of this year.

IF PROMULGATED as currently written, he said, the code will require all parishes to institute finance committees so that financial accountability and parish budgets are not left solely to pastors.

The code, he added, allows local bishops to decide whether to mandate that parish councils also be formed in each parish.

Marsha Whelan, assistant director of evangelization for the Archdiocese of Miami, who attended the conference, is all in favor of this shift in focus.

"It's the people who remain in the parish, and so it's their parish," Whelan said. "Parish councils really are the way to go. That's the group that provides the wisdom function."

FR. JOHN SHEA, a professor at St. Mary of the Lake Seminary in Mundelein, Ill. spoke at the conference about what makes a parish come alive.

He described a vibrant, renewed parish as one where people are treated with dignity, where they find mean-

ing, feel welcome and at home and discover a sense of the sacred.

"A parish is a place that generates a heart," Fr. Shea said. It must be a respite from a world which dignifies only those on top, "a larger umbrella within which people are welcomed and people belong."

He suggested that parish priests "listen to the life stories of people before we come down with the heavy hand of tradition." This allows the parish to make the past Christian traditions come alive with the present experiences of the laity, a process which results in people finding meaning in their religion.

Fr. Shea stressed that acquiring a welcoming, friendly, 'down-home' feeling must not be done at the expense of losing the sacredness which is the integral part of the parish.

"THINGS ARE TO be

reverenced," he said. Parishes can't become "Elks clubs."

Other speakers at the conference were Fr. Philip Murnion, director of the staff to the Committee on the Parish, Fr. Alvin Illig, staff member of the NCCB Committee on Evangelization and Frs. Juan Sosa and David Russell, of the Archdiocese of Miami.

Archbishop Edward A. McCarthy celebrated Mass and was present for most of the conference.

The results of a survey prepared by the Committee on the Parish asked in what areas the Archdiocese needs to give local parishes more help.

TIED FOR FIRST place were efforts toward justice education and action and celebration of the Eucharist. In third place was adult education; in fourth place preaching.

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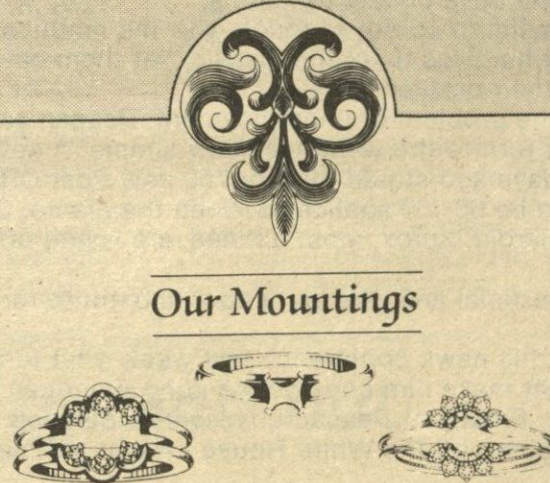
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Matter of Opinion

Show us you really care, Mr. President

Are the Reagan cutbacks in social services turning the country toward a more healthy, efficient road to self-reliance and locally provided services? Or is the nation losing its sense of responsibility for the problems of the truly needy? Are we on our way to becoming a nation of mean middleclass individuals, looking out for Number One?
It is reported that three million kids have now dropped out of the school lunch program since the free lunches for the

EDITORIAL

needy have been cut back. Some of these students may now be brown-bagging it, but there can be no question that many are simply not eating lunch at all. Studies in the past showed that many poor kids were not eating lunch at school and little or no breakfast at home and were thus listless at school. That was why the lunch program was installed in the first place. Knocking a couple of points off the inflation rate means nothing to these kids.

Reagan says let those who find their state lacking in services simply go to another state. As columnist Carl Rowan says, "It is coldly or unwittingly cruel to suggest that a poor working mother in the boonies of Arkansas who can barely afford milk and bread can thumb her nose at heartless local officials as she buys tickets to Illinois."

Is the President so out of touch with the realities of poor people that he gives them the classic "let them eat cake" answer to their problems?

And on the problem of unemployment, Reagan said people should just turn to the want ads. How simple. A news item a couple of days ago stated that for 750 new Post Office jobs there would be 50,000 applicants. Even the giants, General Motors, Polaroid, Xerox, most airlines, are laying off skilled workers.

Flip, superficial answers are a poor substitute for sensitive leadership.

Asked at his news conference last week what turn of events might make him consider sending American troops to El Salvador, President Reagan un-cleverly quipped, "If they dropped a bomb on the White House I might get mad." Very funny.

What is not funny is that while Reagan has been griping for years about welfare inefficiency, now that he is president he has not sent the first signal to the Pentagon that he expects to see an end to huge cost-overruns, top-heavy management, and general fat-cat profligacy throughout the armaments industries.

The economic problems of the U.S. were not caused by President Reagan, but as the months of his administration go by he becomes increasingly responsible for the trends and



Law of the economics jungle

directions the nation takes, and we are talking not only about the economic tactics, but the moral substance of his leadership.

We welcome Reagan's support of pro-life causes and parental rights and tax credits for non-public schools.

But as he fattens up the military establishment and chops huge chunks of social services out of this country's budget and therefore out of its commitments, a caring President should show genuine sensitivity toward the real problems of people who eat not on White House china but on tin plates, when they eat at all.

Letters to the Editor

Abortionists always go after the Church

To the Editor:

Mr. Roy Lucas, the famous abortion lawyer, won the Deerfield zoning case on appeal (re: an abortion clinic location) to the 11th Circuit Court. Lucas says the legal fees will probably be in excess of \$100,000 and he hoped "to get everything from them (the church) and save the taxpayers a lot of money. We will attempt to claim as much as we can from the church."

The church has always been the favorite whipping boy for the abortionists so this talk of Mr. Lucas is not surprising. What is rather a mystery is the pathetic response over the years by the clergy to what has to be the gravest attack on basic human values in this century.

In the face of a constant barrage of pro-abortion propaganda over the past 15 years, we have a rare

Mother's Day lesson on abortion. Many priests and ministers have never mentioned the topic in church. They don't hear from the poor women and children who are exploited by the abortionists because abortion completely alienates a woman from her own nature and from the church. It is time for all members of the churches — Catholic, Protestant and Jewish and especially

the clergy — to wake up. What Mr. Lucas is doing is legal and that is the tragedy and the challenge. I don't begrudge Mr. Lucas his money but I would like to see a constitutional amendment to protect unborn children that would direct him into say, patent law, where he would find it more difficult to beat the church.

Bart T. Heffernan, M.D.
Fort Lauderdale

Everyday Lent



By Msgr. James
J. Walsh

sympathetic but hung up only after you spoke a lot of pleasant nonsense to skirt around the real problem. Then you began to feel the heart nagging that you should have said, "Listen, I'll take you to the doctor's," which you would have done if you had found her lying on the front lawn. So you go back to the phone and tell her to get ready. Is that Lenten sacrifice? How right you are! It is positive, self-forgetting, Christ-like love, and there is no reward in it at all, except from Him.

So you have a government job, the kind where loafing is looked upon as meritorious service and to be encouraged, but you decided it is cheating, maybe even stealing, to be taking money when the job really hasn't been done. So you ignore the

"All the little effort to do what in conscience you are bound to do is multiplied into an enormous gift of sacrifice to God. If all these sacrifices could be shaped into a halo you'd look as though you were wearing the Orange Bowl around you're sanctified head."

truth. But you choose to depend on the grace of Jesus to give you the strength to take the consequences of telling the truth. Now that is penance, sacrifice, mortification, call it what you will, but it is self-denial of the first order and far surpasses the merit of "giving up" dancing, or whiskey or cigarettes for Lent.

You have so much to do around the house, but you also remember you just had a phone call from old Mrs. Jones who lamented she had no way of getting to the doctor's, and you were so kind and

snide remarks of your fellow Sons of Rest, and put in an honest day's work. You call that penance? You were never more right. If Therese was sitting in judgment, I could imagine her saying, "You are doing extraordinarily well the ordinary duties of your life." Imagine, not loafing on the job penance! Whatever is Christianity coming to?

A MOTHER FILLS her day with odds and ends of little prayers, like, "Lord, help me to keep my temper. Make me patient. You know how much I

love this little one, but keep me from thinking it would be so satisfying to everyone to strangle him a little at least." Good prayer, good penance when you hold back (especially strangling)? Indeed. It is Christian love in action, because a loving mother has scores of aggravations every day, and every attempt not to become a habitual nagger or an irritated wife is act of penance.

And so on and on through all the duties of merely every day life, duties to God, to neighbor and to self. All the little effort to do what in conscience you are bound to do is multiplied into an enormous gift of sacrifice to God. If all those sacrifices could be shaped into a halo, you'd look as though you were wearing the Orange Bowl around your sanctified head.

But seriously, you go a step further beyond the things you are required to do, I mean, beyond precise duties a father, mother or child must perform to live a normal life. You go to your neighbor. And here is the positive side of Lent.

Countless people need simple help. They need a very simple show of loving concern. Especially the elderly nowadays. Little things around the house or lawn that they used to do as a relaxation, they can't do now. They can't go to the drug store or shop or cut the patch of grass. If you do any of these as an act of love, you are doing penance.

Take the sick. Especially the chronically sick, who would love a ride in a car, or help to a movie (yes, even in Lent) or someone to play cards with for a half hour. Or you name it... The possibilities of help are endless.

Take a very unhappy, grieving non-Catholic, who belongs to no church, to Sunday Mass. She won't go? Don't believe it. Tell her not to worry about kneeling at all, and watch the crowd for sitting and standing. Tell her that whole mob in there, some of whom she probably knows, really believe that Jesus Christ is present as he was at the Last Supper. Show her parts of the Missalette to follow along. The Lord's grace is waiting there in abundance for her. And for you because you know what Lent is all about.

OK, GIVE UP, if you want for Lent. But give up so that another will benefit from it. Give up something so that another may in the love transaction be better off than before. If you do this, you have caught the meaning of the Lent, and you will experience the spirit of Lent.

Boxing isn't the way up and out

Some years ago Catholics used to deplore the evil of boxing. They deplored it as something you might expect to find in the jungle but not on the streets of New York or some other civilized area.

I remember the righteous wrath of Father James Gillis. He saw boxing as an unconscionable, grossly immoral profession because it inflicted grave physical injury on a person made to the divine image and likeness. He contended that the boxer's aim is to inflict massive injury on his opponent, to knock him unconscious if possible.

The era of Father Gillis was the '30s and '40s when he was the outstanding preacher of his day except perhaps for Bishop Fulton J. Sheen. Today Father Gillis is no longer on the scene. Boxing is booming.

IN A REAL sense, boxing is not a sport at all but a succession of injuries inflicted by a mauler whose aim is to engage in a knock-down, drag-out battle. You might think parents would warn their children of the art of modified murder. Not so.

I am reminded of a recent article in the New York Times magazine, "Golden Boys of the Ghetto," by Michael Norman. He is referring to some 20,000 boys between the ages of 10 and 15 who climbed into the ring in various parts of the country.

Most of these youngsters were white and middle-class, but the sport of these amateurs has



By Fr. John B.
Sheerin, CSP

roots in the ghetto where the action in the ring can be something more lively than childhood recreation. Often there is no doctor on the scene and no seasoned referee, no one to insist that young fighters wear protective headgear.

Dr. Mickey Demos of the United States of America Amateur Boxing Federation conducted a national survey of injuries sustained in the course of more than 6,000 amateur bouts over a two-year period involving mainly boxers between the ages of 10 and 26. Demos' survey turned up 174 injuries, 104 of which were considered major. These included facial cuts, bloody noses, fractures and concussions.

DR. BARRY Goldberg, a consultant of the Lenox Hill Institute of Sports Medicine and Athletic Trauma in New York says: "Even though

there's no hard data, common sense tells you that repeated pounding can't be very good. What we don't know about are the psychogenic effects, the loss of memory and learning disabilities that could take place 10 or 15 years later."

It has been said that the children of the slums discover that boxing is a way up and out. We can understand their plight. But are the parents of these boxers really proud of what their children are doing and do they honestly think it is a way out of the slums?

The youngsters fight in smoke-filled arenas where crowds drink and gamble and small-time promoters are concerned about a few dollars at the gate. Their rationale may be like that of 11-year-old Richard Lopez. He is quoted by Norman: "I want to fight because I want to fight and because you can make money at it."

Young Lopez describes one bout like this: "And then I started hurtin' him alot. He was dizzy, right, and he didn't know what he was doin'. So I charged him because I knew he was in trouble. I started goin' to his body and then to the head. I got him one time good on the jaw with an uppercut."

Is this the way to fight yourself out of the slums? The awful truth is that very, very few succeed in fighting their way out.

Deformed babies: Who's to decide

"Philosopher Backs the Use of 'Active Euthanasia!'" the headline shouted.

The very thought of euthanasia — which involves killing — is abhorrent to me.

I read on to find that the philosopher was using the term to refer to a specific situation concerning severely deformed infants. She had appeared before the president's Commission for the Study of Ethical Problems in Medical and Biomedical and Behavioral Research.



By Antoinette Bosco

Who should decide whether a seriously disabled baby lives or dies? Recommendations on this and other medical ethical matters will be in the commission's report, due in May.

SHOULD PHYSICIANS be able to practice "active euthanasia," that is, to kill a severely deformed child painlessly in certain cases: when the child is not expected to live long; if that life would be "unbearable"; if caring for the child would mean enormous personal and financial costs to the family or society?

In all honesty, I have to admit that this is a complex and painful matter. About 15 years ago I was reporting on a "developmental center," a euphemism for a public institution set up to care for physically and mentally deformed persons.

Most of the children, adolescents and adults I saw there were mildly to severely deformed and, like the Elephant Man in a recent play and movie, did not much resemble ordinary

people in physical appearance.

It was such a shock to me to see human beings with this range of unnatural conditions that I had a physical reaction, breaking out in a rash. One might have asked, "Would it have been better if these people had died at birth?"

THAT QUESTION was put to students of the health sciences in Bethesda, Md., last April by a guest lecturer.

An article in the April 15, 1980, issue of U.S. Medicine reported that the lecturer, Karen Metzler, presented the issue of a baby born with spina bifida with meningomyelocele, a severely crippling malformation of the spine.

"As the practicing physician," she asked, "would you have allowed this severely deformed infant to die, or would you have performed the procedures needed to sustain life?"

Two-thirds of the class responded, "Let the child die." That's when Ms. Metzler, from her wheelchair, surprised them by saying, "I was that infant."

I cringe from speculating on what the decision to allow a child to die says and does to a society. It could say we do not like to spend money unproductively; that we are turned off by "uglies"; that we think we have the right to make Godlike decisions if these save us time, trouble, money and discomfort.

Making such decisions could mean we are taking a giant step toward making ourselves immune from having to deal with the questions involving certain infants, and other ethical and moral questions, as well.

ARE HUMAN BEINGS playing God, a scary game of "Who shall live and who shall die? Who shall give the reasons why?" as a writer once put it.

Killing babies does not solve the problem of what caused them to be born deformed. Instead, I believe it only creates new problems.

If we claim the right to make methodical decisions about who lives and dies, we are usurping a power that never was meant to be in the hands of imperfect mortals.

(NC News Service)

Amherst Eaton's rule

February is Catholic Press Month. Thinking of the Catholic Press, I've been remembering Amherst Eaton's rule. He offered it for the daily press but it applies even more for the Catholic Press.

I was a young reporter then on a city daily. Amherst worked the city desk, he was somewhere close to 70, white-haired, patrician features, quiet-spoken. He'd begun his newspaper



By Dale Francis

career in the 19th century, still wore sleeve-garters and green-eye shade.

The paper was out and we were sitting around talking. There was a call and Alex McSurely took it. He was on the phone a long time, trying to placate an angry reader. When he finally hung up he told us about the complaint. I said, "Well, you can't please everybody."

AMHERST, WHO HAD been reading a magazine, looked up. "No," he said, "you don't understand the newspaper business. It isn't that you can't please every body. What you must remember is that you can't please any body."

I've been a newspaperman a long time and what I know by experience is that the rule that Amherst Eaton announced that day is true. And is especially true for the Catholic Press.

Let me explain what I mean, for obviously sometimes every Catholic paper publishes things that readers do like and appreciate. It is just that you have to keep in mind that people don't remember. You publish something that might be interpreted as conservative, that may please readers who hold a similar viewpoint but you hear from readers who do not. So you publish something that might be interpreted as progressive, now the readers who were upset before are pleased but you don't hear from them, you hear from those conser-

vatives who didn't write when they were pleased but do now when they are displeased.

If you report the news, and it isn't good news, you get complaints from people who say you are reporting scandal. If you don't report it, you get complaints from those who say you are censoring the news.

I'm not offering this as a gripe, just as a fact. It is something to be understood. Every Catholic editor, every one who writes for the Catholic Press, understands it. You can't please any body, just as Amherst Eaton said. So what you do is just try to be as honest as you know how to be, not worrying about who you may please or displease, so long as you are being true to what you think you must do.

I SAID I think this rule is even more applicable to Catholic newspapers than it is to daily newspapers. In a way that is good. It shows that the Catholic people think of their Catholic paper as their own paper. People find things they don't like in their daily papers, editorials, columnists, the way news stories are handled. But they don't think about cancelling their subscriptions. But if they find something in their Catholic paper they don't like, they cancel. Why the difference? The daily paper is some one else's paper. But the Catholic paper is their paper and so their judgments are harsher.

But Catholic newspapers do offer something that daily papers can never offer and it really is true that every Catholic home should receive its own diocesan newspaper. We are a community of people and we need to have an awareness of ourselves as a community. We need to know what the Pope is saying, what our bishop is saying. We need to know what is happening among Catholics in far off places and in the parishes around us.

The Catholic Press provides this. Because costs of printing and mailing keep rising, Catholic newspapers are financially troubled. But the cost of the Catholic paper isn't much more than an extra cup of coffee a week. It probably will be that sometimes you'll be dissatisfied but you'll find much that is worthwhile, too. It really is your paper, about your community, about your Church. Make sure it comes to your home every week. (Dale Francis is editor of the Washington Catholic Standard)

Just friends

Q. I have a girlfriend who is — well, in some funny way she's not really my girlfriend. I mean, we don't have formal dates and get into sex and that sort of stuff. We're just real good friends, and I can talk to her about anything, and get a feminine perspective on what I think and feel. Is there anything abnormal in a friendship like this? (Missouri)

A. No. The friendship without sex between some boys and girls seems to be more common than it was 30 years ago. It apparently is an unexpected and healthy fallout from the widespread openness about sexuality.

For a long time the relationship you describe has been called a "platonic friendship," and it would



By Tom Lennon

take many pages to describe the origin of that phrase. Such friendships may be more common, but they are not new.

Probably you are finding that you don't have to compete with your girlfriend in the way that you do with guys. You don't have to put up a big front and a show of bravado.

NOR DO you have to make a pass at this girl to prove your masculinity. You can show signs of weakness, like being upset, or nervous, or sad — and maybe even cry if something awful has happened.

As you suggest, you can get a feminine slant on questions you have and problems that trouble you.

All this is healthy. Probably the girl is deriving as many advantages from this platonic friendship as you are.

Perhaps you both are discovering that what we once thought of as masculine qualities (like strength) and feminine qualities (like tenderness) are to be found in both sexes.

MEN AND women can have qualities of both tenderness and strength without denying their sexuality. Stereotypes about sexual qualities are less frequent now.

You may be interested in what one 17-year-old girl said about her platonic friendship with a boy:

"I can tell all my problems to him, and we can talk about everything. I feel much more comfortable talking to him than with some of my girlfriends. I think I have come to understand men better. He's never petty. We don't compete. We share, but there's no sex. It's just a real great friendship, and we'd do anything for each other."

Doesn't that sound normal and healthy?

(Send questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005)

One-sided love

Dear Dr. Kenny: Three weeks ago my husband of nine years gave me the shock of my life. He told me he doesn't love me and never did.

I was so shocked and hurt! I couldn't think what I had done wrong for so long and I felt like a fool not realizing it.



By Dr. James
and Mary
Kenny

We have three adorable children and he has a great job. I haven't worked for a few years because financially we were making it and I thought it would be better for the children if I stayed home.

My husband and I did marry young, in our early 20s. Sometimes I think we rushed into marriage, but we went through the talks with the parish priest and attended the marriage classes.

One problem is lack of communication. My husband is so engrossed in his work and friends I feel left out.

I'm confused. He doesn't want me to hate him, but I have such mixed emotions — hate, confu-

sion, betrayal. I can't understand why he didn't tell me before we had children. — Indiana.

You have the grace to share your rejection and pain. I wish there were something I could do to make your marriage whole for you.

Unfortunately, it takes two to make a marriage, but only one to end it. I don't know why love is sometimes one-sided. In an ideal world, love would be mutual.

I do know some easy answers. I could tell you to seek counseling. If your husband was agreeable, that might help. Marriage counseling however, has not been proven very effective for remedying the situation you describe.

You could remind your husband of his commitment. Tell him that he made a binding promise. Tell him the children need him. This too might help. I suspect, however, you have already tried this.

THE PROBLEM with commitment today is that it is viewed as a "personal" matter. One person commits himself to the other. Many marriage vows today promise commitment for "as long as love shall last." What happens when love runs dry for one party?

To me, commitment is more earthy, more concrete. A marriage contract goes beyond a personal promise. It binds the parties together in a division of labor and a unit for child care.

Even when love wanes, the commitment goes on. The parties must struggle to work out their

differences because of their commitment to the important joint tasks they agreed upon.

What can you do? I have given you two easy answers. Try them, but I am not too optimistic. Here are some harder ones:

Pray. Forget your prayers of petition. Instead try "waking God up." Write to God as you have written to us. Share your pain and emptiness with him.

Focus on other aspects of your life. You clearly love your children. Pay special attention to them now. You all need it.

DO YOU have any hobbies? Force yourself to work at them. Have you thought of a career when your children are older? Do a little dreaming or planning.

Finally, focus on any positive factors in your relationship. Even if you divorce, maintaining a good working relationship will be important. In fact, when children are involved, there is no such thing as divorce. There is only a restructuring of the way you must go about caring for them.

You are not alone. Many men and women like you are experiencing the same rejection and fear of being alone. I hope you have the chance to meet and share with some of them. I wish you well at a difficult time.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872; St. Joseph's College; Rensselaer, Ind. 47978)

Lent and family life: stage one

"I miss Lent," a woman of fifty said to me. "It's so different with most the children gone. We just don't seem to be able to make it work for us anymore."

Lent does change as the family changes. It's always been a time of spiritual opportunity in the family, a chance to renew ourselves spiritually, to look at ourselves and our collective faith in light of the humdrum of our daily existence.

And, as the family grows and develops, so must our Lent. I like the way this woman phrased it. We need to make Lent work for us. We don't serve Lent, it serves us. Or should. But it can't if we behave as if the family stays static and the same rituals and practices should be as rich and meaningful as they were when we were younger and more immature in the family and in the faith.

IN THIS Lenten series, I plan to examine the seven stages of family life and talk about predicatable stresses and promises of each, presenting some suggestions for spiritual development in each stage. These stages are: 1. Courtship; 2. Beginning a family; 3. When the last child enters school; 4. When children reach adolescence; 5. Disengagement; 6. Empty nest; and 7. When children have children.

In this column, I'll talk of **Courtship**. Although we may think our courtship stage was long enough ago to forget, it was and remains a vital stage that



By Dolores Curran

lays the foundation for all subsequent stages in family life. Family therapist Sonya Rhodes in her book, **Surviving Family Life**, submits that the courtship or romantic stage lasts from six to twelve months and those who marry before it ends have the greatest chance of divorcing later on. She holds that there **should** be a disillusionment period followed by a realistic look at the relationship during which couples fall in love again, this time with the real person.

She presents a good case for mandatory premarital preparation without intending to do so. The four or six month period required plus the frank appraisal of one another's attitudes through various tests gives young people an opportunity to fall out of love with the romanticized person or with love itself and meet the real person. It's at this point in our lifetimes that we can discover

how our future mate feels about God, faith and family.

I HAVE FOUND that the spirituality of a potential mate is the least discussed before marriage and the greatest disappointment after marriage. Priests tell me they meet young couples so in love with themselves, love, and each other that they cannot think of God and church. But a few years later, when the newness of the marriage wears off or when a baby is born, they come back wondering why they are poles apart in faith.

Eventually such marriages mature (if they remain intact). And many of these young couples become older couples who never take the time or initiative to look together at their faith hopes and life. This is where Lent comes in. Whether a marriage is one or twenty years old, Lent gives us a reason to examine our original spiritual hopes, expressed or unexpressed.

During this week, let couples pull aside for an hour or so and talk about their image of God, Church and family faith **before** they were married, really listening to one another. It may well be the first time they have ever done so. Let them begin with the question: What were my family faith hopes and expectations before we were married? And when they have shared that, let them follow with: Were they realistic? Have they been realized? If so, how? If not, why not? (1982 Alt Publishing Corp.)

Family Night

OPENING PRAYER:

Most Heavenly Father, tonight we gather in your name for our first lenten Family Night. Be with us this evening, dear Lord, and help us prepare our hearts through sacrifice, penance, and good works during these forty days of Lent. We pray for families throughout our nation and we especially remember those who are suffering and in pain. Bless this evening, O Lord, and each of us present. Amen.

THEME: Lent

Easter Sunday will arrive in another six weeks. Lent is the time for Jesus to become more and more real for us so that we might radiate his holy presence to a struggling world.

ACTIVITY IDEAS:

Young and Middle Years Families. Materials: flower pot, dirt, 3 flower bulbs, or seeds, old newspapers. Planting bulbs, or seeds, to bloom for Easter is exciting for children. Watching them grow from week to week

is a golden opportunity for us to compare the bulbs or seeds to us and our lives. As we respond in love to God's light we grow. We are watered by study and sharing and continue to grow. The bulbs or seeds can be passed around and studied and be compared to our sinfulness; but as they grow through water and light, they look very different from their original form. And so can we grow through the light of God's word. The family can share ways each can grow in Lent through good deeds and little

sacrifices. If desired, a list may be made of ideas.

CLOSING PRAYER:

Dearest Father, thank you for allowing us to share together in our Family Night. Forgive us for our many offenses and help us to really grow as a loving family this season of Lent. Bless each of us and allow us to carry your spirit of renewal within and to spread reconciliation through love to all we meet this coming week. We love you Father. Amen. (contributed by Mimi and Terry Reilly)

Shroud: re

(Continued from page 1)

the time to sift the available evidence have come away arguing for authenticity — at least saying that they believed the cloth once wrapped the “historical person” Jesus Christ.

Frenchman Ives Delage, the turn-of-the-century biologist and noted rationalist, is typical. An agnostic, he was convinced that a logical explanation for the images could be found — and needed to be found. It would dispel the talk cropping up that the mysterious images were “proof of the Resurrection.”

After two years lab work, he and his assistant, Paul Vignon, thought they had succeeded: The images were the result of interaction between the cloth and sweat and spices on the body. The cloth had, in fact, wrapped Jesus, Delage argued before his colleagues at skeptical French Academy — perhaps the most august intellectual body in the world at that time (to which he held a privileged membership). Ironically, it was a churchman, noted French historian, Fr. Ulysees Chevalier, who led the outrage against Delage. Chevalier was one of the few doubters of the relic who has ever taken a public stand.

Science enters picture

But none of the investigators since that time — and there have been perhaps 20, many of them dead now, who made “sinconology” (shroud study) almost a life’s work — ever tested the cloth itself. The authorities controlling the relic were afraid of damage to it and would not allow that. Delage, for instance, had to content himself with copies of the first photos. Chevalier based his attack solely on a few incriminating medieval documents, the digging up of which was his noted speciality.

But in 1978 — the situation dramatically changed. For the first time in history, large-scale testing of the cloth itself was conducted. For five days in October of that year, some 30 American scientists, comprising the newly-formed Shroud of Turin Research Project (STURP), subjected the cloth to a wide range of non-destructive tests.

Prior to the testing, STURP members pledged to keep silent about their findings for three years, until all their tests could be checked by each member and some sort of unified conclusions arrived at. There were leaks, but little of importance got out. Now the three years are up, the group has issued its official “preliminary” report (the final report is on its way), and its members, some of whom are dropping out of the loosely-knit project, are beginning to give their personal opinions.

What they are saying — in terms of the authenticity debate — is both important and surprising. It is important because, officially, the project, whose members have solid scientific credentials, was unable to solve the mystery of the cloth’s images.

“The image is an ongoing mystery and until further chemical studies are made, perhaps by this group of scientists, or perhaps by some scientists in the future, the problem remains un-

solved,” its report states.

The group is made up of men and women of various faiths or none, from such respected institutions as the Air Force Academy, Los Alamos Lab, the Jet Propulsion Laboratory in Pasadena, the Brooks Photographic Institute of Santa Barbara, and the Orange County medical examiner’s office.

Surprising conclusions

What they are saying is surprising because despite strong intra-group pressure not to voice an opinion on authenticity — and thus taint the project as “unscientific” — a significant number of the team is answering the authenticity question with a “yes.”

According to recent interviews with 26 of the team’s core of approximately 32 scientists, half, or 13, believe or “lean toward believing,” that the shroud was in fact the burial cloth of Jesus. While all 13 indicated they thought a “natural explanation”

*‘Personally, I wish
ting. We’d be finis
ed those claims.
We’ve not been a*

(meaning one that can be explained by science) for the cloth’s images will eventually be found, they also indicated they believe the shroud’s uniqueness (nothing like it has yet been found on earth) will remain, thus keeping it, in their view, consistent with the Christian belief in Jesus’s death and resurrection.

One of those “tending to think it’s Jesus” is a Jew - Barrie Shwartz, a photographer from Santa Barbara.

While all of the 13 (there were two “leaning” and 11 “believing”) indicated they still left the door open to the “remote possibility” that the shroud may eventually be found to be something other than Jesus’ real burial shroud, only two of the entire 26 interviewed believe it is a fake, or “conscious forgery” — and this in spite of the project’s formal finding that the images are “not the product of an artist.”

Carbon 14 testing

The remaining 11 of those interviewed have either “no opinion” on the question, would not give one — for some fear of being thought unobjective by colleagues — or were “undecided” when asked to “take off your scientist’s hat” and state “what you really think,” or give “your gut opinion.”

Most of the entire 26 said they were waiting for a carbon 14 dating test to be performed on the shroud, which they feel will be a crucial step in determining authenticity.

The test, which involves burning a tiny piece of the relic and “reading” the number of carbon atoms in the specimen, has long been sought by “sindonologists.” (Sindon is the Italian word for shroud.) It has been



A portion of the image on the Shroud as it appears on a photographic negative.

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El Sudario de Turín, ¿es el "retrato" de Jesús?

Por Robert Wilcox
(Del Staff de The Voice)

(Traducción al español
por José P. Alonso)

El Sudario de Turín, esa antiquísima sábana de lino, significativamente mostrando un sin igual "retrato" de Cristo, posiblemente resucitando ¿es falso o genuino?

Desde que las primeras fotos de la reliquia fueron tomadas en 1898, revelando que las imágenes de un hombre crucificado, que tradicionalmente se pensó era Jesús, eran como negativos fotográficos, el asunto ha sido seriamente seguido.

Científicos, historiadores, aun agnósticos, han estado entre los más ardientes inquisidores. Han debatido, investigado, se han lanzado sobre un diluvio de fotos y hasta "crucificado" cadáveres. No se ha declarado a menudo, pero casi todos los que se han tomado el tiempo de tamizar las evidencias disponibles, han salido arguyendo en favor de su autenticidad; por lo menos, diciendo que ellos creyeron que la sábana envolvió la persona histórica de Jesucristo.

El francés Ives Delage, notable racionalista y biólogo de principio de siglo, un típico agnóstico, estaba convencido de que una lógica explicación de las imágenes pudiera encontrarse; y era necesario encontrarla. Ello dispararía las habladurías que cosechaban que las misteriosas imágenes eran "prueba de la resurrección."

Después de dos años de trabajo de laboratorio, él y su asistente Paul Vignon, pensaron que ellos habían triunfado: las imágenes eran el resultado de la interacción entre la sábana, el sudor y las especies en el cuerpo.

El sudario, de hecho, envolvió a Jesús, arguyó Delage ante sus colegas en la escéptica Academia de Francia, quizá el más augusto cuerpo intelectual en el mundo en aquel momento, en el cual él tenía una privilegiada membresía. Irónicamente fue un clérigo, el connotado historiador francés Padre Ulysees Chevalier quien dirigió la violencia contra Delage. Chevalier fue uno de los pocos incrédulos de la reliquia que nunca tomó una posición pública.

Pero en 1978 la situación cambió dramáticamente. Por primera vez en la historia se hicieron pruebas en larga escala del sudario mismo físicamente hablando. Durante cinco días de Octubre de aquel año, 30 científicos americanos que comprendían el recién formado Pro-



Foto de la imagen de la cabeza, que la mayoría cree es de Cristo; tal como aparece en el sudario presenta todo el frente y espalda en forma de negativo fotográfico. Las rayas son dobleces de la tela; las manchas blancas en la frente y cabeza son de la sangre y las espinas.

Más detalles fotográficos en las páginas 13 a 15 de la sección en inglés.

yecto de Investigación del Sudario de Turín (SURP), sometieron la sábana a una amplia gama de no-destructivas pruebas.

Con anterioridad a las pruebas, miembros del Proyecto juraron mantener silencio acerca de sus resultados por tres años, hasta que todos esos resultados pudieran ser chequeados por cada miembro y algún tipo de conclusión unificada pudiera alcanzarse. Ahora los tres años han pasado y el grupo ha hecho su Reporte oficial "preliminar" (el final está en camino), y sus miembros (dos de ellos han dejado el Proyecto), han comenzado a dar sus opiniones.

Lo que ellos dicen es a la vez importante y sorprendente. Es importante porque oficialmente el proyecto — cuyos miembros tienen sólidas credenciales científicas — fue incapaz de solucionar el misterio de las imágenes en el sudario. El reporte declara que "las imágenes continúan siendo un misterio y en tanto no se realicen más estudios químicos, quizá por este grupo de científicos o quizás

por otros científicos en el futuro, el problema permanece sin solución."

El grupo está formado por hombres y mujeres de varios credos o de ninguno; vienen de instituciones tan respetadas como la Academia de la Fuerza Aerea, Los Alamos Laboratory, Jet Propulsion Laboratory, en Pasadena, Cal., el Instituto de Fotografía Brookes de Santa Barbara y de la Oficina Forense del Condado Orange, ambos también de California.

Lo que dicen es sorprendente, porque a pesar de la presión interna del grupo para que no se exprese opinión sobre autenticidad, y por tanto no marcar el proyecto como "poco-científico", un significativo número de miembros del equipo está contestando las preguntas sobre la autenticidad con un "Sí".

De acuerdo con recientes entrevistas con 26 entre unos 32 científicos en el equipo, la mitad (13) cree o están inclinados a creer, que la sábana es la mortaja que en realidad envolvió el cuerpo de Jesús. Mientras el

De los científicos que lo han examinado la mayoría 'cree' que si, otros están 'inclinados' a creerlo.

50% indicó que ellos pensaban que "una explicación natural" (se referían a una que pudiera ser explicada por la ciencia) sobre las imágenes del sudario sería eventualmente hallada, también indicaron que ellos creían que la singularidad del sudario (nada como esto ha sido jamás encontrado en el mundo) permanecería, manteniéndose de esta forma consistente con la creencia cristiana en la muerte y resurrección de Jesús. Sin embargo dejaban "una puerta abierta" a la remota posibilidad de que no fuera de Jesús.

Uno de los "inclinados" a pensar "Es Jesús" es Barry Shwartz, fotógrafo judío de Santa Barbara, California.

Sólo dos entre los 26 entrevistados creen que es un engaño, o "una falsedad consciente." Y esto, a pesar del hallazgo formal del Proyecto de que las imágenes "no eran producto de un artista".

Los once restantes de aquellos entrevistados, bien "no opinaban" en el asunto, no darían una opinión, algunos por temor a ser considerados no-objetivos por sus colegas — o estaban "indecisos" cuando se les pidió que "se quitaran su sombrero científico" y declararan "lo que usted realmente piensa". La mayoría de los 26 dijeron estar esperando por una prueba del Carbón 14 que se le iba a hacer al sudario para descubrir la edad del mismo; prueba que ellos pensaban sería un paso crucial en determinar su autenticidad.

La prueba, consistente en quemar una mínima fracción de la reliquia y "leer" el número de átomos de carbón en la muestra, fue solicitada por los sindonólogos (Sindon es la palabra italiana para sudario). Esta prueba se usa para determinar la edad de objetos estimados como antiguos.

Casi todos los 26 científicos entrevistados interpusieron en algún momento que, sin tener en cuenta su opinión personal, la ciencia de por sí no podría responder la incógnita de la autenticidad.

"Lo que la ciencia hace es desaprobar", dijo el Dr. Joseph Gambecia, cirujano jefe del Hospital St. Agnes de Philadelphia y experto médico del Proyecto.

El impresionante realismo anatómico en las imágenes del sudario, los detalles realistas de crucifixión, que él no cree un falsificador pudiera haber conocido, más el exacto paralelo entre lo que muestra el sudario y lo que cuenta el Nuevo Testamento sobre lo que sufrió Jesús, han hecho que el Dr.

(Sigue en la pág. 4A)

"El progreso material no basta para liberar al Hombre", dijo el Papa en Nigeria

Lagos, Nigeria (NC) — Durante los cinco días (Feb. 12-17) que el Papa Juan Pablo II visitó a Nigeria, dejó a su pueblo un mensaje que un diario califica como "el principio de un renacer espiritual" para este país africano de 77 millones, de los cuales 6 millones son católicos.

Les advirtió contra la poligamia, el materialismo y su impacto adverso para las tradiciones y valores, la corrupción pública, y las ideologías extrañas al país, que debido a la explosión de la riqueza petrolera, una expansión burocrática y el aumento urbano se enfrenta a serios problemas sociales como el desempleo y la pobreza.

En este décimo viaje de su pontificado el papa, que tiene 61 años, mostró la vitalidad y bondad características de su persona. Su mensaje a las multitudes se inspiró en el Evangelio y las enseñanzas sociales de la iglesia sobre la dignidad humana, el trabajo, y la justicia.

En sus exhortaciones a los católicos sobre evangelización y mundo contemporáneo, sabía que tenía un terreno abonado: existe en Nigeria un intenso apostolado seglar, los seminaristas están llenos, de los 32 obispos 26 son nativos, y de cada 12 catecúmenos uno es converso. También a sabiendas de que Africa vive conflictos de ideologías y potencias extranjeras, Juan Pablo insistió en el derecho de los pueblos a decidir su propio destino. Predicó amor, particularmente a las nuevas generaciones, para decirles en su discurso de despedida que esta virtud tiene "más potencia que todo el poder atómico almacenado en el mundo."

Lagos fue el centro de su actividad, desde el cual visitó a Enugu, Onitsha, Ibadan y Kaduna. Ordenó 80 sacerdotes y celebró. Misas para la familia cristiana, la universidad, el mundo obrero y campesino y el apostolado seglar; se reunió con los obispos, con dignatarios del gobierno, el cuerpo diplomático, los intelectuales, los ancianos y los enfermos.

He aquí algunas de sus palabras a los diferentes sectores y representativos sociales:

Al presidente Shehu Shagari: "Los proyectos de desarrollo deben tener un rostro humano. No pueden reducirse a simples empresas

Resumen del Viaje de Juan Pablo II a Africa



Después de celebrar la Misa en el estadio Presidente Bogo, evento final en su último día en Africa, el Papa devuelve el saludo de la entusiasta multitud. (Foto NC de UPI)

económicas de tono materialista. Deben ser puestos en marcha con la vista puesta en el pueblo todo".

A los universitarios: "El progreso económico, aunque es importante, no basta para liberar al hombre... Es bueno que la euforia por el bienestar material a cualquier precio no ha invadido todavía a Nigeria."

A los obreros: "El trabajo es para el hombre, no el hombre para el trabajo."

A los apóstoles seglares: "Durante un siglo habéis sido los compañeros constantes e indispensables del sacerdote. Le ayudásteis en todo momento, cuando no conocía el dialecto del pueblo, fuisteis sus intérpretes, preparásteis al pueblo para recibir los sacramentos, bautizásteis al moribundo, animásteis a la comunidad y presidísteis el culto dominical cuando no había sacerdote."

A la juventud: "Sed generosos. Quien es tacaño, recibe tacañería, quien vive con generosidad recoge una cosecha abundante... Defendéos del escapismo y la sensualidad."

A los católicos en general: "Vengo a robustecer vuestra fe... Parte importante del testimonio del Evangelio es trabajar por la justicia y la paz (y) construir una sociedad íntegra, unida."

A la familia cristiana: "Si queréis evitar los riesgos de una sociedad que se vuelve despersonalizante, cortada por un solo molde, inhumana, fortaleced entonces la vida de la familia con amor, respeto, generosidad."

Despedida, a los niños: "Os repito lo que mi madre me enseñó cuando era niño: Trata a los demás como quieres que te traten a tí... Así tendréis el poder de llevar paz y felicidad al mundo. Hablo del poder que Dios ha confiado a vosotros, el poder de amar, de amar a los demás niños."

A los educadores: "Una educación sin religión es incompleta, y lleva consigo el peligro de ser torcida, de dañar al hombre... La religión responde a

la verdad fundamental del ser humano."

A los diplomáticos: "La suerte de muchos pueblos del tercer mundo nos recuerda que la cuestión del subdesarrollo no ha muerto, aunque no se le dé la prioridad de tiempos recientes. Muchos gobiernos del mundo parecen más preocupados con otros asuntos, como la inflación y el poderío militar mientras millones de gentes siguen sumidos en la pobreza, el hambre, la falta de educación, el desempleo y la muerte temprana."

A los obispos: "La evangelización se propone penetrar y elevar la cultura reinante con el poder del Evangelio... de hecho recoge muchos valores culturales del pueblo, los

purifica y los incorpora el culto cristiano."

Respondía así a la generalizada crítica a los misioneros europeos de pretender "occidentalizar" la cultura de los pueblos nativos.

Más de un millón de personas asistieron a la Misa en Onitsha donde Juan Pablo honró a la familia cristiana. Además de exaltar sus valores, aconsejó que se defiendan "contra los enemigos modernos del divorcio, el control artificial de la natalidad, y el aborto," además de la poligamia tradicional en las tribus.

Que su mensaje llegó más allá de los católicos se desprende de la observación hecha por un funcionario durante la Misa en Lagos: "Todo el mundo está en el estadio protestantes, mahometanos, católicos, tribus con su propia religión, y hasta gente sin religión alguna. Es que hoy el Papa es padre de todos, y todos quieren verle."

Al visitar el estado de Benin el 17 de Febrero, el Papa Juan Pablo II exhortó al presidente marxista Mathieu Kerekou, que tratara de mejorar las relaciones estado-iglesia y diese más libertad a ésta; pero se abstuvo de mencionar la nacionalización de escuelas católicas y la expulsión de misioneros.

El Papa habló de la "contribución tan importante" que los católicos pueden hacer "para el desarrollo económico, social y cultural de la nación, por su patriotismo, su renuncia a privilegios, su deseo de asumir plena y libremente sus obligaciones ciudadanas." Los frutos de la iglesia en Benin "son auténticamente cristianos y africanos." Como ahora se enseña marxismo ateo en las escuelas, el Papa advirtió a los católicos que "no pueden aceptar enseñanzas contrarias a su conciencia. No sólo de pan vive el hombre, sino de relaciones vitales con Dios."

Unidos los religiosos de Dade en contra del Crimen

Como parte de la organización "Ciudadanos de Miami Contra la Criminalidad", se ha establecido el Comité de la Herencia Religiosa. Esto se debe a que los líderes de la comunidad se han vuelto a los dirigentes religiosos reconociendo la importancia de la oración y, como dice su declaración, de la necesidad de "estimular el renacimiento de la mayor fuerza de esta comunidad: su conciencia."

El Comité, presidido por el Arzobispo Edward A. McCarthy, ha elegido como lema: "No permanecerás indiferente mientras la sangre de tu prójimo se derrama" (Levítico, 19-16).

El Comité ha solicitado de todas las Iglesias y Sinagogas del Condado Dade, recitar frecuentemente la Oración que al final transcribimos. El Arzobispo McCarthy ha añadido además una adaptación de la oración para ser usada como petición en la Oración de los Fieles en todas las Iglesias y Capillas Católicas. La oración será rezada como Oración Imperata en todas las Misas después de la oración propia.

Los fieles pueden, particularmente, rezar esta oración frecuentemente por las necesidades civiles de nuestra ciudad.

ORACION POR LAS NECESIDADES CIVILES

¡Oh, Dios Nuestro Padre! Tu guías todo con sabiduría y amor. Acepta las oraciones que te ofrecemos por nuestra ciudad; que por la sabiduría de nuestros líderes y la integridad de nuestros ciudadanos, sea asegurada la armonía y la justicia y haya prosperidad y paz impercederas.

Te lo pedimos por Nuestro Señor Jesucristo, Tu Hijo, que vive y reina contigo en unidad del Espíritu Santo y sois un solo Dios por los siglos de los siglos. Amén.

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“Estamos pasando del hablar al actuar...”

Por Prentice Browning
(De la redacción de The Voice)

Negro y Católico.

Estas son dos palabras que no han estado necesariamente asociadas una con la otra en el pasado.

Pero esto está cambiando, según la opinión del Padre Jerry Hargrove, sacerdote negro de la Arquidiócesis de Washington, quien ha estado participando en Misas en la Arquidiócesis de Miami con motivo de la celebración de Febrero, Mes de la Historia Negra.

El Padre Hargrove, que es graduado de la Universidad Católica en Washington, D.C., expresa que la Iglesia está yendo despacio hacia una tranquila “reconciliación” con los católicos negros y basa sus observaciones en sus experiencias como párroco asistente en su diócesis (la Arquidiócesis de Washington tiene una población negra de más del 70%). Y añade que esta arquidiócesis tiene sólo “20 o 30” sacerdotes negros entre un total de 1,400.

“Hay una larga historia de alejamiento, de no hablar la Iglesia Católica con los negros, de la falta de apreciación de la cultura negra por parte de los párrocos blancos, aun la incompreensión por los feligreses blancos de los sacerdotes negros.”

“Parte de esto se debe a la percibida ‘falta de libertad de expresión’ por los católicos negros que han estado impedidos de cantar el Evangelio. La Misa Católica para ellos es muy estructurada: ‘hay un momento para decir ‘Amen’ y un momento para decir ‘Aleluya’.”

“Se mira a la Iglesia Católica como la cumbre en espiritualidad. (El sentir de los negros.) Usted tiene que abandonar esto o renunciar a aquello y ser muy estricto. Usted tiene que ir a confesarse, y además todo lo del divorcio y el recasamiento”, cuenta el Padre Hargrove.

Actualmente el Padre Hargrove, activo miembro del caucus de clérigos negros, ve a la Arquidiócesis de Washington como un “modelo” de recociliación para toda la Iglesia.”

Nosotros hemos pasado de hablar alto y no hacer nada a hablar suave y actuar”.

El Padre Hargrove ha estado observando la introducción de música en el Evangelio dentro del contexto de la Liturgia y una vía más flexible en la estructura y duración de los servicios de la Iglesia.

“Pero veo a la Iglesia llegando más a todos, como el Santo Padre en Africa. Nacionalmente veo más y más diócesis teniendo servicios religiosos para los católicos negros.



Al Padre Hargrove le gustan los niños y busca oportunidad para hablar con ellos.

“Veo un número de talleres para ayudar a los sacerdotes blancos a comprender mejor la cultura negra. En algunas diócesis antes que un párroco blanco vaya a una parroquia negra recibe alguna ‘culturación’.

Pero todavía el Padre Hargrove siente que él es víctima de una “sutil” discriminación, aún como sacerdote.

“Los feligreses dan la señal de la paz, pero una mujer puede que no se quite los guantes al dar la mano o recelosamente extiende la mano.”

El Mes de Historia Negra busca hacer conciencia sobre las figuras

negras religiosas prominentes y los santos negros en La Iglesia.

El Padre Hargrove mismo confiesa haber sido influenciado por la biografía de San Martín de Porres, un laico peruano negro de la Orden Dominicana que fue muy conocido por sus obras buenas.

Los símbolos religiosos negros, aparentemente, han sido aceptados en la Iglesia.

“Es chocante para cierto número de personas negras ver un Cristo negro. Pero una vez que se les ha explicado el asunto lo aceptan rápidamente.

El Padre Hargrove este mes ha celebrado Misas en la Iglesia St. John Fisher en West Palm Beach y Cristo Rey en Perrine y recientemente terminó cuatro días de “revivir” en la Iglesia St. Francis Xavier en Overtown.

Mientras estaba en St. Francis Xavier, el Padre Hargrove habló con los niños de la escuela, a menudo aprovechando la ocasión para preguntarles acerca de sus orígenes individuales.

Al hacer esto tenía el propósito de mostrarles que negro, haitiano y blanco, tenían todos el mismo propósito de huir de la opresión.

“Este mes celebramos el poder decir, eh, tenemos mucho bueno en nuestra historia y la mayoría de las gentes no son tan diferentes de nosotros”. Y finalmente todos venimos de Dios.”

S.E.P.I. ofrecerá dos cursos en Marzo

“EVANGELIZACION Y CULTURA HISPANA” Marzo 1-13, 1982. Este curso presenta las bases bíblicas de la misión evangelizadora de la Iglesia, la relación entre evangelización y cultura, la liturgia y las expresiones de fe que se encuentran en la religiosidad popular hispana.

Dirigido por Ha. Soledad Galerón, R.M.I., Asistente Directora del S.E.P.I., este curso está programado para líderes católicos, religiosos y laicos, que participen en cualquier tipo de ministerio evangelizador con la comunidad hispana.

Horario: Lunes, Martes y Jueves: 7:30 a 10:30 p.m. Sábado 13: 9 a.m. a 4 p.m.

Se pueden obtener dos créditos graduados o no-graduados con los requisitos necesarios, a través de Barry University.

“PRINCIPIOS DE PASTORAL HISPANA” Marzo 15 - Abril 2, 1982. Este curso presenta qué es la Cristología y la Eclesiología, los modelos de Iglesia y su importancia para una teología pastoral actual, y la pastoral de conjunto. Se enfatizarán los principios para una pastoral eficaz con los Hispanos.

Dirigido por el P. Mario Vizcaino, Sch.P., Director de S.E.P.I., este curso está programado para sacerdotes, religiosos y laicos comprometidos que dirigen la pastoral Hispana a nivel parroquial y diocesano.

Horario: Lunes, Miércoles y Viernes: 7:30 a 10:30 p.m. Sábado 20: 9:00 a.m. a 5:00 p.m.

Se pueden obtener tres créditos graduados o no-graduados con los requisitos necesarios, a través de Barry University.

Los cursos serán en St. John Vianney College-Seminary, 2900 S.W. 87 Ave., Miami, FL 33165.

Para información llamar al 223-7711.

Caballeros de Colón recibirán Tercer Grado en el Consejo “Marian”

El próximo Domingo, Febrero 28 de 1982 a las 12 del día, será la ejemplificación de Tercer Grado (Grado de Caballería) en el Consejo “Marian” número 3757 sito en 13300 Memorial Highway, North Miami.

Este ejemplificación especial durante la Celebración del Centenario de la Fundación de la Orden será celebrada en Honor de nuestro Capellán de Estado su Excelencia JOHN J. NEVINS, D.D., Obispo Auxiliar de Miami.

La Pastoral Juvenil invita a un retiro

La Oficina de Pastoral Juvenil invita a jóvenes solteros de 16 a 20 años a un retiro de Cuaresma el domingo 7 de marzo, comenzando a las 9:30 a.m. en el Colegio de Belén, 500 S.W. 127 Ave. Será dirigido por el Padre José L. Menéndez. El costo es \$3.50 para el almuerzo.

Retiro de la Parroquia San Juan Bosco

Con motivo de la época de Cuaresma, tiempo para crecer espiritualmente, el grupo “Los que preparan la Pascua del Señor” de la Iglesia San Juan Bosco, han organizado un retiro-convivencia en el Seminario College St. John Vianney, 87 Avenida SW y Calle 29, para el Domingo 7 de Marzo de 9 a.m. a 6 p.m.

El retiro será dirigido por el Rev. Padre Enrique Perez. Esta invitación se extiende a todos los fieles de la Arquidiócesis. Los interesados en asistir deben comunicarlo a la parroquia San Juan Bosco, cuyo teléfono es 649-5464.

CEMENTERIO CATOLICO

Our Lady of Mercy

11411 N.W. 25 Street
Miami, Florida



LA PIETA

La Arquidiócesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debidos. Es el deseo del Excmo. Edward E. McCarthy, que todos los católicos y familiares conozcan de sus derechos y privilegios en participar de tan venerables servicios. Par lo cual ha puesto a nuestra disposición nuevos planes para reservar a tiempo, ya sea en terrenos tradicionales, en nuestro bello mausoleo o en la sección para nomumentos de su preferencia.

Para una información más completa llámenos al 592-0521 o envíenos este cupón.

Our Lady of Mercy Cemetery, P.O.Box 520128, Miami, FL 33152

Nombre _____

Dirección _____

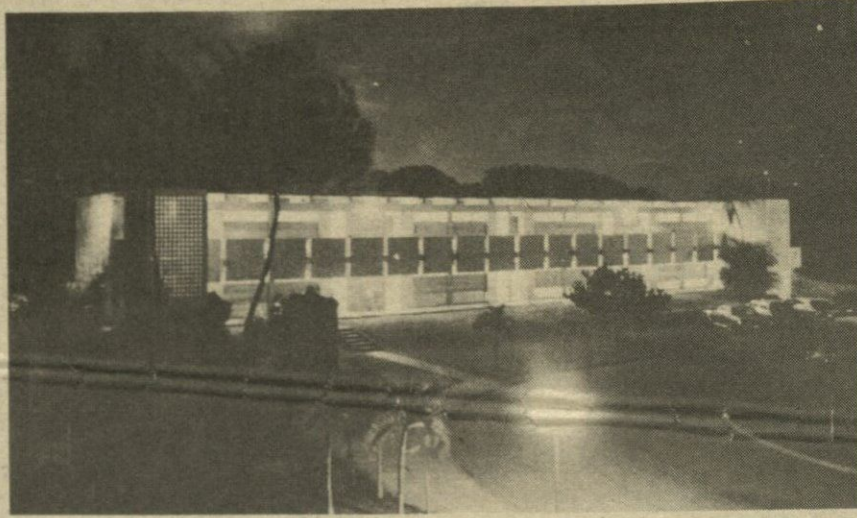
Immaculata / La Salle ampliará programa de estudios

Coincidiendo con la salida de esta edición se estará celebrando el tercer Festival del Colegio Immaculata / La Salle, este Viernes 26 y Sábado 27 de Febrero, de 6 p.m. a 12 de la noche y el Domingo 28 de 2 p.m. a 11 p.m. Presentarán toda clase de entretenimientos y juegos, variedad de comidas internacionales, venta de plantas y el popular "flea market".

El Domingo a las 8 p.m. el Miami Sound Machine ofrecerá un concierto junto a la bahía. El festival será en los campos del Colegio, en 3601 South Miami Avenue, junto a la Ermita de la Caridad y a la Iglesia St. Kieran.

La recaudación de este festival servirá para implementar los nuevos y provechosos planes del colegio Immaculata / La Salle, manteniendo su propósito de un futuro mejor para la educación de la juventud de Miami y vecindades.

Immaculata / La Salle surgió de la unión de dos bien conocidos planteles del área del sur de Miami. Del Immaculata High School para muchachas, fundado en 1959, y de La Salle High School para los jóvenes, abierto en 1962. Ambas escuelas



Hermosa vista nocturna de uno de los edificios del High School Católico Immaculata / La Salle.

estaban atendidas por las Hermanas de San José y por los Hermanos Cristianos de La Salle. En 1957 formaron una sola escuela para ambos sexos. El moderno centro de estudios se alza en una propiedad de 13 acres frente a la Bahía Viscaigne, entre Vizcaya y Mercy Hospital.

Es un plantel católico con unos 700 alumnos y una promoción de 95% entre sus estudiantes. 24 Colleges de los EE.UU. aceptan sus alumnos; un promedio de 94% de ellos continúa estudios superiores y este año más de diez graduados del plantel recibieron becas. Por primera vez el Alumni

Award fue otorgado al senior más distinguido de Immaculata / La Salle.

El colegio ha venido sirviendo a la población católica de 15 parroquias en el sur del Condado Dade pero sus puertas han estado abiertas para los aplicantes de áreas vecinas desde Miami Shores y Hialeah hasta Homestead.

Immaculata / La Salle High School mantiene la filosofía de proveer a sus alumnos una verdadera educación católica, reverencia y amor a Dios, amor a la patria, respeto y estimación por sus semejantes y una bien desarrollada disciplina personal. El programa de estudios religiosos es uno de los más notables en la escuela.

En 1980 se creó el Departamento de Desarrollo. Hoy cuenta con un director permanente. En 1981 se formó la Asociación de Alumnos.

Un curso de Biología Avanzada ha sido incorporado al plan de estudios concediendo créditos aprobados por Barry University.

Entre los planes para un futuro cercano están la reinstauración del departamento de Música y la ampliación de las clases de Drama.

El Sudario de Turín

Gambecia, uno de los 13, sea un "creyente" en la autenticidad de la sábana.

"Pero desde una posición científica", dijo, "nosotros nunca podríamos probarlo. Esa es una asunción a la que he llegado por los hechos. La ciencia sólo puede desaprobar esa asunción. Científicamente sólo podemos decir que no hemos sido capaces de demostrar que no es auténtica."

Oficialmente, además de declarar que el origen de las imágenes son aún un misterio, el Proyecto sólo ha arribado al consenso de que las imágenes son "de una forma humana real de un hombre flagelado y crucificado, que las manchas de sangre en toda la sábana son ciertamente, sangre verdadera; que las imágenes mismas no están hechas de ningún pigmento, pintura, tintas o manchas". Microscopios de alto poder, sofisticada fluorescencia y pruebas de Rayos X, mas análisis de laboratorio de las fibras no revelaron corrimiento alguno de materia colorante en ninguna de las muestras tomadas de la sábana, o en las imágenes examinadas en la propia mortaja.

En realidad, dijo el Capitán Eric Jumper, profesor de aerodinámica en la Academia de la Fuerza Aérea y uno de los organizadores del Proyecto del cual es ahora Presidente, cuando el equipo estaba "tirando" luces y Rayos X a las imágenes en el cuarto de examen en la Catedral de San Juan de Turín, y esperando ver varias químicas registradas en el spectrum, se quedaron confundidos ante la carencia de información.

"Esperábamos hallar tintes o especies para el cuerpo pero todo lo que hallamos fue 'que no había nada que encontrar'. Las imágenes son sólo celulosa degradada, o sea hilo extremadamente envejecido. No habían elementos foráneos en ella."

Jumper fué uno de los once que "no

dió opinión" sobre la autenticidad. Siendo Católico, tiende a pensar que el "sudario es demasiado bueno para ser verdadero". Y le agradaría decir que es un engaño. "Hemos chequeado hasta el último "reclamo" y no hemos podido cerrar la puerta". Se refería al anuncio del Dr. McCroone.

El Dr. Walter McCroone, experto en microscopía que dejó el proyecto, dijo que había encontrado óxido de hierro en el sudario, substancia usada en la composición de pintura roja en la poca medieval, por lo que él creyó el lienzo había sido pintado por un falsificador del siglo XV. Pero el sudario se ha probado existía antes del siglo XV en posesión de un noble francés.

Los otros científicos del Proyecto están en desacuerdo con McCroone, quien, muy desagradablemente en su opinión, hizo el anuncio del hallazgo, no a ellos como era de esperar y como hacían unos con otros para evaluar los descubrimientos, sino a una audiencia británica. Ellos están de acuerdo en que pudiera haber óxido de hierro en el lienzo pero creen que pudo venir de la sangre misma o de un antiquísimo proceso del Medio Oriente llamado "humedecedor" que ellos sospechan se usó en la tela al ser originalmente tejida.

Pero en cualquier caso, dicen los otros, McCroone hizo el hallazgo en unas pocas fibras que el equipo le proporcionó (él no estuvo presente en Turín cuando se hicieron las pruebas de 1978) y este descubrimiento suyo no tiene nada que ver con lo que formó las imágenes. No hay óxido de hierro en la composición de lo que forma las imágenes, insisten ellos.

"Yo soy judío," dice el Dr. Alan Adler, "de modo que poca diferencia tiene para mí si es auténtico o no". El Dr. Adler, del Instituto New England en Connecticut, es químico en el Proyecto y uno de los instrumentales en

(Viene de la pág. 1A)

determinar que la sangre del sudario es real.

"Si las imágenes fueran una pintura sería más milagroso que lo que se investiga". El Dr. Adler es también uno de los once que "no dió opinión" sobre la autenticidad. Dijo que tiene el presentimiento de que no es un engaño ni una "consciente falsedad", sino que cree se descubrirá que fué el resultado de alguna super-rara ocurrencia natural.

A modo de respuesta, él como muchos de ellos que aventuraron una opinión dijo que en este momento la "hipótesis del chamuscamiento", cierta forma de calor delicado, emanado causando la degradación de fibras se "ajusta" a los datos "más cercanamente" como una explicación de lo que el proceso imagen-creador pudo haber sido. Pero desde el punto de vista científico existe la incógnita de como un cuerpo, o réplica de un cuerpo, pudiera emanar tal delicado calor en la forma precisa para producir las complejas imágenes de calidad fotográfica de lo que luce un real cadáver, y esto sin quemar el lienzo.

La gran mayoría cree que no hay suficiente información para aventurar una opinión sobre el asunto. Sam Pelliceri, miembro del Santa Barbara Research Center, quien actualmente está haciendo experimentos en este respecto se aventuró a decir que cree que "secreciones de la piel" interactuando con el lienzo causaron las imágenes. Pero parece haber más problemas en las mentes científicas con esta teoría que con la del calor.

Ambas teorías, la del calor y la de las "secreciones", vienen de STURP como las explicaciones naturales más probables de como las imágenes se formaron. Pero hasta ahora ninguna de las teorías se ajusta a la realidad.

(La próxima semana: ¿De qué están hechas las imágenes?)

Antiguas Alumnas del Apostolado, Retiro

La Asociación de Antiguas Alumnas de los Colegios del Apostolado están organizando su Retiro Espiritual anual durante la Cuaresma que será dirigido por el Rev. Padre Angel Villaronga, O.F.M., en la Parroquia St. Kieran.

El retiro comenzará a las 9 a.m. el Sábado 6 de Marzo. La Iglesia St. Kieran está situada en 3601, South Miami Avenue junto a la Ermita de la Caridad.

Las personas interesadas en asistir a este retiro deben comunicarse con Mary Appelkvist de Laurari, 444-0776; Teresita Gonzales de Lindenmeyer, 649-7274 o con Virginia Palacio de Barroso, 447-8922.

Día de reflexión para jóvenes adultos

Habrá un día de reflexión para adultos jóvenes solteros de 20 a 30 años de edad el sábado 6 de marzo a las 9:30 a.m. El costo es de \$3.50 para el almuerzo. Será dirigido por el Padre Omar Huesca, en Immaculata / La Salle High School.

La Oficina de Pastoral Juvenil los anima a participar de este día de reflexión.

Grandioso el Festival de Belén

Los ganadores de los premios del Festival del Colegio de Belén son:

Primer Premio: un auto Mazda. No. 63012 de G. Domenech, 10751 SW 27 St., Miami.

Segundo Premio: un viaje a las Bermudas. No 49122 de la Sra. Elia A. Romy, Oviedo 19-8, Torrimar, Puerto Rico.

Tercer Premio: Color TV Zenith. No. 73739 de la Sra. Matilde Fernandez de Castro, 8995 SW 41 Terr., Miami.

Real or fake?

used to date many objects thought to be ancient. Several of the scientists said the test has already been proposed to the authorities in Turin and may be performed soon.

Almost all of the 26 interviewed interjected at some point that regardless of their individual opinion, science, per se, could not answer the authenticity question. "What science does is disprove," said Dr. Joseph Gambescia, chief surgeon at St. Angles Hospital, Philadelphia, and a medical expert for the project.

Impressive anatomical realism in the shroud's images, realistic crucifixion details that he doesn't think a forger could have known, plus exact parallels to what is depicted on the shroud and what the New Testament says happened to Jesus, have made Dr. Gambescia a believer in the cloth's authenticity — one of the 13.

"But from a scientific standpoint," he said, "we could never prove it. That (his belief) is an

**found it a pain-
But we've check-
just aren't valid.
close the door.'
er, Air Force Academy**

assumption I make from the facts. Science can only disprove that assumption. Scientifically, all we can say at this point is we've been unable to demonstrate that the shroud is not authentic."

'Real human form'

Officially, in addition to declaring the origin of the images still a mystery, the project has only come to a bare-bones consensus — that the images are those "of a real human form of a scourged, crucified man;" that the blood splotted throughout the cloth is, in fact, real blood; that the images themselves are not made from any "pigments, paints, dyes, or stains."

High-powered microscopes, sophisticated fluorescence and x-ray tests, plus lab analyzation of individual fibers, revealed not a smidgeon of coloring matter on any one of the specimens taken from the cloth, or on the image-patches examined on the cloth itself.

In fact, said Capt. Eric Jumper, a professor of aerodynamics at the Air Force Academy and one of the organizers of the project who now has taken over as its chairman, when the team was shooting light and x-rays at the images in the special examining room in Turin's St. John's Cathedral and expecting to see various chemicals register in the spectra, they became "baffled" over the lack of feedback.

"We had expected to find elements of dye or maybe body spices," he said. "But what we eventually found out was that there wasn't anything to find. The image is only degraded cellulose" — or highly "aged" linen. There were no outside elements in it.

Jumper is one of the 11 who would give no opinion on the authenticity question. A Catholic, he tends to think the shroud "too good to be true" and would like to say it's a fake. "Personally, I wish we'd found it a painting. We'd be finished. But we've checked those claims. They just aren't valid. We've not been able to close the door."

Two dissenters

What he's talking about in referring to "claims" is a minor sensation caused by Dr. Walter McCrone, a Chicago microscope expert noted for his debunking of the "Vinland Map," a purportedly ancient drawing of America that he proved a fake by discovering modern ink on it.

McCrone, a former member of the project, and Capt. Joseph Accetta, an Air Force Weapons Lab infrared and laser specialist, are the project's lone dissenters. McCrone said he has found on the shroud iron oxide, a substance which could be, and was often, used in medieval red paint, and, because of that, he believes the shroud was painted by a 14th Century forger. The shroud can be proven to have existed at least since 1354, when it first surfaced in Europe in the possession of a French knight.

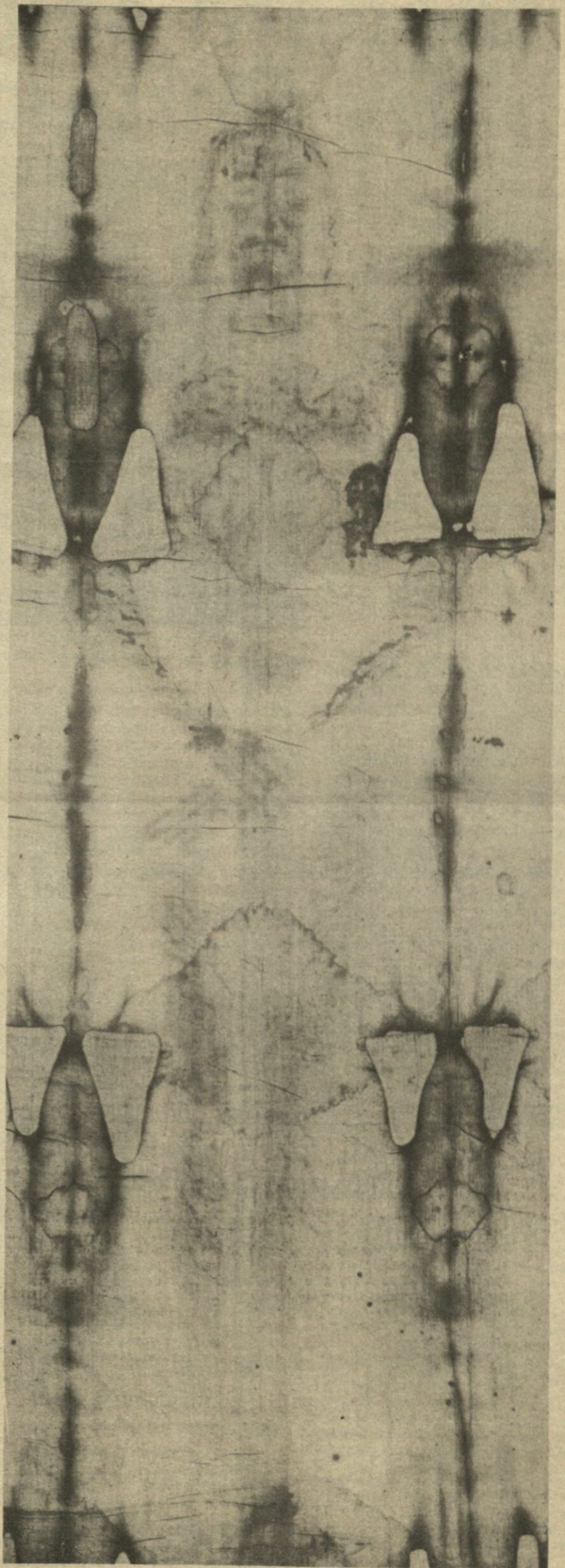
All the other scientists interviewed disagree with McCrone, who — distastefully, in their opinion — made the announcement of his findings not to them, as they had expected he would (all the other scientists circulated their findings amongst project members first so they could be debated), but to a British audience. They agree that there might be iron oxide on the cloth, but believe it comes from either the blood, or an ancient Middle Eastern process called "wetting" that they suspect the linen went through when it was originally made.

In any case, they said, McCrone has found iron oxide on only a few fibers provided him by the team (he was not at Turin for the 1978 tests), and this discovery, whether valid or not, has nothing to do with what formed the images, which they all agree, and, according to their official findings, have proven in their laboratories are nothing more than the result of "degradation," or "aging," of the individual fibers themselves. There is no iron oxide in the composition of what actually makes up the images, they all insist.

"I'm Jewish so it doesn't make much difference to me whether the cloth is authentic or not," said Dr. Alan Adler, of Ridgefield, Connecticut's New England Institute and one of the project's chemists instrumental in determining that the shroud's blood is real. "If the shroud is a painting, that would be more of a miracle than what is claimed now."

Adler, too, is one of the 11 with "no opinion" on authenticity. "Science can't answer that," was his retort to the question. He said he has a "gut feeling" it isn't a fake, a conscious forgery for greed or reverence — but believes that it will be found to have been the result of some sort of super-rare natural occurrence.

(Continued on page 14)



The same portion of the image on the Shroud as it appears to the naked eye.

Modern science baffled by Shroud mystery

'If the shroud is a painting, that would be more of a miracle than what is claimed now.'

—Dr. Alan Adler

(Continued from page 13)

'Scorch hypothesis'

In lieu of an answer, he, like most of the others who ventured an opinion on the matter, said that right now the "scorch hypothesis" — some sort of mild, emanated heat causing the fibers to degrade — "fits" the date "closest" as an explanation of what the image-making process might have been. But there are substantial problems to overcome before that could be considered proven not the least of which is at least from a scientific standpoint how a body, or body replica, could have emanated the subtle heat in the correct manner to produce the complex, photo-quality images of what looks like a real corpse — and without burning up the cloth.

How image formed

Out of the 26 interviewed, only seven ventured an opinion, based on what they knew, about how the, as yet, scientifically inexplicable images might have been formed. On the surface, some sort of chemical reaction between the body and the cloth, such as what Delage proposed, and what some of the team's members themselves favor, would seem the most logical explanation. But out of the seven, five preferred "scorch."

Five out of 26 is not a large

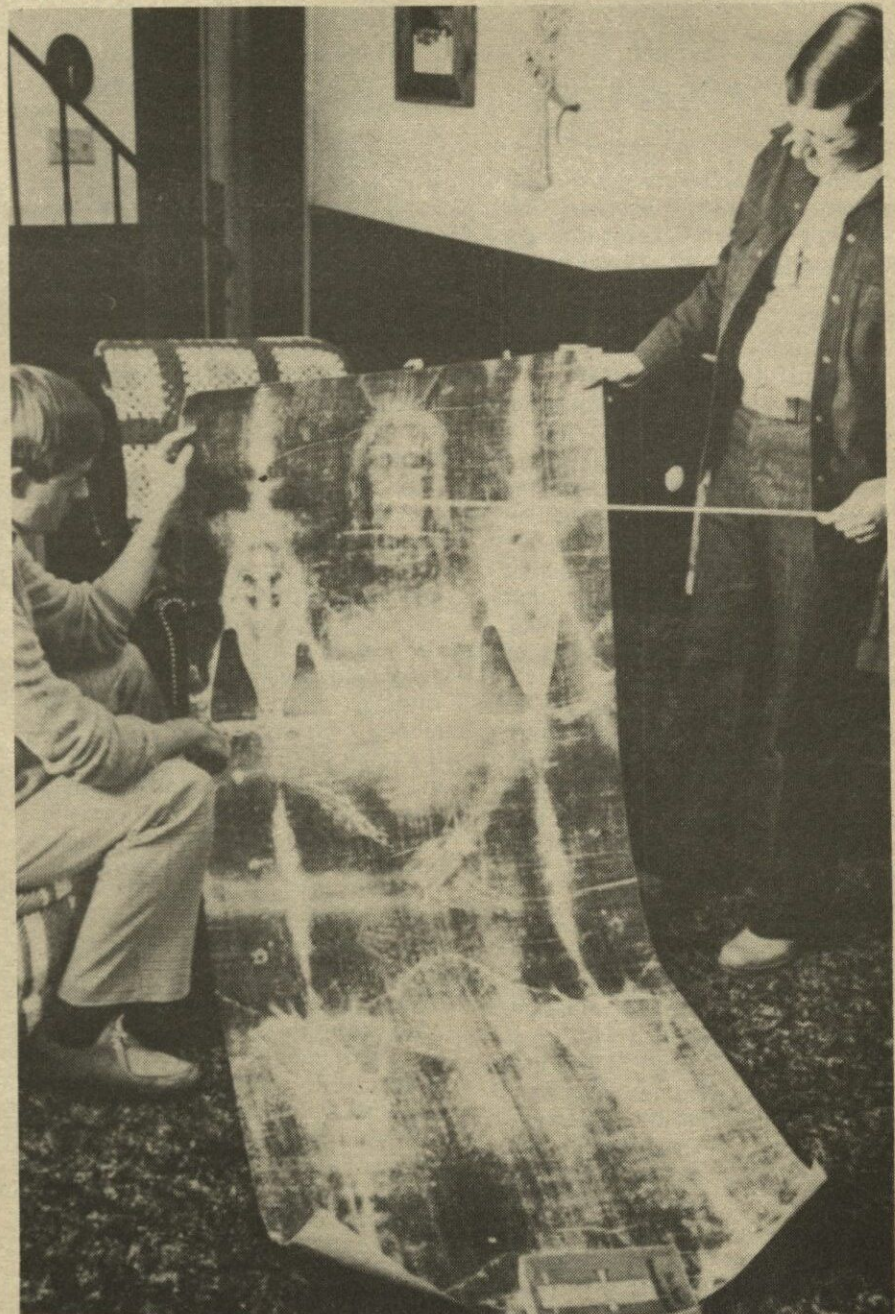


This sixteenth-century Italian painting shows how the shroud was wrapped around Jesus. The venerated linen cloth shows both a frontal and back image of a crucified man, held to be Jesus.

number. It indicates that the overwhelming majority feels that there is not enough data to even venture an opinion on the question — at least, a scientific opinion. But viewed another way, only one of the scientists, Sam Pellicori, a member of the Santa Barbara Research Center, who is currently conducting experiments in this regard, volunteered that he believes "skin secretions" interacting with the cloth caused the images. There appear to be more problems in the scientist's minds with theorizing that chemicals caused the cellulose fibers to "age" than that heat did.

Both the chemical and scorch hypotheses have emerged from STURP's tests as the most likely natural explanations for how the images were formed. But neither, so far, fit all the facts.

Next week: What the images are made of.



Capt. John Jackson and Eric Jumper (right), of the U.S. Air Force, members of the Shroud of Turin Research Project, examine an actual-size photograph of the shroud. Using a variety of scientific equipment, the men have produced a three-dimensional image of the man on the cloth. (NC Photo)

Birthright 'Hotline' silent emergency fund launched

Birthright of Broward County, a volunteer-run organization that provides help to women facing an unplanned pregnancy, recently fell silent due to a lapse in contributions, and has issued an emergency appeal to supporters for help.

The abortion alternatives service depends heavily on a Yellow Pages ad in the Fort Lauderdale telephone book, which accounts for an average of 130 calls a month to a volunteer-manned "crisis line." Girls calling the number (566-2116) are connected with a trained counselor who discusses her problem with her. Medical care, childbirth training, housing, and help in sorting out her troubled life are offered without charge.

While pro-life activity at the new Deerfield Beach abortion clinic has prompted more young women to seek help from Birthright, calls to the well-publicized telephone number last week reached only a "temporarily disconnected" recorded message. While contributions over the years have never greatly exceeded the costs of operating Birthright, this month

the treasury was depleted, and a telephone bill went unpaid.

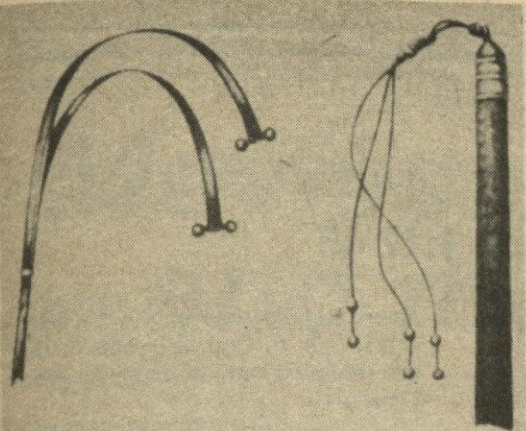
"We missed the payment, and they disconnected our phone line. Now all of those girls won't know where to turn for help," said Martha Lakin, administrator.

Birthright is appealing to its friends in the area to come forward with fundraising ideas (cake sales, garage sales, etc.) to help them weather this crisis. Interested people may call Mrs. Lakin at 763-3865 or write to: Birthright, 4528 N. Federal Highway, Ft. Lauderdale, FL 33308.

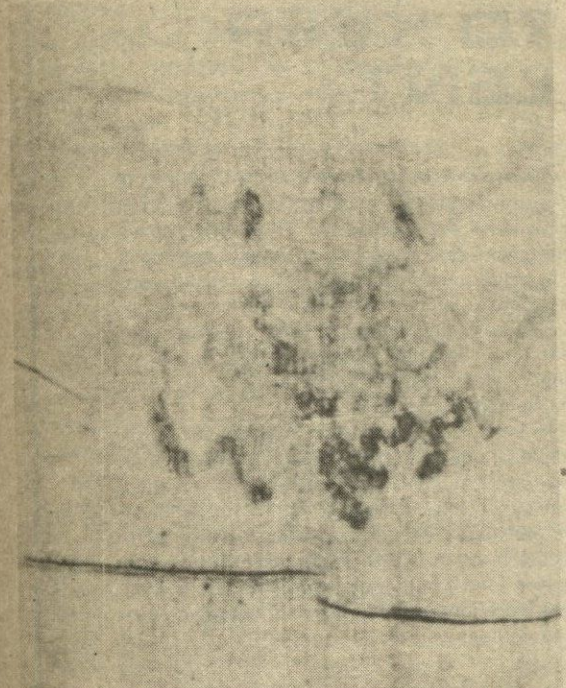
The Sacred Dance Guild's "Festival '82" will be held March 5-9 at the University of Miami. Registration for the entire conference, any day of the conference, or any session of any day (\$20.00 per day, 8:15 AM to 10:00 PM, or \$5.00 per session) is at University Inn, 1390 South Dixie Highway, across from UM Campus.

Preregistration by calling 962-8773 or 432-0507 is requested.

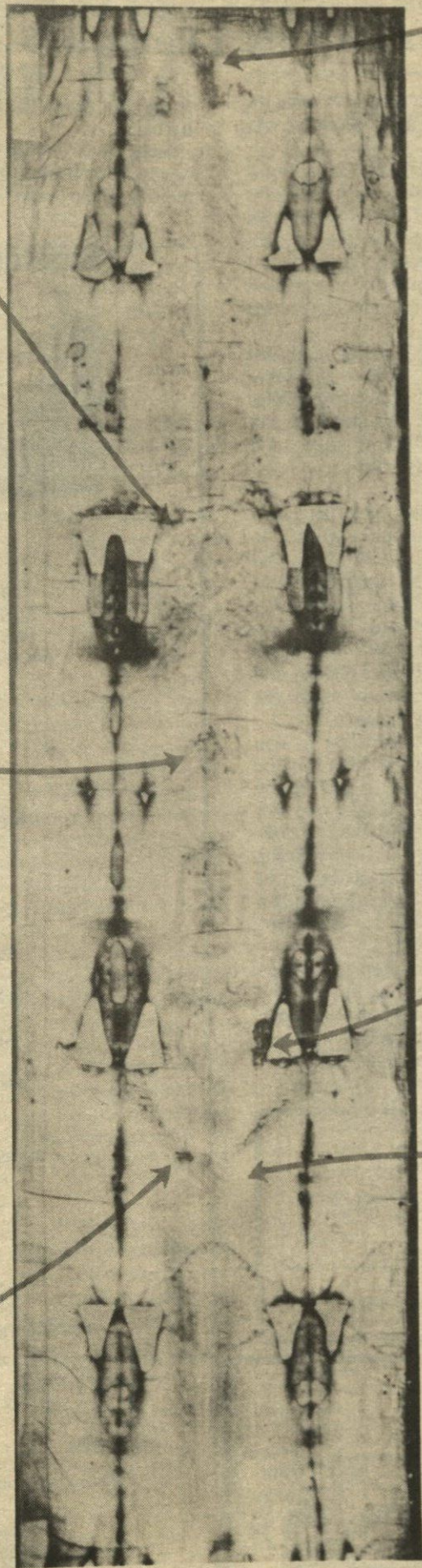
Close-up on the Shroud



Researchers believe Roman whips like these were used to make the dumbbell-shaped marks visible on many parts of the man's body, such as here on the back. The "flagrum" often had tiny metal dumbbells or dog bones attached to the tops of their strands.



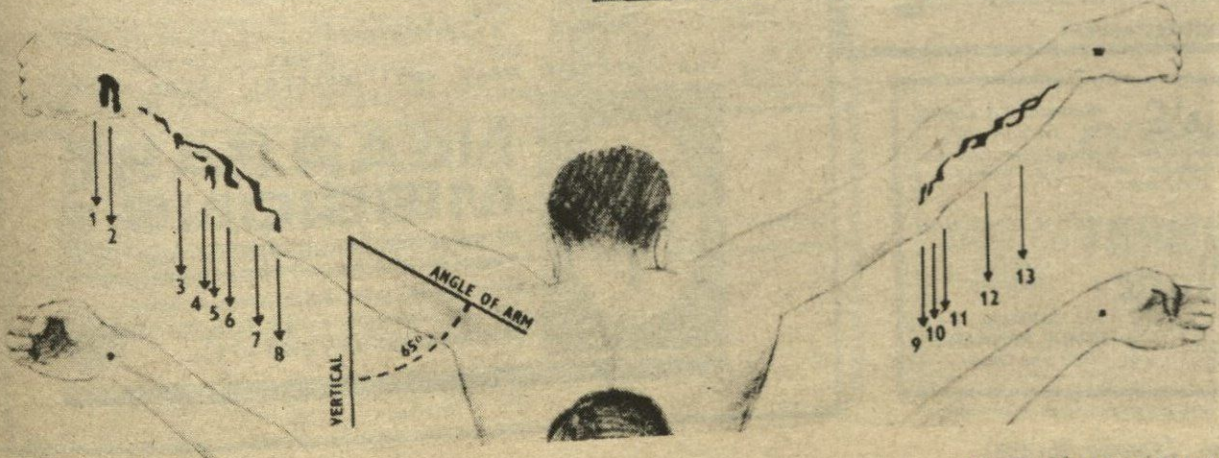
The back of the head of the man in the shroud shows bloody lacerations from what is believed to have been a "cap" of thorns. The lacerations are over the entire top half of the head. While Jesus' mock crowning is traditionally depicted as having been done by a wreathlet, a mitre, the kind of crown used in the Mid-East at that time, was a cap. Below, a nail, like this one unearthed by archeologists, is believed to be the type that could have made the wounds in the man's wrists and feet.



A bloodied footprint. Researchers believe the feet were nailed one on top of the other and the single nail emerged out the heel (top). Blood flowed down the sole while the man was upright on the cross. It sloshed out to the side (as also seen here) when, nail removed, he was placed in the shroud. The stains here, as do many throughout the shroud, show separation of blood serum (lighter on the periphery) and cellular mass (the darker material toward the centers), a characteristic of real blood which has died and clotted.



The wound in the side is partially obscured by a foot-like patch sewed on the shroud to repair damage from a 1534 fire. The patches flank the image at intervals. The wound appears to researchers to have been the result of a thrust up under the ribs. The wound is a two-inch slit at the top. Blood trails flow down from it. The triangular design in the middle of the chest is a water stain from attempts to douse the 1534 fire. The arms extend down from the patches to fold the hands over the loins. Only one nail hole can be seen. It's in the wrist — not the hand, as traditionally depicted. The wrist, in a real crucifixion, would hold the body more securely. The blood from the wrists appears to run up the arms. But as the diagram to the left shows, if the man is envisioned on the cross, the arms are up and extended. The blood flows, in this position, are actually downward, which is logical. It was the folding of the arms after death which gave rise to the oddity.



Scriptural Insights

LENT 1982

Readings: 1 Genesis 9:8-15; 1 Peter 3:18-22; Mark 1:12-15

By Fr. Richard Murphy, O.P.

The carnival season is over, and it is time now to get back in touch with the realities of life, namely, with good and evil, and specifically good and evil in myself. The first Sunday of Lent is a timely reminder to us all to do penance for our sins. Such news is silly to those who have lost any sense of sin; it is not silly to us.

The Bible readings today center about salvation, or the undoing of sin. The Bible records how Adam's sin led to many others, and initiated a downward trend in human behavior. Things got so bad that God is said to have repented of His creation! The Flood was in punishment of sinners, but even in His anger God is merciful. The rainbow in the clouds was a sign that there would be no more such floods.

The 5th article of the Apostles' Creed is that Jesus went down into hell after His death. There is much obscurity in this. The "hell" was certainly not the hell of the damned, but a "holding-place" where the souls of the dead resided until the gates of Heaven were opened.

BEHIND PETER'S words lay the ancient view of a layered-universe (heaven, earth, hell); this we need not believe and in fact do not. What was actually being said in the creed is that the salvation brought by Jesus was/is absolutely universal; all who are saved are saved through His death and resurrection.

Peter notes that Noah was saved "through water." So too are Christians through baptism, when they

pledge to God that they will leave the ways of the world and follow the way of Christ.

Today's gospel is very brief, but it contains Jesus' clarion cry: "Reform your lives . . ." Christ's followers all need to do penance. Across the ages they hear Jesus saying: "Fear not. I too have met temptation, and refused to succumb to it. You can do the same!"

Last Wednesday's ashes reminded us of our failures to love and serve God generously. We have many times turned from God, but penance can restore the balance; it is hope amid the ruins of good intentions.

GARDENS, lawns, cars, pets; they need trimming, care and exercise. So does the garden of the soul. By penance we undo the estrangement of sin and shake loose from the slaveries of our sins and culture. Each of us can say "I need penance." Our minds are lazy, dull; our bodies restless and over-indulged. Everybody needs the spiritual tune-up of penance.

Penance is a personal thing — You and I, Lord. Noah saw which way the wind was blowing, as did many others. But he listened and did not close off his contact with God. It does no good simply to look at a shining truth; the truth has to be made part of us; we walk in its light. Penance is a semi-military undertaking; we do battle with our sinful self.

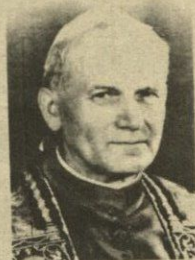
Peter was a fisherman and knew that to catch fish one had to go below the surface. Lent helps us to dig down deep into our hearts, bleak business indeed; deserts are not pleasant places

to be. But Jesus was there, brave and heroic.

Lent gives us the courage to do penance. Attending Mass daily, reciting the rosary, actively helping

others, taking time out to be quiet and to talk to God, are some of the time-honored ways of making a good Lent.

(Alt Publishing Corp.)



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Movies should be serious —and mean it!

By Michael Gallagher

NEW YORK (NC) — The most recent Disney film and the most recent Jack Nicholson vehicle have something in common I believe: an unwillingness or perhaps an inability to treat a serious subject with the seriousness that it warrants.

The Disney film, "Night Crossing," is one of the new breed from that highly successful company, an attempt to keep us with changing audience patterns by doing more realistic movies about more serious subjects.

Based upon an actual incident that occurred in 1979, it deals with the inspiring story of the escape of two East German families that crossed the closely guarded border zone in a homemade hot air balloon.

ALL THE ELEMENTS of an inspiring and stirring drama are there, but they are relentlessly undercut by a pedestrian screenplay and some woefully inept casting.

There is no real attempt to convey to the audience the oppressive nature of life in East Germany, the very thing that drove the Strelzyk and Wetzel families to risk everything. All we get in this department, as *Variety* notes, are such banal one-liners as "Mentally, every man in this room has his bag packed," and "It isn't right — people aren't meant to live like this."

True, a boy is shot attempting to escape, and his father, we are led to believe, is tortured by the police, but this isn't conveyed in compelling fashion, and we scarcely know the victims.

The casting is the more grievous failing because it was more easily avoided.

WHY MATCH up as husband and wife an English actor, John Hurt, with an American actress, Jane Alexander, and for good measure give

them Doug McKeon, the obnoxious kid from "Golden Pond," as their son? Not only are they not plausible as any kind of family.

Worse yet, however, are Beau Bridges and Glynnis O'Connor as the other family. I can only concur with the *Variety* judgment that they look as though they just dropped in from Malibu.

To put the final touch, most of the bad guys are played as very, very German, the two principal meanies being actually German actors speaking English with an accent.

The power and inspiration of the story, however, go a long way toward redeeming "Night Crossing," the more so since its shortcomings seem to come more from failures in judgment and skill than sheer willfulness.

JACK NICHOLSON'S "The Border," however, is far less forgivable. The theme is supposedly the plight of the hapless Mexicans who attempt to enter this country illegally and how this affects a member of the Border Patrol, Nicholson, pressed by financial need — his wife is a featherbrained spendthrift — into going along with corruption among his fellow officers.

In order to make up for all the untoward things he has done, Nicholson rescues a baby stolen from a Mexican mother. On the way to delivering it to her, four crooked Border Patrol officers ambush his car, blasting out the windows with shotguns and otherwise indicating extreme hostility. Not only do our hero and the baby survive, but Nicholson does in all four of the villains.

IN THE FINAL scene he is standing in the middle of Rio Grande and handing the pretty little mother her rugged infant — earlier the kid survived an earthquake that destroyed



DIVORCE DRAMA — A family outing in the countryside is a warm and wonderful event but Jane Curtin believes her marriage no longer is warm or loving. She seeks a divorce from Tom Selleck, himself a successful divorce lawyer, in "Divorce Wars: A Love Story," an ABC Theater of the Month drama airing March 1 on Channel 10 in South Florida. (NC Photo)

the church he was being baptized in — a beaming smile struggling unsuccessfully to supplant the cobra grin that brought him fame. And so all worries about the complexity of social justice fade away in this final

flourish of Yankee largesse.

Ah, but movies are meant to entertain, you say. Very true. But if American filmmakers aimed a bit higher, I think that they'd do a better job of entertaining us.

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Catholics who are black losing alienation—priest

By Prentice Browning
Voice Staff Writer

Black and Catholic.

These are two words that haven't necessarily been closely associated with each other in the past.

Black Catholics have been relatively small in number, sometimes expressing alienation from the church as a whole.

But this is changing, according to Fr. Jerry Hargrove, a black priest from the Washington, D.C., Archdiocese, who has been participating in archdiocese Masses recently in celebration of February Black History Month.

Fr. Hargrove, a graduate of Catholic University in Washington, indicates that the church is slowly going through a quiet "reconciliation" with black Catholics, basing his observations upon his experiences as an assistant pastor in his diocese (the city of Washington itself has a black population of over 70%).

IN HIS diocese there are only "20 or 30" black priests out of a total of 1400 priests, he says.

"There is a long history of alienation, of the Catholic Church not speaking to black people, of white pastors not understanding and appreciating black culture, even white parishioners not understanding black priests."



'We've gone from talking loud and doing nothing, to speaking softly and acting.'

—Fr. Jerry Hargrove

Part of this has been due to the perceived lack of "freedom of expression" for black Catholics who were restrained from singing gospel, he says.

The Catholic Mass was felt to be too structured: "there's a time to say 'amen' and a time to say 'alleluia.'"

"The Catholic Church is looked at as the peak point in spirituality. (Blacks feel) You have to give up this and give up that and be very strict."

"YOU HAVE TO go to confession, and the whole thing about divorce and remarriage."

But currently Fr. Hargrove, an active member of a black clergy caucus, sees the Washington diocese as a "model of reconciliation for the whole church."

"We've gone from talking loud and doing nothing to speaking softly and acting."

Fr. Hargrove has observed the in-

roduction of gospel music into the liturgy and a more flexible approach to the structure and length of church services.

"But I see the church reaching out, as the Holy Father is in Africa. Nationally I see more and more dioceses having offices for black Catholics."

"I SEE A number of workshops to help white priests understand the culture. In some dioceses before a pastor goes into a black parish he's given some culture."

Still Fr. Hargrove feels he is often the victim of "subtle" racism even as a priest.

"They (parishioners) give the sign of peace but a woman might keep her gloves on when shaking hands or people reluctantly extend hands."

Black history month seeks to raise consciousness about prominent black religious figures and saints in the church.

Fr. Hargrove himself says he was influenced by the biography of Brother Martin DePorres a black Peruvian lay brother in the Dominican Order who was noted for his good works.

BLACK RELIGIOUS symbols have apparently become accepted in the church.

"It's shocking for a number of black people" (to see a black Christ). Once it's explained they accept it quite readily," as a cultural adaptation of a universal Christ.

Fr. Hargrove this month has celebrated masses at St. John Fisher Church in West Palm Beach and Christ the King Parish in Perrine and recently concluded a four day revival at St. Francis Xavier Church in Over-town.

While at St. Francis Xavier, Fr. Hargrove spoke to the school children in the mornings often asking them about their individual backgrounds.

His purpose in doing this was to show that black, Haitian, and white people share a common heritage of fleeing from oppression.

"We celebrate this month to say, hey, we have a lot of good in our history and most people aren't that different from us. Ultimately all of us come from God."

It's a Date

The St. Augustine Ladies Guild of St. Augustine Church in Coral Gables will hold their annual luncheon and fashion show on March 13. The social hour begins at 11 a.m. in the parish auditorium, 1400 Miller Rd., followed by a gourmet luncheon prepared by Fr. Francis J. Lechiara. Luncheon tickets are \$10 each and are available by calling Eliza Ruden at the church office at 661-1648.

Knights of Columbus will hold an exemplification of the Knighthood Degree at Marian Council #3757, 13300 Memorial Highway, North Miami on Sunday, Feb. 28 at Noon. This special exemplification during the order's centennial observance will be celebrated in honor of our state chaplain, Most Reverend John J. Nevins, D.D., Auxiliary Bishop of Miami.

The Knights of Columbus, Marian council 3757 announces a card party on March 9th at 7:30 p.m. at the Knights of Columbus Hall at 13300 Memorial Hwy. Tickets \$1.50. Pinochle, Canasta, bridge. Prizes, coffee and cake. Tickets can be purchased at door or call Vickli Sidaris at 945-0380 or Betty Kirschner at 891-6890.

Blessed Sacrament Church will hold an inquiry class concerning Catholic doctrine each Monday and Thursday evenings at Blessed Sacrament Church, 1701 E. Oakland Park Blvd., Ft. Lauderdale, beginning March 1st. Time: 7:30 p.m. This class is open to Catholics and non-Catholics without obligation.

The Womens' club of St. Anthony Church in Ft. Lauderdale will have an

8:15 a.m. communion mass and rosary on March 6th.

The Legion of Mary, Patricians, St. Lukes' Parish, in Lake Worth will host an informative discussion on the Brown's Scephular on March 2nd at 2 p.m. in the social hall. Fr. Paul Lauwers will be spiritual director. Refreshments are served. Public welcome.

St. Hugh Church will host a "Rainbow of Fashion" show and luncheon on March 6th at the Key Biscayne Hotel and Villas. Three Coconut Grove shops will present the very newest in mens', womens', and childrens' Florida fashions, modeled by our own priests and parishioners. For early reservations, please call Louise Carter at 443-4340 or Ann Kollin at 448-5142.

The Catholic Widow and Widowers Club of Broward County will have a social gathering on March 1st at 7:30 p.m. at St. John the Baptist Social Hall in Ft. Lauderdale. Refreshments. For more information call 772-3079 or 561-4867.

The Lay Carmelites will meet on March 6 at Villa Maria Nursing Home at 1050 N.E. 125th St. North Miami at 2 p.m. Visitors welcome or call 635-6122.

Holy Spirit Council 6032 Knights of Columbus, 2118 SW 60 Terr, Miramar (1 Blk west of 441 behind Sonny's Bar B Q) will hold its second annual Monte Carlo Party Fun Nite on Saturday, Feb. 27th at 8 PM. There will be food fun and prizes. Open to the public. Refreshment service available. For information call 961-3647, 987-4035, 987-7023.

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'Storm heaven with prayers' for vocations — Fr. Lynch

By Bob Krauser
Voice Correspondent

POMPANO BEACH — "Let's storm heaven with prayers for vocations and also thank God for what we've got. But let's never be satisfied," Fr. Robert N. Lynch told scores of priests and serrans attending the annual Clergy Appreciation Night dinner sponsored by the Serra Club of Broward County.

Fr. Lynch, rector of St. John Vianney College Seminary in Miami, focused on the "finding, care and feeding of vocations. He compared the Archdiocese of Louisville, Ky., with that of Miami. The first has 206,000 Catholics and 259 priests to serve them. Miami has fewer priests but 1.1 million Catholics, according to the rector. But he added words of encouragement.

"I SEE SIGNS of change here, of a gradual picking up, maybe not in quantity but in the quality of the people responding to the call of the Lord. That's the first part, the finding," Fr. Lynch said.

In terms of the care, he pointed to the high expectations that St. John Vianney puts on its seminarians.

"I think that's why the numbers may not be that great. But I will have graduated about 50 students in my time there. Of those, 45 have gone on to the study of theology. And, of those, 41 are still there (at the major seminary) and I'll put that statistic up against any other college seminary in the country," said Fr. Lynch.

He also pulled out a verbal drawer of statistics based on an informal poll he conducted with 137 St. John Vianney seminarians, a poll he began as rector three years ago.

WHAT WAS THE principal influence upon your vocation?" he asked them. The poll produced these findings:

- 30 per cent attributed their vocation to a youth conversion experience.
- 25 per cent said it was due to the prompting by or admiration for their parish priests.
- The remainder said their vocations had been fostered, nourished and developed in a strong family faith

'It's a matter of getting them there and of being sensitive to young people who seem to be casting around for that moment of inspiration

...

—Fr. Robert Lynch

context.

Referring to the first group of respondents, Fr. Lynch defined the youth conversion experience.

"We are talking about young men who have met the Lord Jesus in a meaningful way, perhaps for the first time, in either a youth program of a parish or, more often than not, in specifically designed programs such as Search, Kerygma, Diakonia and, in the Spanish community, Encuentros Juveniles. These programs are a conversion moment. The trick is to sustain the fervor, fever and desire to serve and be close to the Lord after the retreat is over," Fr. Lynch said.

AS FOR VOCATIONS in the second group, Lynch mainly credited the senior or retired priests. For example, he spoke about elderly priests still ministering to the sick, among other things.

"It's an incredible affirmation of the power of the priestly presence. I found it an interesting commentary on what young people who are searching for the Lord are looking for in the way of example. They're looking for selflessness . . . for those so happy in their ministry that they will not call it quits until they've breathed their last sigh and gone to their heavenly reward," he said.

Focusing on the vocations work of the Serra Club, Fr. Lynch called for more prayer and special letters of encouragement to the seminarians.

He also asked families for their reassurance in the same way and he suggested that pastors might invite seminarians to the rectory for dinner and use that time for special encouragement.

ADDING ANOTHER dimension, Fr. Lynch urged the lay people to encourage and affirm their priests and religious, not only at special occasions like a clergy appreciation night, but on a day-to-day basis.

"The more happy priests and religious there are, the more they're willing to communicate that feeling and the greater the vocation awareness. I'm convinced of that."

He also expressed optimism over the results of last year's first (summer) vocations awareness camp conducted by Fr. Gustavo Miyares, Archdiocese Director of Vocations. The Serra Club of Broward is a contributor of funds to this project.

"It's beginning to pay off. We're getting some applications and interest from some of the young men who were freshmen and sophomores when the program started and now they're

interested in coming to the seminary," said Lynch.

HE ALSO TALKED about the results of the vocation awareness weekend programs at St. John Vianney.

"Fifty percent of all the young men who come to those vocation awareness weekends make applications to enter the seminary.

"Fathers, I tell you that's a phenomenal statistic. Fr. Miyares can tell you it is probably the best opportunity to develop. It's a matter of getting them there and of being sensitive to young people who seem to be casting around for that moment of inspiration as to what they should do. Look at your grandchildren, your nieces and nephews and ask the question . . . have you ever thought of being a priest or sister?" Fr. Lynch said.

It's a Date

Third Order of St. Francis a group seeking pre-fraternity status, will meet Sunday March 7, 1982, at St. Richard Church, 7500 S.W. 152 St., Miami, Florida, beginning with the Crown Rosary at 1:00 p.m., followed with a meeting on "Following St. Francis Today" and for the "First Ceremony of Initiation." Any interested men or women, all candidates and inquirers, and Secular Franciscan Order members are invited. Visitors are welcome.

The St. Maurice Church Women of the Stable will hold their 4th annual Spring Fashion-Luncheon at the Reef Restaurant in Fort Lauderdale on March 6 at noon. Fashions by LORI'S of the Hollywood Fashion Center will be featured and a dinner meal with a top sirloin beef entree will be served. Two tickets to see Englebert Humperdinck at the Sunrise Musical Theater will be one of the door prizes and many other gifts will be raffled. Donations are \$9 per person. For more information, call Jenny Chicco at 983-3025.

The Greater Hollywood Catholic Widows/Widowers Club will hold their annual Spring Covered Dish Supper on March 5 at Nativity Church Parish Hall, 700 W. Chaminade Dr., Hollywood, at 7:30 p.m. Live music. Dancing. Ladies bring a covered dish. Men pay \$4. Call 987-4493 or 431-8275.

The Sacred Dance Guild will hold a Concert in Sacred Dance performed by guest artists of Sacred Dance Guild Festival '82 (Carla De Sola, Carolyn Deitering, Judith Rock, Arthur Hall. It will be held at Palmetto Presbyterian Church, 6790 Miller Dr., South Miami, Sun. Mar. 7, 7:30 PM. Donation is \$5.00 per person or \$7.00 for two.

St. Clare Women's Guild will sponsor a "Spring Fever" Luncheon/Fashion Show on March 6th at 11:30 a.m. at the North Palm Beach Country Club. Fashions will be presented by J.C. Penny. Door prizes. Money tree drawing. Donation \$13.50. Limited number of tickets available at the Parish Office 622-7477. No tickets will be sold at the door.

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CONFIRMATION — Archbishop Edward A. McCarthy recently officiated at a confirmation at St. Edward's parish in Palm Beach with St. Edward's religious ed director Sr. Louis Angela, SSG.

Eucharistic Minister Training Days

The following is the schedule of Training Days for Special Ministers of the Eucharist for this spring, all of which will be during the month of March:

Saturday, March 13 . . . St. Ambrose Church, 353 SE 12th Avenue, Deerfield Beach.

Saturday, March 20 . . . St. Patrick Church, 3700 Meridian Avenue, Miami Beach.

Saturday, March 27 . . . St. Ignatius Loyola Church, 9999 N. Military Trail, Palm Beach Gardens.

All workshops will start at 10:00 A.M. and end at 3:00 P.M. Registration fee for workshop is \$4.00 per person, including lunch.

Pastors are required to send letters

of recommendation and registration (including your check for registration fees) to Rev. James F. Fetscher, Ministry of Worship and Spiritual Life, Archdiocese of Miami, 6301 Biscayne Blvd., Miami, FL 33138. These letters should be received no later than the Wednesday before the workshop you have designated in your letter (this designation is most important to know how many people to count on for lunch).

If there are any further questions regarding the above you may contact the Ministry of Worship and Spiritual Life at 757-0898 or 757-6241, Ext. 241 or 242.

This will be the last series of Training Days until next fall.

Dr. Mendez receives Fulbright award

(MIAMI SHORES —) A member of the Barry University faculty has been selected for a Fulbright award. Dr. Jesus Mendez, assistant professor of history, said the award has been approved, and he expects to pursue research in Argentina.

Mendez came to Barry in the fall of 1981 after completing his doctoral work at the University of Texas in

Austin. Under the Fulbright award he plans to pursue his research interest in the role of Spanish intellectuals in Argentina, specifically within the University of Buenos Aires.

A native of Havana, Cuba, he earned both the baccalaureate and masters degrees at the University of Miami. His graduate and doctoral degrees are in Latin American History.

Vatican II subject of Barry conference

(MIAMI SHORES —) A major turning point in the history of the Roman Catholic Church will be the subject of an all day conference at Barry University March 6.

"Vatican II: Before and Beyond" is the topic. Hosted by Barry University, the conference is a program of the Adrian Dominican Sisters. The Reverend Paul Collins, MSC, associate director of program and planning at Weber Center in Adrian, Mich., will examine the origin and development of ideas that led to Vatican II two decades ago. He will also focus on some of the theologians who played a significant role in developing the documents of that Council.

Weber Center is a retreat and conference center where similar workshops have been held for some time. The March 6 conference will be the second at Barry. The first was in November 1980.

The March 6 conference in rooms 101-103 of the lower level of the Monsignor William Barry Library on campus will close with the Eucharistic Liturgy in Cor Jesu Chapel at 4 p.m.

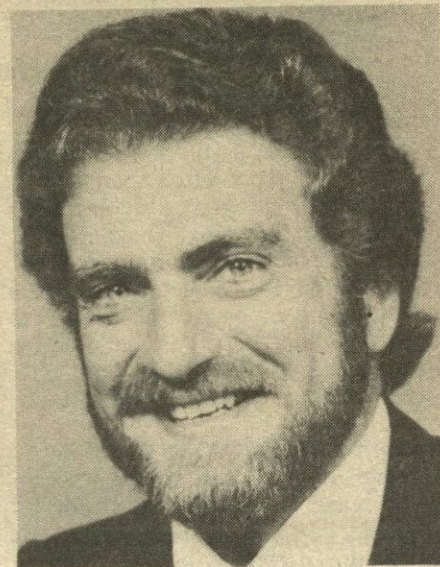
Registration begins at 8:30 a.m., and the conference opens at 9 a.m. The conference is open to all interested persons. A conference fee of \$10.00 is payable at the time of registration. There will be a break for lunch in the Barry cafeteria in Thompson Hall for those who wish to purchase lunch on campus.

Bro. Campbell first pres. of Chaminade

Chaminade High School Principal, Rev. Chris Conlon, S.M., officially announced the appointment of Bro. John Campbell, S.M., as the school's first President since its establishment in Hollywood in 1960 by the Marianist (Society of Mary) Province of N.Y.

Fr. Chris explained that the office of President will be concerned basically with Chaminade's relationship to the outside community, with the Principal maintaining the academic and administrative responsibilities of the school.

The second child of Mel and Jack Campbell, Bro. John was born in Brooklyn, NY, attended Chaminade H.S. in Mineola, NY, entered the Novitiate in 1958 and professed his first vows in 1959. He received a B.S. Degree from the University of Dayton, and his Masters Degree from the University of Virginia as a School Psychologist.



Brother John Campbell, S.M.

Madonna Academy dedicates library

His Excellency, Most Reverend John J. Nevins recently dedicated the new Madonna Library at Madonna Academy in West Hollywood. This ceremony marked the successful completion of a nine year effort by parents, faculty, students and friends of the school.

A steady increase in student population made the new addition not only desirable but necessary. Started with donations in 1973, it was not until the Fall of 1980 that a formal Building Campaign provided the Building Fund with enough capital to

make construction possible.

Sr. Marie Danielle, SSND, Principal of the school, expressed her gratitude to the Archdiocese of Miami and to all the parents and friends of the school for their contributions, support and enthusiasm. Bishop Nevins thanked the School Sisters of Notre Dame for their dedication and service to the Church of Miami. He congratulated the faculty and students and praised them for the excellent reputation that the school has maintained throughout its history.

ERA prayer vigil

A prayer vigil for the Equal Rights Amendment will be held on Sunday, February 28, 1982 at 7:00 PM in the Kendall United Methodist Church, 7600 SW 104 Street, Miami.

Leading the Miami ERA Prayer Vigil will be clergy and laypersons representing the Catholic, Jewish and Protestant communities of Dade County.

Fr. Hogan elected to new Alcoholism council

Father Michael Hogan, O.S.A., director of alcohol/drug outreach services for the Catholic Service Bureau, has been elected to the board of directors of the newly formed Florida Council on Alcoholism, the state affiliate of the New York based National Council on Alcoholism. Fr. Hogan, a member of the Biscayne College community of Augustinians,

is executive director of the Dade County Council on Alcoholism, and serves on the board of several national, state and local alcohol/drug agencies and treatment centers. He lectures in chemical dependency. The CSB office of alcohol/drug outreach services is now located at Biscayne College.

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PLASTERING

Church in our modern world

By Dolores Leckey
NC News Service

When Pope John XXIII solemnly opened the Second Vatican Council in St. Peter's Basilica in 1962, he welcomed cardinals, patriarchs, archbishops and bishops from the farthest corners of the earth to one of the great assemblies of all time.

The pope's first message reached beyond the Bernini pillars of St. Peter's, however, to all humanity. He expressed great respect for all the world and for the dynamic advances in human knowledge. And he said this would be a council of hope that might make an impact in many areas of modern life.

Many Catholics — and other Christians as well — may recall the excitement of some headlines as the council participants probed topics like the church's worship, the relationships of separated Christians, the meaning of religious liberty in a pluralistic world, and family life — issues that intimately concern us in ordinary, daily life.

THESE TOPICS later emerged in the documents of Vatican II — documents that have become building blocks in contemporary Catholic life.

For more than 15 years now, the effort has continued to make the documents live and thrive among Catholics. An active and dedicated laity has been central to this effort — appropriately so when one reflects that the Christian layperson in the life of the church and the world was a central concern of the council.

In this the council was unique. As church historians point out, Vatican Council II was the first church council to concern itself so much with lay people.



Vatican II held 168 general meetings and 10 plenary sessions. From almost every nation, bishops came pouring across sunny St. Peter's Square to share their views. Their discussions changed the face of the Church. (NC Photo)

And what are the results?

- Lay men and women are more actively engaged in a variety of lay ministries; they take roles in the church's worship and work on their own spiritual development.
- Clergy and laity have entered into new kinds of relationships, respecting each others' adult responsibilities and competencies.
- Some new efforts to develop a sense of Christian community have emerged, and lay women and men are taking more explicit roles in Christian service and leadership.
- The laity's prayer, study and action have been stretched and strengthened. Ninety-eight percent of the church's laity are principally engaged in the secular arenas of life: work, family, neighborhoods, politics. Thus, in a sense, the work of the council continues as all those people probe the ways of being authentic followers of Christ in the vocations they have chosen — in the midst of their own lifestyles.

POPE JOHN XXIII died during the council, before its completion. But he was succeeded by Pope Paul VI who continued the work that had begun.

As Pope John opened this global gathering, so Pope Paul closed it. His message fleshed out the themes raised by his predecessor.

- To workers: He said that the church appreciates the virtues of the workers' souls — professional conscience and love of justice.
- To artists — poets, painters, architects, musicians: He said that the world we live in needs the beauty of the artist in order not to sink into despair.
- To philosophers and scientists: He assured them: "We are the friends of your vocation as searchers, companions in your fatigue, admirers of your successes."
- And for youth he summed up the experience of the four-year council in these words: "The church has been working to rejuvenate her image in order to respond the better to the design of her founder, the great living One, the Christ who is eternally young."

Perhaps as we move through the '80's as people of faith and action, we might once again read the council documents — invaluable cornerstones.

Then, as Pope Paul said, perhaps we may be inspired to "build in enthusiasm a better world."

I Believe ...
We Believe

know
your
faith

By Katherine Bird
NC News Service

The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ. ("Constitution on the Church in the Modern World," Vatican Council II.)

For Jesuit Father Donald Campion, the words above have as much to say today as when first written. Over the years, Father Campion has turned to them time and again because he finds them so "rewarding to mull over."

As individuals, he explained, we tend to be preoccupied with our own petty concerns when we "need to be more and more aware of the fears and problems" that confront so many men and women living in today's world.

A JOURNALIST who covered the Second Vatican Council, Father Campion said it was "hard not to feel the excitement of the event — the sheer spectacle of 2,500 bishops" gathered together to debate with "an intensity of concern" issues that no ecumenical council had ever addressed before.

Cardinal Giovanni Battista Montini (the

The Church is in the world

future Pope Paul VI), and Cardinal Leo Suenens of Belgium sounded the call for the pioneering work on the document that came to be known as "The Constitution on the Church in the Modern World," the priest commented.

According to Father Campion, in speeches at the close of the council's first session, the two cardinals "took a forward look at where the council should go."

And the influential leaders pressed hard for a more systematic approach to the problems faced by Christians living in this complex modern world.

IN THE BACKGROUND was the knowledge that Pope John XXIII was dying.

At the same time, the idea of taking up such "unprecedented" topics as those that would be covered in the document on the church in the modern world caused some controversy. However, the council fathers ultimately agreed to tackle the topic.

Asked what tipped the scales, the Jesuit replied, "There was a broad feeling that the church couldn't avoid" some of these issues — social and economic conditions, the family, war and peace, the place in the church of various cultural traditions and national customs — if she "wanted to be an instrument of God in the world."

In addition, Father Campion said, the encyclicals of Popes Leo XIII and Pius XII had paved the road. Also, Pope John XXIII's encyclical, "Pacem in Terris," published between the first and second sessions of the Second Vatican Council, had "wide repercussions in the world" among non-Catholics as well as Catholics.

Another influential factor was Pope Paul VI's visit to the United Nations. Seeing the pope speaking out forthrightly on war and peace helped convince council participants they should follow his example, Father Campion speculated.

I Believe

... We Believe

The road from Bergamo

By Father Alfred McBride, O. Praem
NC News Service

At the age of 77 in 1958, Cardinal Angelo Giuseppe Roncalli, a talented administrator and profound believer, was elected to the Chair of St. Peter.

On precisely his 100th day — counting from the moment the conclave to elect the new pope started — Pope John XXIII went to the Church of St. Paul Outside the Walls of Rome to celebrate the 1,900th anniversary of the writing of Paul's Epistle to the Romans.

To a stunned audience, Pope John then announced the convening of the Second Vatican Council — and changed the course of church history. This amazing pope showed how the church could become part of the modern world without losing its soul.

A GUIDING principle of government for Pope John was: "See everything. Correct a little. Forget the rest."

This shrewd approach grew out of years of administrative experience. To many, Pope John appeared as a round, friendly, generous man who gave the impression of being a simple peasant from the mountains.

While there was truth in the image, there was a disarming inaccuracy to it.

For one thing, Pope John could speak French, Latin, Greek, Bulgarian, Turkish and a bit of English. He was an accomplished scholar and writer, who composed a multivolumed historical work about St. Charles Borromeo.

Most of Pope John's priestly career involved administration, organization and diplomacy at the highest levels.



Pope John XXIII: A consummate diplomat (NC Photo)

AFTER HIS ordination, he was appointed secretary to Bishop Radini-Tedeschi, Italy's most perceptive advocate of diocesan pastoral planning. The bishop tutored the young Father Roncalli for 10 years in the arts of administration, guiding him in the tedious but needed task of setting goals and plans for the diocese of Bergamo.

Next, Father Roncalli moved to Rome to oversee the Propagation of the faith in Italy. During those four years, he traveled the dioceses of Italy and organized the collections for the missions. In so doing he mastered the skills of organization and fund raising.

Then the pope made him an archbishop and appointed him the papal ambassador to Bulgaria. During his 10 years in this post, he developed new skills in the arts of diplomacy. Little by little, he came to know the ways of representing the church's interests to a particular government — in this case, one that had comparatively small connection with things Catholic.

AT THE AGE of 65, when most men are moving into retirement ranks, Archbishop Roncalli received a surprise appointment as papal nuncio to Paris, where his assignment was to reconcile divisions within the church left over from World War II.

The artist of administration, organization and diplomacy soon proved himself deft as a reconciler. Underneath his skills glowed the religious faith that was as contagious as his genial nature. The pope made him a cardinal.

At 72, Cardinal Roncalli finally got a parish. A plum of a parish indeed! This pastoral-minded man was appointed patriarch of Venice. The first thing he did was to institute a pastoral plan in the spirit of his first assignment as a young priest.

Later, when he became pope, the world fell in love with this man who never let his prestigious skills hide his humanity and love and faith. Time magazine named him "Man of the Year" — the first churchman ever to be so named.

By Father John J. Castlot
NC News Service

Mark's Gospel is a study in contrasts. The contrasts are deliberate, of course; they point up the problems Jesus encountered.

How could one so obviously human be the Son of God? Yet, how could one who gave such clear signs of being God's agent have been rejected by his own people who were witnesses to that power?

THE CONTRAST IS brought out sharply in Chapters 5 and 6 of Mark's Gospel.

In Chapter 5, Jesus had just performed a spectacular exorcism; the man who was cured is proclaiming Jesus' greatness throughout the territory of the gentiles. Jesus also has cured a woman of a chronic hemorrhage and raised a little girl to life.

Then, in Chapter 6, we suddenly see him misunderstood and rejected by his own townspeople and relatives.

The occasion is a visit to Nazareth, "his own part of the country," his own home town. According to his custom, Jesus attends a synagogue and addresses the congregation. The result? People react with amazement.

Though one would expect this to lead to recognition of the uniqueness of Jesus, the people of Nazareth ask all the wrong questions, questions which imply that the evidence is not being accepted.

It is hard for us today to understand why Jesus is rejected by his townspeople. But, perhaps they were blinded by their own preconceived ideas of what the messiah should be.

They may have shared the common view that the messiah would be a gloriously militant figure who would appear

suddenly out of nowhere and make a grand entrance on the historical scene.

JESUS, however, certainly is not appearing out of nowhere. He has grown up in the midst of the Nazarenes, played in their streets.

Furthermore, before he left to join the crowds flocking around John the Baptizer, Jesus was an ordinary artisan. (The word translated "carpenter" can mean a worker in wood, stone or metal).

Jesus' family is not especially distinguished; and they are known to everyone in town.

Mark's designation of Jesus as the "son of Mary" is most unusual. A man was always identified as the son of his father (Simon, son of Jonah, the son of Zebedee), never as the son of his mother.

THE MOST NATURAL explanation is that, by this time, Mary was a widow. Mark gives no hint that he knew of the virginal conception, and even if he did, it is most unlikely that Jesus' townspeople would have.

The "brothers and sisters" that Mark mentions are in all likelihood Jesus' cousins — the usual biblical way of indicating such relationships.

In any event, the townspeople "found him too much for them," literally. "They were scandalized by him," which means that the ordinariness of Jesus was a stumbling block which prevented them from arriving at the truth about him.

"Their lack of faith distressed" Jesus and so he performed no miracles there, as he normally demanded faith as a prerequisite for such favors. Instead, Jesus just remarks sadly, quoting a familiar proverb: "No prophet is without honor except in his native place."

Prophet without honor

Hail Mary!

Rosary Crusade enters fifth decade

By Sister Mary Ann Walsh

ALBANY, N.Y. (NC) — Beginning the fifth decade of the Family Rosary Crusade, Father Patrick Peyton looked back on his success in spreading devotion to Mary through family prayer, especially the rosary, and forward to new projects.

Forty years ago Father Peyton, a newly ordained priest in Albany, began the crusade because he felt the need to tell families about prayer, about the power of Mary's intercession.

Now he said he expects this fifth decade to be marked by an increase in devotion to Mary, carried on through a trust fund he is developing to ensure the crusade's future.

FATHER PEYTON said that throughout history "many of Mary's

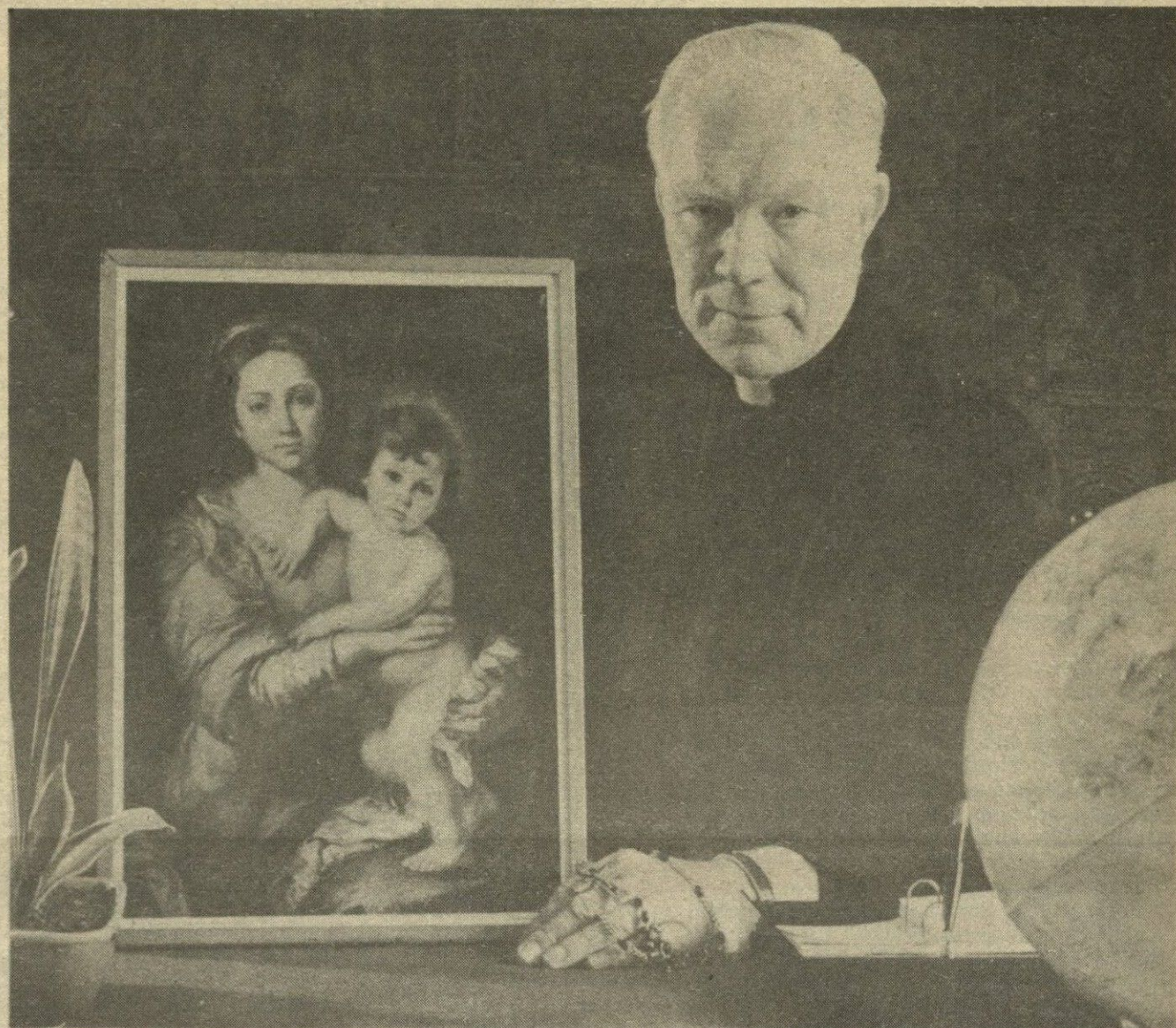
'If God chose her to be his mother, she must be someone special. God can't make a mistake. What's good enough for him is good enough for me. I'm going to trust her, believe in her, and give myself to her protection.'

friends have done her a great disservice by their misrepresentation of her. They've made her mealy and mousy. They made her less than the strong, beautiful, powerful woman that she is."

To properly understand Mary's role in salvation history, Father Peyton recommended that people look at the crucifixion scene where Jesus said to Mary and St. John, "Mother, behold thy son. Son, behold thy Mother."

"Jesus was saying to her, 'be to them what you were to me,'" Father Peyton said. "Be their mother and bring them home to me. If God chose her to be his mother, she must be someone special. God can't make a mistake. What's good enough for him is good enough for me. I'm going to trust her, believe in her, and give myself to her protection."

THAT BELIEF has been with Father Peyton for more than 40 years. It inspired him as a seminarian to believe that through her intercession he could be cured of tuber-



Father Patrick Peyton has promoted the Family Rosary Crusade for more than 40 years. (NC Photo)

culosis. When he was cured, he set out to share this insight into Mary's role with the world.

Using crusades and educational and prayer campaigns he has reached more than 26 million people in 37 countries.

But to reach those people the priest

person-to-person communication.

"I USED THE media like aerial bombardment, to soften the ground," he said, explaining the purpose of radio, television, billboards and films.

Through the media, "The family that prays together, stays together,"

Through the media, 'The family that prays together, stays together,' and 'A world at prayer is a world at peace' — Family Rosary slogans — gained international prominence.

had to overcome both shyness and skepticism about his plans.

At first he was almost too afraid to speak to groups, but "I asked violently" for help, Father Peyton recalled. "God had no choice but to answer. I had taken him at his word: Ask and you shall receive."

Father Peyton sent letters to bishops all across the country to tell of his dream. To reach people he envisioned a two-pronged attack, through media and through direct

and "A world at prayer is a world at peace" — Family Rosary's slogans — gained international prominence.

To break into radio Father Peyton was told he needed a star. So the native of Ireland approached Bing Crosby who agreed to perform. The show was set for May 13, 1945, Mother's Day.

The evening of May 12 Father Peyton walked the streets of New York praying the rosary that his efforts "wouldn't embarrass Mary."

Twelve thousand letters later, after the show, he knew they hadn't.

In Hollywood, Loretta Young befriended him, introducing him to stars for his program. His radio show ran for 22 years over 480 stations. In all, 450 stars performed with him. He later began holiday television programs in which stars prayed the rosary with him.

Father Peyton expanded his message throughout the world and made films in almost a dozen languages.

SINCE 1942 the crusade has grown tremendously, with offices established in Albany and Hollywood, and in Spain, Brazil and the Philippines, and one will soon be opened in Ireland.

"Right now we're working to develop a trust fund to enable the work of Family Rosary to continue into the future. People all across America have promised to help raise money for this fund," he said.

Ironically, he noted that the impetus for increased devotion to Mary comes from Protestant theologians.

"They see how impoverished they are without her and are doing their best to create an awareness of her in their tradition," Father Peyton said.