

The Voice

Knights of Columbus



celebrate 100th Page 11

Catholic Archdiocese of Miami Vol. XXX No. 12 March 19, 1982 Price 25c

That's incredible!

ABCD soars in spite of recession

By Ana M. Rodriguez
Voice Staff Writer

Jesus Christ needed \$3.75 million. Archdiocese of Miami Catholics gave him \$4.6 million.

Despite rising unemployment, a recession, and uncertainty about the economic future, South Florida Catholics not only reached their goal for the 1982 Archbishop's Charities Drive. In grand style, they surpassed it, by 22 per cent, even more than they had topped it last year.

In 1981, the ABCD goal was \$3.6 million and Catholics in South Florida gave \$4,180,541. This year, the goal was \$3.75 million and Catholics gave \$4,635,032 about \$885,000 more than called for.

THE GOOD news was told to the Archdiocese's pastors at the annual report dinner held last Thursday night at Williamson's Restaurant in Fort Lauderdale.

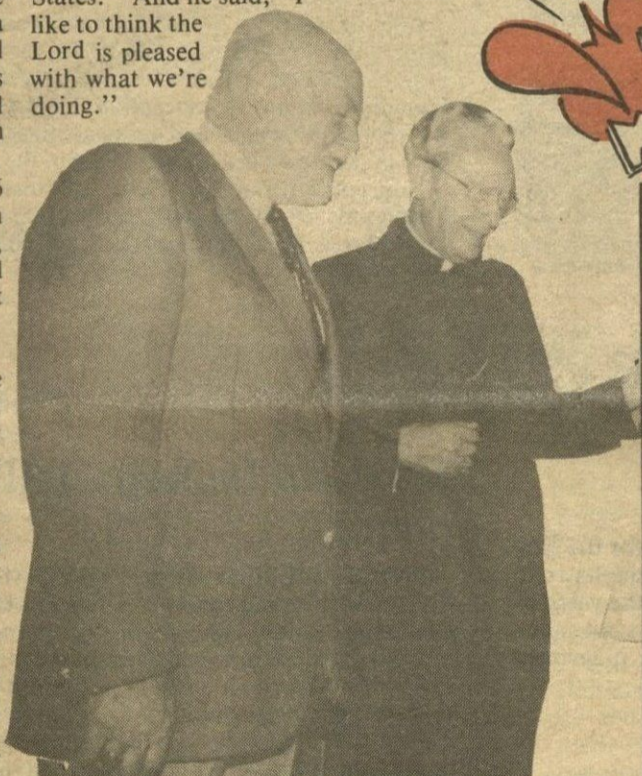
Catholic parishioners' enthusiastic response gives the Archdiocese a special reason to be proud, as other major campaigns fell short. According to Fr. David Russell, pastor of St. Louis Church in Kendall and coordinator of the campaign, the United Way and the United Jewish Appeal were unable to meet their goals during this recessionary year, in spite of their worthy projects.

"I just don't know how to thank you enough," Archbishop Edward McCarthy told the pastors. "I suspect it was harder this year. But when the going gets tough, the tough get going."

He thanked "the finest clergy in the United States who preside over the finest people in the United States," and added, "This is

terrific."

The Archbishop attributed "the secret" of this type of response to "a new pride in the church that's emerging everywhere in the United States." And he said, "I like to think the Lord is pleased with what we're doing."



Drive leaders David Walters, Abp. McCarthy, Fr. David

DAVID WALTERS, a Miami attorney and former U.S. presidential envoy to the Vatican who served as general chairman of the 1982 campaign, congratulated the pastors and gave them the collective thanks from all the lay people in the Archdiocese who appreciate the hard work, time and energy they put into raising funds

from ABCD.

This year, 85 of the Archdiocese's 135 parishes collected more money than they did last year for ABCD, a key to the campaign's success. Spanish parishes especially jumped on the bandwagon this year, according to campaign organizers.

"I see this year a spirit among the priests of the diocese and an en-



Russel, Frank Nolan and magic number

thusiasm that's amazing," Walters said, alluding to the full participation of all the parishes.

Frank Nolan, director of development for the Archdiocese, added his own thanks "for making me look good." He also announced that last year, the Miami Archdiocese had the

(Continued on page 4)

Clergy launch war on crime

By Robert Wilcox
Voice Feature Editor

South Florida's religious community launched its own war on crime this week, setting aside the weekend of April 17 and 18 as "Civic Responsibility Sabbath" and hearing two of Miami's main crime-fighters tell them they need to muster support within their congregations for the overall war.

Miami Police Chief Kenneth Harms told approximately 150 rabbis, priests and ministers, responding to Miami Citizens Against Crime's

(MCAC) Religious Heritage Committee's first major meeting, that more police, tougher laws, sentences and court handling of criminals is needed to curb crime.

"Rehabilitation, for the most part, is the great American myth," he said. "We need to change. Give those criminals who truly want to change the chance. But punish those who don't." He said out of every 100 "hardened felons" his men arrest, only five go to jail. "The other 95 end up on the streets to perpetrate more crime.

"You are a unique group," he told the clergymen, meeting Wednesday at St. Mary Cathedral where several clergymen spoke. "Many of the people you have in your congregations have multiple memberships in civic organizations. You can get them to influence the people they deal with."

The main actions needed from congregants, he and William Colson, an attorney and lay leader in MCAC, who also addressed the clergymen, agreed, is support for the one-cent sales tax currently before the Senate in Tallahassee, and awareness of their

own moral responsibility.

More jails needed

"I agree with Chief Harms," said Colson, "we need more police, tougher judges, higher bails and less parole. But none of that will do any good until we get the jails to house the criminals. Right now we don't have them and no amount of toughening of our laws is going to help until we have the facilities." The penny tax will finance the jails, he said.

(Continued on page 5)



TENDER TROOPER — Wearing a bandanna and armed with an M-16 rifle, a soldier in El Salvador's elite Green Beret-trained Atlacatl battalion carries a puppy and chews on a piece of sugar cane.

Business needs S. Africa blacks, Archbishop says

WASHINGTON (NC) — Big business may turn against apartheid because it results in a shortage of trained workers, said Archbishop Denis E. Hurley of Durban, South Africa, during a visit to Washington March 7. Under apartheid — South Africa's system of strict separation of whites from blacks and other non-whites — blacks get less education, Archbishop Hurley said. Only a certain number of blacks are allowed into urban areas where they can work in industrial jobs, the archbishop said. As South Africa changes from a rural to an industrialized country, "the practice is growing in industry to accept blacks" in higher level jobs and "industry is becoming an opponent to apartheid because it can't get trained personnel," he added.

Pro-life group opposes in vitro bill

BOSTON (NC) — Medical and pro-life spokesmen opposed a bill to allow in vitro fertilization (outside the womb) programs in Massachusetts. A bill pending before the Massachusetts legislature would overturn an eight-year-old ban on in vitro research in the state. At least two hospitals already have indicated they would participate in vitro efforts if the ban is lifted by passage of the new bill. Charles Dean, a member of the Virginia Society for Human Life, which opposed the in vitro clinic established in Norfolk, Va., said the current law protects the innocent unborn child and that it would be a "tragedy" if the law were changed. Dr. Joseph R. Stanton cited the rights of the unborn child and also urged the law not be changed.

Physician Guild petitions for feast day change

CHICAGO (NC) — The Catholic Physicians' Guild of Chicago has petitioned Pope John Paul II to declare the feast of the Annunciation, March 25, nine months before Christmas, a holy day of obligation in order to reaffirm that human life begins at conception. "Before Catholic Christians can hope to resist the powerful inroads and propaganda of the abortion industry, they must reaffirm in their own hearts their belief in the sanctity of human life from the moment of conception," said Dr. Herbert Ratner, guild president. "We can think of few better ways to do this than to celebrate the conception of Christ, Annunciation Day, March 25, with the increased fervor that the new post-Vatican II liturgy for that day calls for."

News at a Glance

Pope defends celibacy

VATICAN CITY (NC) — Pope John Paul II defended celibacy "for the sake of the kingdom of heaven," at his weekly audience March 10. He emphasized, however, that the church's esteem for celibacy does not downgrade the value of marriage. "This question of continence for the sake of the kingdom is not something in opposition to marriage, nor does it presuppose a negative judgement about marriage," he said.

Chile pres. seeks pope's mediation

SANTIAGO, Chile (NC) — President Augusto Pinochet of Chile reaffirmed the need for mediation by Pope John Paul II in his country's dispute with Argentina following two incidents reflecting what he called "problems with our neighbors." The dispute between Argentinian and Chile over islands in the Beagle Channel and adjacent waters at the southern tip of South America was submitted to papal mediation three years ago. Pinochet referred to two incidents in late February. In one, the Argentine navy ship Gurruchaga anchored at Deception Island near Cape Horn, and island also claimed by Chile and Argentina. Soon afterward, two Argentine air force fighter planes made a reconnaissance pass over Chilean warships.

Oldest U.S. priest dies

BOSTON (NC) — Msgr. Charles A. Finn, 104, believed to be the oldest U.S. priest, and the oldest Knight of Columbus, died at Regina Cleri, a Boston home for retired priests where he had lived since 1968.

Ordained in Rome in 1903, Msgr. Finn, the son of a Dedham, Mass., grocer, was the former rector of Boston's St. John's Seminary and pastor of Holy Name Church, for 23 years before retiring.

He estimated that he celebrated more than 24,000 Masses during 79 years in the priesthood.

Mexican bishops tell of Guatemalan plight

SAN CRISTOBAL LAS CASAS, Mexico (NC) — Five southern Mexican bishops who visited camps of refugees who had fled from violence in neighboring Guatemala called camp living conditions subhuman. During their visits the bishops gathered first-hand accounts of the terror that prevails in the villages and fields of northern Guatemala, a Central American nation of 7.5 million people that has been plagued by guerrilla warfare for the last five years. Following their visit to the refugee camps, the bishops said that "thousands of farmers and Indian peasants arrive sick, malnourished, having no food. Some parents are forced to give their children away, and numerous children are already orphans and without any other relatives at home," the bishops' statement said.

Rev. Jackson speaks of Haitian mistreatment

WASHINGTON (NC) — Mistreatment of Haitian refugees is "an ugly scar on the face of American democracy" and camps detaining Haitians should be closed, the Rev. Jesse Jackson said at a meeting at the U.S. Catholic Conference in Washington March 9. Mr. Jackson, a Baptist minister and leading civil rights advocate, discussed his meeting with Pope John Paul II on the Haitian plight and spoke against racism in South Africa. He also said he hopes to strengthen ties with the U.S. Catholic Church to fight what he sees as the diminishing rights of blacks and the poor in the present political climate.

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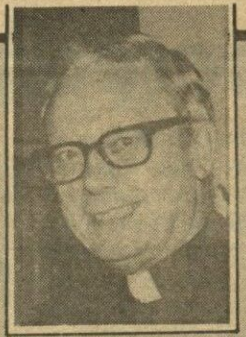
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Thanks for a super ABCD!

My dearly beloved:

Periodically, one of my friends, even among the Bishops, says, "I wouldn't have your job for the world!"

They speak about the needs of the Archdiocese, growing so rapidly, accommodating the new waves of refugees, dealing with crime and with drug wars. As I thank them for their sympathy, I am thinking, "I wouldn't let you have my job for the world!"

Yes, there are challenges. But there are great experiences in serving the great-hearted priests, religious and faithful of the Archdiocese of Miami.

I had one of those experiences last week. It was at the Pastor's report dinner of the Archbishop's Charities and Development appeal. As time approached, I was, of course, somewhat apprehensive. I had been told that, because of current economic conditions, other appeals in our communi-

ty had failed to reach their goals. The United Way did not reach its goal; neither did the United Jewish Appeal or the March of Dimes.

You worry at times like that about cutting back on programs just at the time when government cutbacks in aid and rising costs are going to make the needs even more acute. You wonder what impact a failure would have on the morale of all who work so hard, who are so generous to ABCD.

I had noticed, as I personally acknowledged special gifts this year, that most of them exceeded last year's gifts. But I was still concerned when I met with Frank Nolan, Director of the ABCD Office, for the final, last minute tabulation which would be announced to the pastors that evening.

It was then that, if I had been just a few years younger, you would have seen one Archbishop of Miami doing handsprings down Biscayne

Boulevard. Frank's report on the response of the great people and their priest leaders of the Archdiocese was that they had pledged \$4,635,032 — \$455,000 more than last year. We had gone a whopping \$885,000 over our goal of \$3,750,000!

They haven't put words in the dictionary to describe how that made me feel. Relief, of course. Unbounded admiration and profound gratitude for the generosity of the faithful of our Archdiocese who, in tougher times, were more concerned about brothers and sisters whose needs may be even greater. Deep appreciation of the selfless loyalty of the priests and their coworkers who, while facing needs in their own parishes, refuse to be so parochial minded as to be insensitive to broader needs in our Archdiocesan community. Great appreciation of Ambassador David Walters, Father David Russell, Father Gilberto Fernandez and all the

leaders of the drive, as well as of Frank Nolan and all of his staff.

I felt like shouting from the highest mountain (only we don't have mountains in Florida!).

Somehow, I read in the beautiful response to our appeal an expression of a growing sense of community commitment in our Archdiocese, a growing sense of appreciation and pride in what we, as priests and people, are trying to do together to promote the Kingdom, to serve our people, to be a voice of justice and decency. I read also an approval of our new emphasis on enriching the spiritual life of the people of our Archdiocese by evangelization.

Have I told you lately that I love you?

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami

Release Haitians, Archbishop urges Cites U.N. refugee protocol

With federal court in session to determine the fate of Haitian refugees, Archbishop Edward McCarthy has again called for the immediate freeing of Krome Avenue detainees and the U.S.'s enforcement of rights due Haitians under a United Nations agreement.

"Haitians held in Krome and elsewhere should be immediately released until these cases are resolved," the Archbishop said in a two-page statement released on the eve of the special session, a class-action suit against the U.S. Immigration and Naturalization Service to determine whether its policy in regard to Haitian refugees is discriminatory. Twenty-five-hundred Haitian refugees are being held in federal centers here, throughout the nation, and in Puerto Rico.

"WE NEED to recognize our obligations as a signatory nation to the United Nations Protocol and Convention on the Treatment of Refugees," the Archbishop said.

"This international treaty, signed and ratified by the United States, and therefore part of the law of the land, commits us when we are a country of first asylum not to return to the country of origin a person who has a 'well-founded fear of persecution.'"

The Haitians, he said, fit that category.

Quoting from Exodus (22:20) — "You shall not molest or oppress the alien, for you were once aliens yourselves" — the Archbishop said, "It is paradoxical that in this nation of immigrants, anti-immigrant feelings have often run high... the 'alien' among us is weak — without political influence... (He) is often blamed for our woes..."

"THE PRESENT policy of the Federal Government towards the Haitian 'boat people' has resulted in their indefinite detention (which is) defended as a necessary step in regaining control over our borders... While recognizing the right of the

United States to control its borders, we must remain open to those who have a legitimate claim under the first asylum doctrine of United States Protocol.

"At this time (1982), the only people who have a basis for this claim — because of their proximity to the United States — are effectively the Haitians. Cubans, for example, since the end of Mariel, have been able to reach the U.S. only through third countries.

"For this reason," he said, "the rejection of the Haitian boat people's claim, if not intended, certainly gives the appearance of a racist policy."

ECHOING THE Archbishop's sentiments, Monsignor Bryan Walsh, director of the Catholic Community Services of the Archdiocese, testified Monday at the federal proceedings that the INS policy was "discriminatory" and "inconsistent."

Until 1980, he said, political

asylum was routinely granted to Cubans, "no matter how they arrived," but was denied to Haitians.

"Cubans and Haitians arrived here at the same time and gave the same answers in regard to their expectation of establishing a new life here and working. Cubans were taken to the refugee center for assistance, and the Haitians were jailed," the monsignor testified.

The Archbishop's statement continued: "The victims of one country's oppression must not be victimized by this country's ill-advised and ineffective policies. It is our position that Haitians held in detention should be released to their families and/or voluntary resettlement agencies pending the resolution of their asylum claims.

Last December, the Archbishop cabled President Reagan recalling "the cruel suppression of human rights" in Poland, and urging "release of these Haitian detainees who have come to these shores seeking freedom, liberty and justice..."

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Clergy launch war on crime

(Continued from page 1)

He said, "This is a 'winnable' war." The federal government, personified by Vice President George Bush's visit here this week, is going to help. "It was just a matter of awareness." He said a special committee of community leaders went to Washington and argued against budget cuts. "Once they understood our problem, they turned around."

It's "the same thing with you," he told the clergymen. "Once your congregations get the feeling of the war, get involved in Crime Watch and the other programs we have, you will see a difference." Earlier, he said, he himself had turned down a large fee to represent an interest seeking insurance benefits from the loss of a plane in a crash.

Turned down money

"It was a legitimate claim, but it was obvious the plane had been involved in drug smuggling. I told them no — and there was a lot of money to be made in the litigation. But that's what we've got to do. We've got to start objecting on moral grounds."

Archbishop Edward McCarthy, who chairs the Religious Heritage Committee, told the clergymen, "Crime is a sin. If we had done our jobs right and created the proper moral sense, we would not need more police and jails." He said the meeting had two objectives: "get acquainted with the problem and what we might do about it," and "urge observance" of the special sabbath.

In a "suggested bulletin announcement" handed out at the meeting, rabbis, priests and ministers were asked to "preach against crime and corruption, to pray for the well-being of

'Give those criminals who truly want to change the chance, but punish those who don't'

—Police chief Harms



the community, and to have all congregants recommit themselves to the biblical values of law and justice.

"The congregants will be reminded that the Bible teaches not only 'Thou shalt not commit murder' (Exodus), but also 'Thou shalt not stand idly by while the blood of thy neighbor is being spilt.' (Leviticus) . . . The security of our fellow humans must be our concern. Their safety must be our commitment," says the announcement.

Special prayer

Accordingly, the committee has written a special "Prayer For a Sense of Civic Responsibility," and will be publicizing various steps a citizen can take if he or she sees crime, or is its

victim. These include the various "Crime Watch" programs where participants watch for offenses in their neighborhoods, or speak against them in the schools.

South Florida "is certainly the murder capital," said Archbishop McCarthy. "Last year, there were more murders committed in our community than in quite a few European countries combined."

The meeting opened with the specially-written prayer. Rabbi Solomon Schiff, representative of the Greater Miami Rabbinical Assembly, read: "O divine Lord, who commands us not to stand idly by while our neighbor's blood is spilled, help us to understand and to implement our responsibilities . . . Assist us in promoting domestic tranquility and world peace by the elimination of crime and the establishment of a just society. . . ."

Impressed with youth

Colson said he had been especially impressed with "Youth Crime Watch," whereby school students had responded to assemblies featuring other students trying to combat crime. "They're just like everyone else. They're good people, but they're scared. They were looking the other way. Now they're getting involved . . . We're not asking you 'preachers' for money — just to educate your congregations."

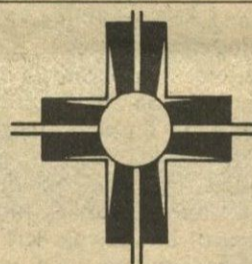
The committee had mailed out 780 invitations to the meeting. Prior to its start, one clergyman said some of the religious were concerned that MCAC's efforts not become "vigilante." Colson and Rear Admiral Van T. Edsall, executive director of MCAC, who was also at the meeting, agreed that this was also a function of the Religious Heritage Committee.



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Lent: time to help needy of the world

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Catholic Relief Services began this decade of the 80's in the finest tradition of its 38 year history of helping the world's needy. This is the agency sponsored by American Catholics that has reached some 14 million people in 70 countries throughout the world.

Although this may be quite an impressive record, more importantly it provides us with the opportunity to share our love and concern with many of the world's jobless, homeless and hungry people. Furthermore, we know that our contribution to CRS will get directly into the hands of needy people and not tied up in bureaucratic red tape. There is no more effective way of people helping people in the Name of Christ.

With crises that have arisen around the world, particularly in Central America and recently in Poland, your help is needed now more than ever before. I encourage you to respond generously to the Catholic Relief Services Collection next Sunday.

With prayers that God will continue to bless you and your loved ones, I remain

Sincerely yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Religious orders to study ways to fight inflation

WASHINGTON (NC) — Beset by problems of inflation, changing tax laws and, sometimes, cutbacks in government funds, religious orders are seeking more financial savvy, with a Catholic flavor, according to two Religious leaders.

Jesuit Father David Meier, finance secretary of the Jesuit Conference, and Immaculate Heart of Mary Sister Frances Mlocek of the Leadership Conference of Women Religious are part of a team leading workshops on "Financial Management and Accounting Practices for Religious Institutions" across the country. In an interview with NC News they discussed pressures facing Religious institutes (Religious orders, facilities and related organizations).

THE REAGAN administration budget cuts, which have had dire repercussions for various church social service programs and on the Catholic press, which has seen its mail rates increase substantially, have

had "a general affect on us," Father Meier said. "The budget cuts don't touch us all that directly."

But he and Sister Mlocek added that some religious institutes now must find alternative funding for their service programs which had received government funds and that questions of Social Security policy and of Medicaid cutbacks also confront Religious. And religious institutes' fund-raising offices likewise are affected by mail rate increases, they said. Moreover, inflation is also hitting religious institutes just as it is Americans in general, they said.

Because of such economic pressures and other questions raised during the last decade, Religious institutes are increasingly trying to upgrade their financial expertise, Father Meier and Sister Mlocek said. One tool for doing so is a new, thick handbook on financial accountability which is intended to help standardize accounting and financial record-keeping practices among religious institutes. Three years in preparation, it was developed by the Leadership Conference of Women Religious and the Conference of Major Superiors of Men.

According to Father Meier, interest in better financial management for religious institutes antedates the current federal budget cutbacks. It developed when federal laws were changed in the 1960s and 1970s.

Then, for the first time, religious institutes were liable for taxes on unrelated business income. Social Security and Medicaid benefits also were made available to elderly Religious but their communities were taxed for the former and involved in more red tape in order to participate in the the latter.

Now, religious institutes' leaders frequently voice questions about further training in finances, investment of resources and the social justice considerations raised by investment, the need for common financial management practices and especially the need for accounting and money management practices which will reflect the particular values of the Religious.

Nicaraguan Indians not abused?

MANAGUA, Nicaragua (NC) — The Miskitos and other Indians relocated by the Nicaraguan government miss their old jungle homelands along the Atlantic coast but say they enjoy better conditions in their new camps, according to a joint March report by 15 Nicaraguan church groups.

In February the Nicaraguan bishops said the population transfer, which began at the end of 1981, was "drastic" and violated the human

rights of the Indians. In Washington the U.S. government accused Nicaraguan troops of killing Miskitos and burning their villages.

But the joint report said conditions in the camps at Sahsa, Wasminona, Sumubila and Truslaya meet the "basic needs of the thousands relocated thus far: food, health care, lodging . . . although many Miskitos are saddened by having left their ancestral surroundings and properties, and many regret their separation

from relatives who went to Honduras."

"YET THEY VOICED hope and understanding regarding realities and have quickly engaged in farming, education, and in cultural, religious and sports activities in the camps, the report said.

"According to what the majority testify, the relocation was done in a considerate manner, with care, protection and a brotherly attitude by authorities," the report added. The authorities also showed "respect for the culture and traditions of the Miskito community," the report said.

Nicaragua's Sandinista-dominated government said the relocation of Miskito, Suma and Ladino villages near the Coco River on the northern border with Honduras was necessary to ensure the Indians' safety and to defend the area against constant raids by followers of the Somoza government, overthrown in mid-1979 by rebels led by Sandinistas.



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Ireland: headed for change?

(FIRST OF TWO PARTS)

By John Maher
NC News Service

Although it may not be quite what an old song calls "the most distressful nation that ever has been seen," the island of Ireland — divided into the independent Irish Republic in the south and the British province of Northern Ireland — is a place of distress where people face economic hardship and political uncertainty.

In the last eight months, the republic has had two general elections, both leading to the formation of governments dependent on the votes of members of parliament not belonging to the governing party. In the election on Feb. 18, the economic problems of the republic overshadowed the question of Northern Ireland, which had loomed large in the election last June when Northern Irish prisoners were on hunger strike.

In the recent election, the Fianna Fail Party of former Prime Minister Charles J. Haughey won 81 seats in the Dail Eireann (lower house of parliament) to 78 seats won by the coalition of Fine Gael (63 seats) and Labor (15 seats). In last June's election, Fianna Fail won 78 seats, Fine Gael 65 and Labor 15 in the 166-seat Dail.

The coalition government headed by Prime Minister Garret Fitzgerald, leader of Fine Gael, fell in January after the Dail rejected by one vote the extremely severe budget he proposed to deal with the republic's fiscal crisis. To combat 23 per cent inflation and 13 percent unemployment, Fitzgerald proposed stiff tax increases, including a value added tax of 18 per

cent on clothing and shoes and excise taxes on beer and gasoline, and a program to reduce Ireland's deficit of about \$1.38 billion.

Government brought down

The budget also scrapped subsidies on milk and butter and that provision led Jim Kenny, stonemason and independent Socialist from Limerick, to vote against it and bring down the government.

Most economists and all the main parties agreed that Fitzgerald's proposed budget cuts were the minimum needed to improve the ailing economy, but during the election campaign, Haughey said he would retain food subsidies and abolish value added tax on clothing.

Last June, when inmates at the Maze Prison near Belfast, most of whom were members of the Provisional Irish Republican Army, were on hunger strike to obtain political status, IRA sympathizers won two seats in the Dail. In February, Provisional Sinn Fein, the political party allied to the IRA, won no seats and its seven candidates won only 1 per cent of the vote.

An official at the British Embassy in Washington said that poor showing "clearly demonstrated" that "a climate of hostility to the use of violence" exists in the republic.

Sinn Fein the Workers Party, formerly called Official Sinn Fein, which takes a Marxist approach to the economy and rejects violence as a means for attaining the unification of Ireland, increased its representation from one seat to three. As Redem-

porist Father Sean McManus, national director of the Irish National Caucus, a Washington-based organization seeking Irish unity, said: "Marxists are holding the balance of power in Ireland."



An officer of the Irish Army bomb disposal squad places a controlled charge on a suspected bomb on H'Penny Bridge in Dublin before detonating it. The violence in Northern Ireland sometimes seeps into the republic. (NC Photo)

Change Constitution?

During his tenure, Fitzgerald also began a debate on the Irish constitution. "He started a debate on such issues as removing the constitutional ban on divorce and taking out the articles claiming jurisdiction over Northern Ireland," said an official at the Irish Embassy in Washington, "but he also said the document he was aiming at would have been produced in 1922 had the injustice of partition not been imposed."

A new constitution "would reflect the traditions of the people of the island, rather than one particular ethos," the official said. "Constitutional change was not necessarily taking a step toward unity, but removing the barriers to it."

The official continued: "There is all-party agreement on changing the constitution. The disagreement is to how and when. Fitzgerald sees it as removing obstacles. Fianna Fail believes a constitution for a new Ireland is a process which should be negotiated by all the people on the island. Fianna Fail is not keen on unilateral gestures."

The British Embassy official commented: "The opening up and participation in debate is constructive. That debate demonstrates, in a sense, that there are two Irelands. The debate which Fitzgerald started does not have any direct impact on Northern Ireland. It demonstrates that there are two separate parts of Ireland. The question is how to live in amity."

Skirts real issue

Father McManus said the constitutional debate skirted the real issue, which is control of political and economic power and the injustice suffered by the minority community in Northern Ireland. Britain had created two sectarian states, he said, so that it could retain control of Northern Ireland by governing there through the mostly Protestant majority.

"The issue is the power structure in Ireland that is propped up by the British," Father McManus said. He discounted the need to allay the fears of the Protestants in Northern Ireland that their way of life would not survive in a united Ireland.

"One of the dynamics of any racist group is fear," he said. "That is always the way with racism. Whites were scared blacks would take their jobs."

"No American politician would have said about Rhodesia that the first thing to do is remove (the once ruling white minority's) fear. They would say the injustice has to be removed first."

(Next week: The North.)

Anti-British priest tells youth to abandon IRA

BELFAST, Northern Ireland (NC) — A priest who has frequently criticized British actions in Northern Ireland called on Catholics to abandon the Irish Republican Army (IRA), the outlawed guerrilla group fighting for Irish unification.

The priest, Father Denis Faul, made the appeal at the funeral of 24-year-old Seamus Morgan, an alleged IRA member who was killed by his colleagues for betraying them to the police.

"If any young people are members

of the IRA, they should leave as quickly as possible, as they're liable to be murdered . . . if their leaders consider them to be security risks," Father Faul said.

The IRA issued a statement March 8 saying Morgan had been killed because he broke under questioning at the Gough Barracks in Armagh, Northern Ireland, in February. The barracks is an interrogation center for suspected terrorists.

Father Faul, a prison chaplain serving convicted IRA terrorists at the

Maze Prison near Belfast, angered some IRA members last year when he was instrumental in ending the hunger strikes there by IRA members seeking the status of political prisoners. Ten IRA prisoners died of voluntary starvation before the hunger strike ended in October.

Father Faul has condemned the presence of British security forces in Northern Ireland, and as a chaplain he compiled dossiers on alleged police and military brutality against Northern Irish Catholics.

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Overcome past 'errors, insults'

Pope tells Catholics, Jews

VATICAN CITY (NC) — Catholic-Jewish relations have been sometimes marked by "misunderstandings, errors and even insults" but must go forward "with understanding, in peace and in mutual esteem," Pope John Paul II declared.

The pope spoke in French March 6 at the Vatican to 40 experts in Christian-Jewish relations from 15 countries.

"If there have been in the past misunderstandings, errors and even insults in the relations between Catholics and Jews, we must now overcome these with understanding, in peace and in mutual esteem," he said.

"THE TERRIBLE persecutions suffered by the Jews at various periods in history have opened eyes and disturbed many hearts," the pope added. "And because of this,

Christians are on the right path, that of justice and fraternity, when they seek, with respect and perseverance, to find themselves again with their Semitic brothers and sisters gathered around the common heritage."

But Pope John Paul said that closer ties between Christians and Jews cannot be characterized by a loss of Christian identity.

"The clarity and conscience of our Christian identity are in fact an essential basis if we want to achieve authentic, fruitful and lasting relations with the Jewish people," he added.

The talk came at the conclusion of a five-day meeting sponsored by the Vatican Commission for Religious Relations with Judaism for an exchange of information among representatives of Catholic bishops' conferences and non-Catholic Christian churches.



Pope John Paul II

It was the first international consultation between the Vatican commission and other Christian churches on Christian-Jewish relations.

Interfaith lecture

"Religion and Politics: Interfaith Perspectives" will be the topic of the second annual Matthew B. Rosenhaus lecture series on Catholic-Jewish relations to be held on Sunday evening, March 21, 1982. The Anti-Defamation League of B'nai B'rith and Barry University will co-sponsor the event.

The conference, to be held at the Barry University Auditorium, will be highlighted by presentations by Dr. Eugene Fisher, Executive Secretary for Jewish-Catholic Relations National Conference for Catholic Bishops, and Rabbi Leon Klenicki, Co-Director of the Department of Interfaith Affairs of the Anti-Defamation League.

LETTER FROM ROME

By Msgr. Bryan O. Walsh
Archdiocese of Miami

It is my first Sunday morning in Rome. I am standing with about 200 of this city's people outside an old parish church in the heart of the city, a few hundred paces from the fountain of Trevi — of movie fame. We are waiting for John Paul II — Bishop of Rome. He is making one of his customary pastoral visits to a parish of his diocese.



It is a sunny morning with that special brightness common to Rome and South Florida. But in the shadows of the ancient buildings, it is quite cool.

As we wait, I reflect on the circumstances of my presence here. A few days earlier, I had left Miami to begin a few months of sabbatical leave. After 27 years of active priestly ministry, the opportunity had come for what Archbishop Edward McCar-

A visit from the Pope

thy described as a "period of peace, free from the pressures and preoccupations experienced (in the ministry)."

IN ANNOUNCING the new program for sabbatical leaves last November, the Archbishop said that "the program is a recognition that busy priests occasionally need to refresh themselves spiritually, emotionally, intellectually and physically."

For a number of years, the U.S. Bishops Conference has sponsored the Institute for Continuing Theological Education in Rome. With the Archbishop's approval, I am enrolled in the Institute's three month course along with 29 other priests, all from different American dioceses. We are living at the Casa Santa Maria, the residence for U.S. priests doing graduate work at

Roman universities.

So on this Lenten Sunday morning I am waiting for the Holy Father. There is a flurry of activity as the papal limousine pulls up to the front of the church. The crowd claps as the roof slides back. Because the weather is mild, the pope will stand as he is driven back to the Vatican. The crowd is pleased — they are Romans and the Polish pope is one of them.

A tall young man in purple cassock appears and leaves in another car. He is Monsignor John Magee from Northern Ireland, the new papal master of ceremonies. Suddenly, the pope is there. Getting into his car, standing up, he waves to the crowd.

AS HIS car moves away, the wind almost blows away his white skullcap. He takes it off and continues smiling and blessing the ordinary people of Rome.

His smile is as big as ever, but he is older, smaller, frailer than that night I saw him in Nassau, a few short years ago — on his return from Mexico. The effects of last year's assassination attempt are still there.

In a moment, he is gone, and as I walk back through the narrow cobbled streets of Rome, I cannot help but reflect on the mysterious ways God deals with men. Even the pope carries the burden of the church on frail human shoulders.

In urging priests to take advantage of the new sabbatical leave program, Archbishop McCarthy wrote:

"We owe it to ourselves to refresh our priesthood so as to find more joy and satisfaction in our ministry. We owe it to our people, that they continue to have confidence in our leadership. We owe it to God that we might be faithful stewards of His Kingdom."

It was not easy to tear myself away from Miami. Today, I am glad I came.

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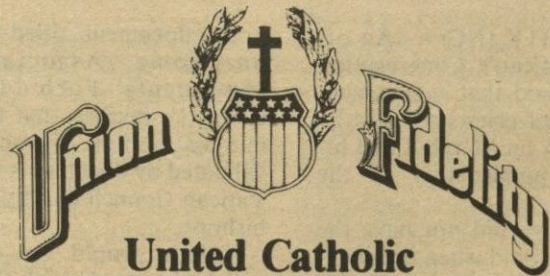
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Anglican head shouted down

He sees Pope as head of localized 'flotilla' of churches

LONDON (NC) — Anglican Archbishop Robert Runcie of Canterbury called the concept of diverse local churches a key to Christian reunion March 11.

In a lecture on Anglican-Catholic relations in Croydon, south of London, the Anglican primate suggested that the barque of Peter should be viewed not as a single ship making up a monolithic church, but as the flagship of a fleet, in which each local church is a boat and together with the flagship they make up the universal church.

EARLIER IN the day Archbishop Runcie was forced to abandon a church service in Liverpool, England, by jeering Protestants who were angered by plans to have Pope John Paul II preach in the city's Anglican cathedral during his visit to England in May. About 150 demonstrators shouted the archbishop down, accusing him of being a traitor to Protestantism by agreeing to the papal visit.

In the lecture in Croydon the archbishop spoke on the Final Report of the Anglican-Roman Catholic International Commission (ARCIC), the official publication of which was expected within a few days. He said that



PROTESTERS SHOUT and wave placards at Anglican Archbishop of Canterbury Robert Runcie as he leaves a church in Liverpool after services were interrupted by the demonstrators opposed to the pope's coming visit and talk of reunification. (NC Photo)

in the various news leaks of the ARCIC document, no one had yet emphasized the significance of ARCIC's view that the one church is a communion of local churches.

"The implications of this view are immensely important for all Christians talking to Rome," he said. "Such a view rules out the monolithic institutional ecclesiology of the past and gives us all room to breathe.

"INSTEAD OF the single barque of Peter sailing the ocean of history, we are now given the picture of a whole flotilla of vessels. Admittedly

the flagship flies the papal arms, but we must not underestimate the real change proposed," the archbishop said.

He stressed that ARCIC's Final Report remained a study document, although it was the work of an official joint commission composed of experts from the Catholic Church and various churches of the Anglican Communion.

"On the other hand it has not been accepted by either the Roman Catholic Church or the churches of the Anglican Communion," he said, "and no one should leap to the conclusion that the archbishop of

Canterbury, still less the General Synod (of the Church of England), is about to accept the Vatican I definitions of papal jurisdiction and infallibility."

The definitions of the nature and extent of papal authority by the world's bishops at Vatican I, a 19th-century church council, have been a major obstacle to Christian churches seeking reunion with Rome.

What the commission had tried to do, Archbishop Runcie added, was to get behind the phraseology of confrontation to whatever truths lay beyond particular doctrinal expressions.

Document bans some priests' groups, does not refer to U.S., official says

VATICAN CITY (NC) — An official of the Vatican's Congregation for the Clergy said that a document on associations of priests released by the congregation on March 8 had little immediate applicability to the United States.

"Truthfully, we did not have the United States in mind when the document was written," said the official, who preferred not to be identified, "though, of course, the message is meant for the whole church."

THE DOCUMENT prohibits priests from forming organizations in support of a particular political ideology or association which would band priests to advance their own objectives in the manner of a secular labor union.

The document, titled "Declaration on Some Associations and Movements Forbidden to the Clergy," specifies that there are certain associations of priests which are validated by documents of the Second Vatican Council and by the synod of bishops.

"These would be organizations which have to do with the ministerial work of the priest and exist to make the ministry more fruitful," said the congregation official. He gave as an example the priests' senate, which exists in most U.S. dioceses.

An example of a prohibited organization, on the other hand, would be a group of priests united to publicize and promote a particular political candidate or political party. Such organizations exist in some

countries, said the official, especially in certain communist-governed nations.

The document said that priestly organizations which "propose aims relating to politics" are "undoubtedly irreconcilable with the clerical state" and cause "divisions and discord within the people of God."

ALSO FORBIDDEN by the 900-word document are "those associations which intend to unite deacons or presbyters in a type of 'union,' thus reducing their sacred ministry to a profession or career..."

The document said that "such associations, in fact, conceive the exercise of the functions of the

ministerial priesthood as a relationship of work, and thus can easily place the clerics in opposition to their holy pastors who become considered only as givers of work."

Such organizations are not widespread, said the congregation official, but occasionally there exist in Europe associations of priests which, for example, band together to lobby publicly against their bishop for increased salaries. In so doing, said the official, they act as divisive influences in the church.

The document speaks favorably of organizations of priests which exist for such purposes as "cultivating the spiritual life" or "exercising works of charity and compassion."

In traditional outfits, Knights of Columbus line up outside Corpus Christi Church in Miami for 100th anniversary celebration Mass. (Voice photo by Prentice Browning)



Doing battle

Knights of Columbus celebrate 100 years of service

By Prentice Browning
Voice Staff Writer

They call themselves knights. Though they don't ride white chargers or swear allegiance to King Arthur, they do rescue people in distress and have been "doing battle" for the Church for 100 years.

Exactly a hundred years in fact.

Last weekend, the Knights of Columbus, the Catholic fraternal organization, celebrated its centennial locally with a Mass at Corpus Christi Church concelebrated by Archbishop Edward McCarthy, Bishop Agustin Roman and Bishop John Nevins.

At the Mass, attended by representatives of local councils, 20 council chaplains, and Miami Mayor Maurice Ferre, Archbishop McCarthy called on the organization to "renew the high principles to which you are dedicated. The community of today is drastically in need of the patriotism that has distinguished the Knights."



Miami Mayor Maurice Ferre presents Knights of Columbus Proclamation to State Deputy John Brady. (Voice photo by Prentice Browning)

Protectors of the church

The history of the Knights of Columbus began with a young Irish priest, Fr. Michael J. McGivney, from a humble parish in New Haven, Connecticut.

Fr. McGivney witnessed first-hand the discrimination in the 1880's against Catholics in Massachusetts who were unable to even obtain insurance, according to Knights of Columbus state deputy John Brady.

"Irish Catholics at that time were second-class citizens," he says.

Fr. McGivney, who saw his own mother widowed, started the Knights with a small group of Catholics who contributed toward an insurance program for widows and children.

But the Knights also identified

themselves as protectors of the church, says centennial chairman Don Raymond. In some areas, prejudice was so extreme that priests were threatened, he says.

Before the Mass, Fr. Patrick Healy, O.M.I., pastor of St. Timothy Church in Miami, spoke of a church that was built on Bunker Hill in Boston during that period. The church suffered severe harassment.

Workers would find their day's labor destroyed or vandalized by a group called the American Protectorate Association. "(The Knights) are men who will sacrifice so that there won't be any more American Protectorate Associations," Fr. Healy said.

Today, the Knights of Columbus are spread through the United States,

Canada, Mexico, Puerto Rico, the Phillipines, Guatemala, Guam and the Virgin Islands. There are some 7,000 councils or lodges throughout the world and more than 1.35 million members.

The organization still sells insurance which pays out an annual \$35 million in dividends.

Helping families, pro-life

"Our basic concern is family life," says Brady, "and family organization. Out of that comes vocations, pro-life, and out of that comes a concern for people who can't help themselves."

In addition to helping fund pro-life organizations and sponsoring seminarians, the Knights may be most noted for their annual "Tootsie Roll

Drive" that raises money for the retarded. The drive raised quarter of a million dollars state-wide last year, says Brady.

Each local council has its own community involvements, however. Last year the Knights dispersed a total of more than \$29 million for charitable and benevolent causes through the local councils.

One of the most visible aspects of the organization is the uniform worn by the 4th degree honor guard. The cloaks, plumed hats and swords are modeled after Lord Nelson's naval uniform and symbolize the patriotism that was one of the founding principles of the Knights.

It also serves the metaphor of "doing battle" for the church which was evoked this Sunday.

Archbishop McCarthy asked the Knights to fight the breakdown of the family, drug abuse and immoral forms of entertainment. "I call upon you to counterattack secular humanism," he said.

"Crime is also a sin," he added. "Again the Knights of Columbus are needed in joining in efforts to awareness and refusing to be tolerant of crime . . . We need the leadership of the Knights if we are going to come to the rescue of the community that's so ridden with crime."

Following the Mass, the local councils of the Knights of Columbus were presented with a proclamation by Mayor Ferre that made the week of March 14-21 Knights of Columbus week. The Knights also received proclamations from Hialeah, the city of South Miami and Metro-Dade County.

Florida Gov. Bob Graham has proclaimed the weekend of March 27-29 as Knights of Columbus weekend.

Fake or not, Shroud leaves mark on scientists



By Robert Wilcox
Voice Feature Editor

Studying the Shroud of Turin, the ancient burial cloth that tradition says wrapped Jesus after his crucifixion, has been a major experience for many of the scientists who were the first ever to conduct large-scale tests on the relic itself.

Going into the tests, which began in Turin, Italy, in 1978, and only now are beginning to phase down — most members of the Shroud of Turin Research Project (STURP) thought they would be able to explain the relic "within 15 minutes," in the words of one of them.

But today it remains unexplained, members have dropped out over differences with the group's official conclusions, big books from individual members are in the works — the first one out by a member has been hit by a law suit from the group — and there has been only bare-bones consensus on what the group found.

Study a first

But a first-ever, large body of scientific data has been gathered about the cloth. It will be the foundation for investigations for years to come. Certain facts have been established: The shroud's strange images are nothing more than "super-aged" linen, the suspected blood on its surface is, in fact, real blood, and many assumptions about the shroud in the past have been validated.

Those validations are:

- The images are negatives with remarkable photo-like resolution when reversed to positives in a photographer's negative.

- They are not the result of painting.

- They have a "unique, three-dimensional" aspect that only computers can pick up.

- They cannot be reproduced by the scientists even in their labs, although the group holds out hope that they may be reproduceable in the future, which would not necessarily solve the "ongoing mystery," but would be a leg up on it.

Perhaps surprisingly — in view of the intra-group pressure to refrain from having such an opinion for fear of losing scientific objectivity — approximately half of the group's 30 or so core members now privately believe, or lean toward believing, that the relic is real — that is, that it did, in fact, wrap Jesus. They're careful to point out that "science cannot prove that," but — taking off their scientist's hats — they voice the opinion nevertheless.

Why, can only be speculated upon. Few of them will go into it. In the past, most of those studying the available data — mostly only pictures and documents — have come to the

same conclusion. That was mainly because of the uniqueness of the images, their anatomical realism, and the realistic deviations from Christian tradition, such as the nails being in the wrists rather than the hands, which argue against fakery. Only under conditions not shown on the shroud would nails in the palms have supported the weight of an adult body.

Not a forgery

They figured a forger would not have known such realistic details. Nor, if he had, would he have used them, because his only purpose would have been to deceive the Church, and the Church, or its flock, wouldn't have accepted such deviations.

But couldn't it just have been a real victim, someone other than Jesus? Everyone knows others were crucified.

Not according to those past believers. There are too many torture signs on the body which correspond with what is said happened to Jesus: thorn-like cuts on the head, beating of the face, whip marks, a lance-like wound in the side, lacerations on the shoulder from what could have been a cross. The lance wound even has what appears to be "blood and water", as the New Testament describes, coming out of it. Add to that the fact that the man has been identified by anthropologists as a Jew, and was buried like one.

There are just too many "coincidences" for it to be some "random" victim, the past believers have said. In fact, mathematicians have computed the odds against it being anyone else but Jesus. They are billions to one.

Scientific proof?

Of course that is not scientific proof. Science can only disprove, as the STURP members often remind. But the past believers — most of whom have been scientists — have said they prefer to be on the side that "the evidence points to," a phrase sometimes used by STURP members to describe their personal opinions.

So what do STURP members say? "I was a skeptic when I went to Turin," said Barrie Shwartz, a Santa Barbara photographer who made many of the group's photos and one of two Jews on the team. "I'm not now, at least not in terms of whether it's a fake or not. It's not.

"One newspaper said I'd converted because of the shroud. That's not true. I was brought up in an orthodox Jewish home and I'm still Jewish. But the shroud forced me to look at what I believed. I had never done that before. What I found out is that I've been a religious person all my life. I believe in the 'Golden Rule' or the Christian Ethic: take care of the other person. The shroud has made me look at myself and it says I'm doing a good job."

'Probably Jesus'

When questioned at length about

what he "really" believes about the shroud, Shwartz said, "I tend to think it is Jesus — not categorically — but it probably is." Thus he is one of the approximately half of the team members who hold such a private and unofficial opinion. He said a carbon 14 dating test, which may come soon as a result of the group's work, will probably decide it for him.

"Dating won't make me a Christian. But my religion recognizes Jesus as a prophet and in my own opinion I don't see why it's so difficult to believe that we might have something of his left. We have artifacts of others. I can accept it."

Don Devan, an image analysis expert with Oceanographic Services Inc., was originally skeptical like Shwartz. "When I first saw the blood stains, I said, 'Oh boy, are these fakes.' But then when we looked at them through the microscope, I changed my opinion."

Devan is now one of the 11 out of 26 team members — or a little less than half — who will not give, or don't have an opinion on authenticity. "I lean away from thinking it's an ingenious forgery, but the truth is I just don't know.

Spiritually intense

"Spiritually," he said, seeing the shroud "was the most intense experience in my life, especially when it was brought in."

The group had spent several years negotiating with the Church authorities in Turin, who take care of the relic for the exiled monarchy of Italy — the owners of the shroud. The authorities had refused all such requests in the past. But STURP's credentials impressed them. And so, following the first public exposition of the relic in nearly 50 years, the October 1978 bringing of the relic into the special test room in St. John's Cathedral was the culmination of a long period of hoping and preparing.

"We had expected it at midnight, but it came at 10. All of a sudden the doors just opened and 12 young men came bearing it. It was an intense personal moment. The body shows such agony, but the face doesn't have any sign of that. It is so serene, so tranquil.

"I felt myself going back and forth between looking at it as a revered object and looking at it as a scientist. To me, the face looks profoundly thoughtful, as if in deep contemplation. I've often wished I didn't know its background and history, but we're all spiritual beings."

'Natural' process

Devan suspects like most of the scientists that the image is the result of some sort of "natural" process. He is currently working on computer digitation of it — a more complete mathematical itemization of all its shades and parts than has already been done.

Right now the scientists, through their tests, believe that the various shades have the same mathematical

values throughout, which is a strong argument against a human hand being involved. A hand could not be that steady or uniform.

"But if we find that it takes much more intensity to make one part than another, we'd become suspicious," Devan said.

Only two of the group believe the shroud is a "fake." Walter McCrone, a debunker of supposed ancient artifacts, said he's found evidence of paint on the shroud. Everyone of the STURP members, except Joe Accetta, an Air Force Weapons Lab specialist, flatly challenges McCrone's findings. He has quit the group.

Accetta said McCrone has "too good a reputation to be dismissed," and thinks the shroud might be the result of a medieval woodcut. "They did some very good work back then."

He added, "I'm fed up with all those who are saying it was caused by some kind of resurrection."

The statement could be directed to Ken Stevenson, one of the original STURP members who was spokesman for it during the Turin testing. He and a consultant to the team, Gary R. Habermas, a religion professor, have just published the group's first popular book. It's entitled "Verdict on the Shroud."

Group sued authors

When members of STURP's leadership read it — it's subtitled "Evidence for the Death and Resurrection of Jesus Christ" — they filed suit in federal court seeking to stop its distribution. Servant Publishers of Ann Arbor, Michigan, has since inserted a disclaimer advising that the book is not official, and only Stevenson's and Habermas's interpretation of the facts.

A final ruling has yet to be made by the federal court. But Tom D'Muhala, former STURP president, who has since dropped out to pursue other projects, said he felt that might satisfy those who were angered.

"This is the first hard scientific investigation of the relic and we don't want to taint our work with opinions," he said when asked to comment on the shroud's authenticity. He added, "It doesn't appear to be a forgery."

But the scientist's three-year agreement not to discuss their findings with anyone but the Archbishop of Turin has now ended. While some still wish to remain noncommittal, more books are planned, and even contracted for. It's hard to imagine more opinions won't be in them.

And despite any infighting, and the scientist's claims that nothing can be proved, a final observation, which happens to be in "Verdict," seems reasonable: As far as authenticity goes, the burden of proof seems now to have firmly shifted from believers to doubters. STURP threw everything it had at the relic, and it has so far emerged unscathed. Some of those in the know even say it is more mysterious now than it was before.

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Final de la serie

"Personalmente creo es Jesús..."

Por Robert Wilcox
(Del staff de The Voice)
(Traducción al español
por José P. Alonso)

El estudiar el sudario, la antiquísima pieza de lino en que la tradición dice Jesús fué envuelto después de la crucifixión, ha sido la más importante experiencia para muchos de los científicos que fueron los primeros en la historia en efectuar pruebas en gran escala con la reliquia misma.

Volviendo a las pruebas, que comenzaron en Turín, Italia, en 1978 y que sólo ahora están finalizando, la mayoría de los miembros del Proyecto de Investigación del Sudario de Turín (STURP) pensaron que ellos serían capaces de explicar el misterio de la reliquia "en quince minutos", según palabras de uno de ellos.

Pero todavía hoy permanece inexplicable. Algunos miembros han dejado el Proyecto en discrepancia con las conclusiones oficiales del grupo (grandes libros de miembros individuales están en proceso y el primero en salir está sujeto a caso legal por el grupo) y ha habido tan sólo un discreto consenso sobre lo que el grupo descubrió.

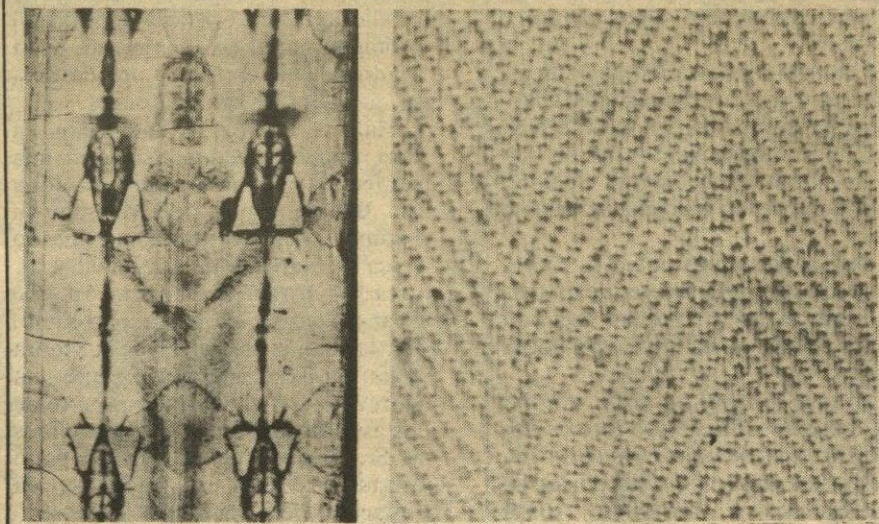
Por primera vez un gran volumen de datos científicos se ha reunido acerca del sudario. Será la base para las investigaciones de años venideros. Ciertos hechos han quedado establecidos: Las imágenes del sudario no son más que "lino super-envejecido, la supuesta sangre en su superficie es, ciertamente, sangre verdadera y las muchas asunciones sobre el sudario en el pasado han sido ratificadas. Estas ratificaciones son:

Las imágenes son negativos con extraordinaria calidad fotográfica. No son imágenes pintadas. Tiene un aspecto "único tri-dimensional" que sólo pueden recoger las computadoras. No pueden ser reproducidas por los científicos en sus laboratorios, aunque el grupo tiene la esperanza de que en el futuro puedan llegar a ser reproducidas; lo que no resolverá el "continuado misterio" pero será un paso adelante en el empeño.

Sorprendentemente quizá — en vista de la presión interna, el grupo se abstiene de manifestar una opinión por temor a perder objetividad científica — aproximadamente la mitad de los 30 miembros del grupo más o menos, ahora privadamente creen o se "inclinan" a creer, que la reliquia es real; que, de hecho fue la que envolvió a Jesús. Son muy cuidadosos al señalar que "la ciencia no puede probar eso", pero quitándose el sombrero científico ellos expresan su opinión de todas maneras.

A ellos no les gusta entrar en

dijo uno de los científicos



Un close up del sudario a la derecha, que por lo cercano sólo deja ver el tejido cuya superficie se nota "añejada", lo que hace que al observarse a distancia muestre la imagen del hombre que envolvió después de muerto, como se ve en el detalle de la izquierda. La imagen, según los científicos, está hecha de fibras "envejecidas".

detalles. En el pasado los más de aquellos que estudiaban la información disponible, consistente mayormente de fotos y documentos, llegaron a la misma conclusión, que era principalmente a causa de la "singularidad" de las imágenes, su realismo anatómico y la realística desviación de la tradición cristiana como el hecho de presentar los clavos en las muñecas en lugar de en las palmas de las manos, donde por las condiciones físicas no podrían sostener el peso del cuerpo.

Ellos opinaron que un falsificador no hubiera podido conocer tan realísticos detalles. Y si los hubiera conocido, no los habría usado porque su único propósito era engañar a la Iglesia y por consiguiente hubiera presentado las marcas en las manos como era la creencia tradicional.

Pero ¿no pudo haber sido otra real víctima en vez de Jesús? Todo el mundo sabe que también otros fueron crucificados.

No, de acuerdo con estos creyentes del pasado. Hay demasiadas marcas de torturas sobre el cuerpo que corresponden con lo que se dice sufrió Cristo: heridas como de espinas en la cabeza, golpes en la cara, marcas de látigos, una herida de lanza en el costado, laceraciones en el hombro por lo que pudiera ser el peso del madero de la cruz. La herida de la lanza tiene lo que parece ser "sangre y agua", como se describe en el Nuevo Testamento, saliendo de ella. Añádase a esto que el hombre fue identificado por los antropólogos como un "Judío", y fue enterrado como judío.

Dicen los creyentes del pasado que

hay demasiadas coincidencias en esto para que pueda ser una víctima cualquiera. En realidad los matemáticos han computado las posibilidades de que pudiera ser otro que no fuera Jesús y resultan billones contra una. Naturalmente, esto no es una prueba científica. La ciencia sólo puede desaprobarnos, como a menudo recuerdan los miembros de STURP. Pero aquellos creyentes, muchos eran científicos, han dicho preferir estar del lado al que "apuntan las evidencias", una frase usada algunas veces por miembros de STURP para

describir sus opiniones personales.

Entonces ¿qué dicen las miembros de STURP?

Barrie Schowrtz, fotógrafo del Instituto Santa Barbara y judío, dice: "Me sentía escéptico cuando fui a Turín. Ya no me siento así; al menos en términos de si es o no una falsedad, no lo es.

"Un periódico dijo que yo me había convertido a causa del sudario. Esto no es cierto. Yo crecí como judío ortodoxo y todavía soy judío. Pero el sudario me ha obligado a mirar de nuevo a mis creencias. Encontré que toda mi vida he sido una persona religiosa. Yo creo en las "reglas de Oro", o la Etica Cristiana: "Ocuparse de las otras personas." El sudario me hizo mirarme a mi mismo y me dijo que lo estoy haciendo bien."

Preguntado sobre que creía él realmente acerca del sudario, dijo: "Me inclino a creer que es Jesús, no categóricamente, pero posiblemente es él. Schowrtz es uno entre aproximadamente la mitad de lo miembros del equipo que tienen esta privada opinión, no oficial. Añadió que la prueba del Carbon 14 que se hará próximamente como resultado de los trabajos de STURP probablemente lo decidirá por él.

Don Devan, un analizador de imágenes de Oceanographic Services Inc., estaba escéptico como Shwrtz al principio. "Cuando vi las manchas de sangre por primera vez exclamé '¡Oh, boy, esto es falso!' Pero cuando las vimos en el microscopio cambié de opinión."

(Sigue en la pág. 4A)

!Esto es increíble...!

dijo el Arzobispo McCarthy

A pesar del desempleo, la recesión y lo incierto de la economía, los católicos del sur de Florida no solo alcanzaron la meta propuesta sino que superaron aún la suma lograda el año pasado que fue \$4,180,541; más de medio millón sobre la meta de \$3.6 millones.

Este año 1982 Jesucristo necesitaba \$3.75 millones para Sus necesitados de la Arquidiócesis, los pobres, ancianos, huérfanos, etc. Dieron unos \$850,000 más de lo señalado. Esta gran noticia le fue comunicada a los párrocos de la Arquidiócesis por el Arzobispo Edward McCarthy el pasado Jueves en la noche durante la reunion anual para informar sobre los resultados de la campaña ABCD.

El Padre David Russell, párroco de St. Louis in Kendall y coordinador de la Campaña de 1982, dijo que la entusiasta respuesta de los feligreses le

dió a la Arquidiócesis motivos para sentirse orgullosa ya que otras importantes y valiosas campañas, como la de United Way y United Jewish Appeal, no pudieron llegar a sus metas este año.

— Yo no sé como agradecerles a todos su generosidad, — dijo el Arzobispo McCarthy quien agradeció también a los párrocos y sacerdotes el esfuerzo realizado llamandoles "los mejores clérigos de los Estados Unidos que presiden a los mejores fieles de la nación" y repetía:

— ¡Esto es terrífico! ¡Esto es increíble...!

Este año las 135 parroquias de la Arquidiócesis dieron más que el año pasado para el ABCD y especialmente las parroquias hispanas que este año saltaron al carro del triunfo, según los organizadores de la campaña.

DADE COUNTY YOUTH FAIR

The **Voice**

Special Section



It's about time: the 18-day Youth Fair

It's about time . . . Youth Fair time.

The Dade County Youth Fair, the world's largest youth fair, has extended its run for 1982 from 11 days to 18 days, according to E. Darwin Fuchs, manager of the fair.

Fuchs said the fair, which will be celebrating its 32nd anniversary, attracted capacity crowds last year that strained the physical capabilities of the 260-acre site. "By adding the extra seven days," he explained, "we hope to spread the crowds out over a longer period and make it an even more enjoyable event for everyone."

The 1982 dates for the fair will be March 18-April 4. The longer run will add a third weekend, traditionally the days with the largest gates, to the fair.

During its 1981 run, the fair drew 625,000 people, with an attendance of 109,000 on the biggest day. A comfortable capacity for the Dade County site is between 80,000 and 85,000, Fuchs added.

A showcase for South Florida student exhibits, the fair also was literally bursting at the seams, with approximately 30,000 displays, ranging from kindergarten drawings to chickens and cows.

Huge wings of the main fair building house entries in the South Florida Science and Engineering Fair as well as creative writing exhibits, fine arts, homemaking displays and thousands of other examples of youthful creativity.

Tents are filled with livestock entries, rabbits, guinea pigs, chickens, turkeys and other animals many urban children have never encountered.

"With the longer run," noted Fuchs, "we can instigate changeovers, alternating beef shows with dairy and poultry, for example. It will give all the kids a better way to exhibit their products."

The Youth Fair awards \$110,000 in cash premiums, trophies and ribbons, including more than \$42,500 in college scholarships, to exhibitors.

Since its inception in 1950, the Youth Fair has maintained a standard of providing top family entertainment and serving as a showcase for achievements by young people in South Florida. Dedication to those principles has paid off. From the early years until 1972, the fair was forced, by evergrowing crowds, to move to larger quarters four times. Ten years ago, a lease was signed with

Dade County for the existing Tamiami Park site, adjacent to Florida International University.

A non-profit entity, the fair is governed by the all-volunteer Board of Directors, and much of the work at fair time is done by community volunteers. In addition, the fair is

supported throughout the community by various corporations and civic organizations.

Fuchs promises that 1982's bigger and longer Dade County Youth Fair will have top name entertainment once again, plus a midway with more than 60 rides.



Kids clowning around at Youth Fair.

The Lyrics of 1982's Fair

MIAMI — Preceding every one of the myriad of activities at 1982's Dade County Youth Fair is the theme, "It's About Time . . ."

A time for children.
A time for teenagers.
A time for Mom and Dad.

For all grownups and kids, but especially for Grandma and Grandpa.

It's about time that Florida's largest fair and the largest youth fair in the world expanded to 18 days — three full weekends.

It's about time that 8,300 students entered the creative writing competition, up from 7,000.

It's about time that The Ranger, a ride of rides from Germany, made its North and Central American debut here.

It's about time for horses, horses, horses: The Lipizzaners, the Clydesdales, the mounted police, an Appaloosa named Bo and all those to be ridden by young people in the horse show.

It's about time for elephant ears and fat balls each of sweet dough.

Time for cheese on a stick, conch salad, Austrian strudel and Cuban pan con lechon.

It's about time for 35,000 student exhibits ranging from postage stamps to Brahman bulls.

Time for Darwina the blueblood Hampshire sow to show her pink piglets.

It's about time for a business major at FSU to swing through the air on a flying trapeze.

Time for the peace of the rabbit tent, the thrill of the Acapulco cliff divers, the gospel and country of the Statler Brothers, The Nashville Brass and "Orange Blossom Special."

Time to pet the llama, to study the holy zebu and its new calf, to let a child joyfully feel how tough elephant hairs are; to have a daddy introduce

his son to a cockatoo.

A time for Toby the Robot in person, not on the tube.

A time to participate in Truth or Consequences.

A time to spin a cow chip through the air or to enter your Bozo in the judging for saddest face or longest tail on shortest dog.

A time to watch a student ballerina. A time to feel the powerful surge of the midway. A time to have Timothy's or Juan's face painted to look like Spiderman.

Fair time is coming. March 18-April 4. Now there's more time than ever for family fun and celebration of the time we have together.

A Ride of Rides Comes To Fair's Midway

MIAMI — It weighs 65 tons and is driven hydraulically. It was built in the same nation that gave us Volkswagen. Shipped from Hamburg to South Florida, the Ranger is the big guy on the midway at 1982's Dade County Youth Fair.

It will, perhaps, be the ride of your life.

Remember the Tidal Wave at last year's Fair? The Ranger sort of makes the Wave look like the gentle ocean that laps Miami Beach and Key Biscayne.

This will be The Ranger's first appearance in North or Central America.

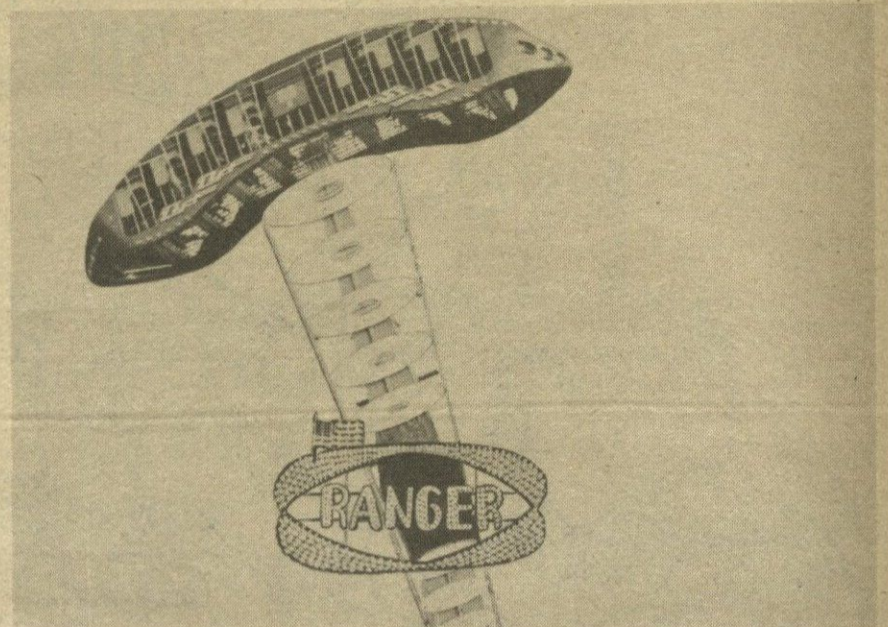
Here is how the manufacturer describes a Ranger ride.

"First, ladies and gentlemen, the ride on our Ranger begins with a sensation of height when the huge boat travels from a standstill straight round to an upside-down position at the top of the circle at a height of 21 meters above the ground.

"The passengers, who are safely held in their seats by well padded and

cushioned hydraulic rollers, then leave the top dead center of the circle to zoom down towards the ground

and be carried round, through and up again to the upside-down position as the Ranger orbits."



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Lipizzans Grace Arena at Youth Fair

MIAMI — Like a breath of classicism from the past, that ultimate European warrior horse, the Royal Lipizzan, will snort, pace and perform at the 1982 Dade County Youth Fair.

The theme is music and horses whose noble heritage goes back four centuries. The Royal Lipizzans, descendants of the breed that combined the spirit of Latin Europe with the precision of Teutonic riders, will ride in the arena from March 26 through April 4.

The speckled white stallions of the long mane and flowing tail will be in the ring daily at 5 and 7:30 p.m. On weekends, the shows will be at 1, 5 and 7:30 p.m.

Sponsors of the Royal Lipizzans are Pepsi-Sunkist, WTVJ Channel 4 and *The Miami Herald*.

With riders uniformed as Napoleonic-era officers and cavalymen, the elegant horses will ride and rear to a musical score that skips from the waltzes of Strauss to Gershwin.

Flying High's Flying Back

MIAMI — The Florida State University Flying High Circus returns to the 1982 Dade County Youth Fair and will appear in the Arena Tent March 18 through 25.

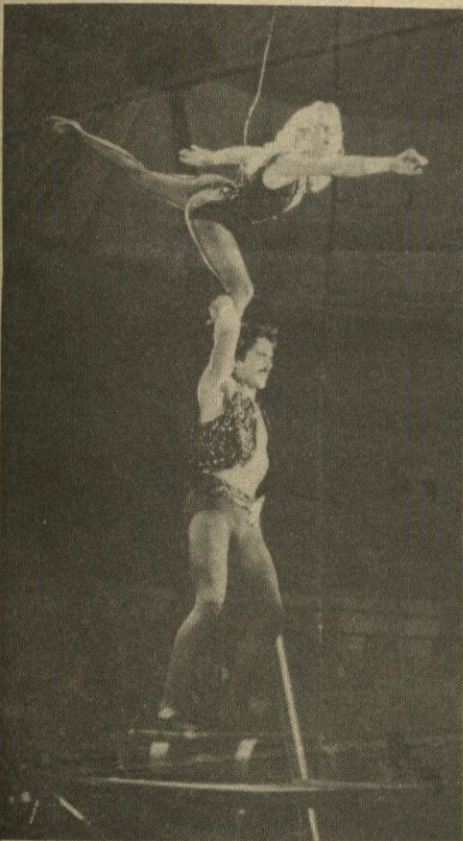
Students with various majors from nutrition to international business double as high wire and trapeze artists daily at 5 and 7:30 p.m. and on Saturday and Sunday at 1, 5 and 7:30 p.m.

The Flying High Circus will be presented by WTVJ, Channel 4, *The Miami Herald* and Pepsi/7-Up.

"FSU graduates traditionally flock with their families to the Fair to see the high wire performers," said Fair Manager E. Darwin Fuchs, "and it's always a thrill to have this exciting group of stars at the Youth Fair."

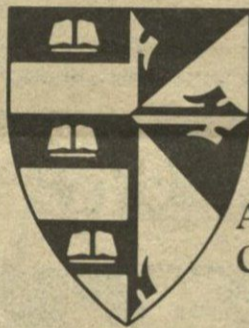


Elegantly costumed, in both traditional and modern styles, the riders of the Royal Lipizzan Stallion Show move singly and in groups of two to six in various arrangements to styles of music from Strauss waltzes to disco beats.



The Florida State University Flying High Circus will appear in the Arena Tent March 18 through 25.

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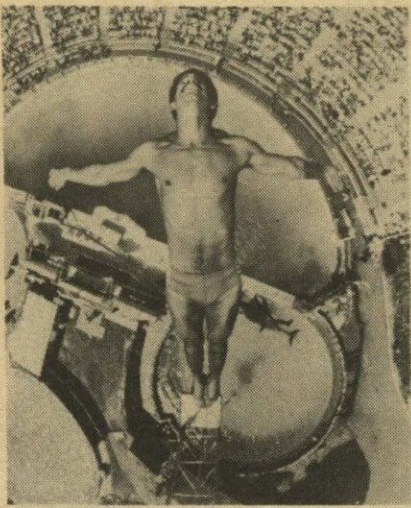
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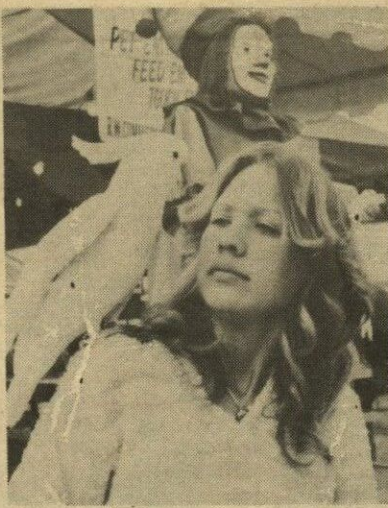
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The Great American High Diving Team as seen on ABC Television Wide World of Sports, will provide spectacular entertainment from a 75-foot-high ladder swaying in the March and April winds.



The R. W. Commerford and Sons Petting Zoo will again be a prominent fixture on the midway. No ticket is needed for this attraction which is always a crowd-gatherer for children and adults.



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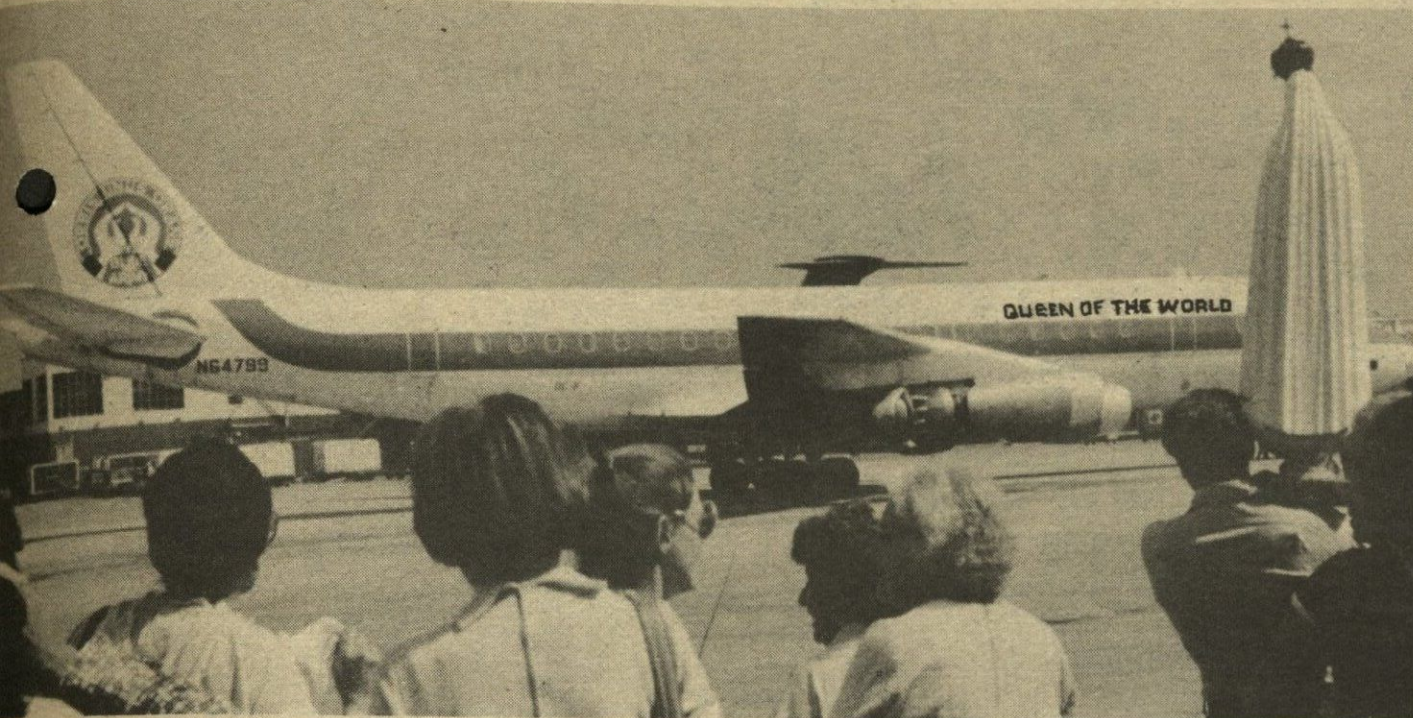
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...n de Fátima creó la situación de Polonia"



Avión "Reina del Mundo" espera por la imagen de Ntra. Sra. de Fátima para su viaje alrededor de "su dominio".

todos".

— En este viaje se incluyó el primer vuelo civil entre Egipto e Israel realizado después de la guerra, el cual se planeó aquí en esta misma sala (en el hogar de los esposos Dr. Frank y Julia Ceravolo de Fort Lauderdale) y que se hizo el mismo Día de Passover. Durante todo el vuelo se rezaba el rosario y tres sacerdotes que nos acompañaban, eramos 183 con los tripulantes, celebraban Misa diariamente. A causa de la publicidad que se le dió en Roma, las autoridades rusas no permitieron que desembarcara la imagen en Varsovia. Juan Pablo II, entonces Obispo de Cracow estaba esperando en el Santuario de Ntra. Sra. de Czestochowa mientras el Cardenal Wyszynski nos esperaba en el aeropuerto para notificar a los peregrinos que no "era culpa de la Iglesia sino de las autoridades el que se detuviera la imagen en el aeropuerto. Espero que los pueblos del exterior sepan comprender que nosotros no podemos hacer todo lo que queremos".

El pueblo polaco protestó la prohibición rusa y el entonces Primer Ministro Jierek le dijo al Cardenal Wyszynski que "había sido un error permitir que la estatua viniera a Polonia". El Cardenal le contestó preguntando:

— Bueno, eso no tiene importancia, pero ¿por qué nosotros no podemos construir Iglesias ni tener un seminario?

El gobierno para calmar un tanto el estado de ánimo del pueblo polaco autorizó la construcción de cuatro iglesias en Varsovia, y finalmente dió permiso para edificar el seminario. La primera iglesia construida fue dedicada a la "Reina del Mundo" en memoria del vuelo alrededor del mundo cuyo avión llevaba ese título.

Después de esto, como en sucesión de eventos, los polacos pidieron más libertades y ya se conoce la historia de la que todavía están pendientes los resultados finales. La ley marcial continua, miles de dirigentes están presos y Walesa sigue aun en detención en una casa, no se sabe donde, hasta el punto que no ha podido lograr el permiso para asistir al bautizo de su hijita.

Una pregunta que deseabamos

hacerle al señor Haffert, razón esencial de la entrevista, estaba relacionada con el Ejercito Azul, precisamente por ser él cofundador, junto con el ya fallecido Mons. Harold Colgan, del "Blue Army" en 1947 en Washington, New Jersey y que lleva también el título de Apostolado Mundial de Fátima.

— Señor Haffert, últimamente hemos notado como un enfriamiento entre el Blue Army y la Iglesia Católica ¿que puede usted decirme sobre este asunto? ¿qué es lo que hay en todo esto?

— En realidad no hay nada serio. Es una situación que surgió cuando cierto número de miembros del Ejército Azul (Blue Army) siguió al Arzobispo Francés Lefevre, quien no aceptó ciertos cambios de Vaticano II y se separó de la Iglesia de Roma. Pero así como la Santa Sede desautorizó a Lefevre también nosotros discontinuamos la filiación de ese grupo divisionista con nuestra organización.

— Entonces ¿podemos decir que el Apostolado Mundial de Fátima, el Blue Army, mantiene su identidad Católica: es decir, son fieles a Roma?

— Definitivamente — respondió Haffert con énfasis convincente. — Puede decir a toda la Arquidiócesis de Miami a través de su periódico que somos Católicos, que seguimos las enseñanzas de la Iglesia y somos obedientes a nuestros obispos. Si los señores obispos nos dijeran "Basta", eso sería suficiente y obedeceríamos su mandato.

Este punto es de todo ángulo absolutamente cierto. El mismo John Haffert ha sido ejemplo de esta obediencia en varias ocasiones en que algunos obispos presentaron ideas distintas a las de él sobre el apostolado y siempre el Blue Army obedeció las disposiciones de la jerarquía.

John Haffert, es bueno decirlo antes de continuar, es una personalidad extremadamente atrayente, de suave pero magnética conversación que deja en el animo del oyente el deseo de seguir escuchándole. Convencido de su misión tiene la rara cualidad de imprimirla en quien le escucha. Poseedor de un Master en

Filosofía tiene también vastos estudios teológicos y una poco común habilidad para los idiomas que le ha facilitado el estudio de lenguas (habla siete idiomas). Es editor del magazine "Soul", órgano del Apostolado de Fátima y lo fue también del magazine "The Scapular" dedicado a Ntra. Sra. del Carmen y al escapulario carmelita, que ya no se edita.

John Haffert es además autor de diez libros y gran cantidad de folletos. Sus libros han alcanzado ventas de mas de un millón de copias, entre los que sobresalen "The Brother and I" (El Hermano y Yo), la historia de sus años de seminarista y de la influencia que en él ejerció un hermano carmelita. Este libro, el primero de una trilogía, es una belleza. Calificado por una autoridad eclesiástica como "dinamita" sigue aún explotando en el corazón de quien tiene la suerte de llerlo. Le siguió "The Sign of Her Heart" (La Señal de Su Corazón) sobre Nuestra Señora del Carmen y el tercero "The World's Greatest Secret" (El Secreto más Grande del Mundo) sobre la Eucaristía.

Al preguntarle acerca de su dedicación a este Apostolado, nos cuenta:

— Desde muy joven sentí gran devoción por la Virgen María y por el Escapulario Carmelita. Siguiéron los años en que los sucesos de Fátima estaban en todas las bocas, el mundo entero estaba pendiente de la decisión de la Iglesia sobre los acontecimientos. Yo me interesé en el milagro de Fátima y sobrevine un firme creyente de los sucesos y de las peticiones de la Madre de Dios. Por ésta época estudiaba en un seminario carmelita y creía que podría dedicar mi vida a propagar la devoción a María, especialmente a su mensaje de Fátima.

— Decidí buscar consejo en mi obispo, entonces el Obispo Batholomew Eustace de Candem, N.J. El me recibió y me aseguró que le agradaría mucho que fuera ordenado y que me dedicara a la promoción de la devoción a María; pero . . . señaló que él no podía asegurar que otro obispo, más tarde, me permitiese dedicar el ministerio sólo a propagar esa devoción a la Virgen.

Mis superiores en el seminario también tenían sus ideas sobre mi vocación. Esto cambio el rumbo de mi vida. Aunque yo sabía que mi vocación era sincera y firme, tenía la convicción de que había sido "llamado" de manera particular a propagar el Mensaje de Nuestra Señora y dejé el seminario con gran dolor para dedicarme a este apostolado.

Su dedicación al Mensaje de Fátima a través de Conferencias y escritos le valió, en 1946, la invitación del Obispo de Fatima Monseñor José Correa Da Silva para que pudiera entrevistar a la Hermana Lucía, hoy una monja carmelita en un convento en Portugal, única sobreviviente de los tres niños testigos de los hechos. La entrevista duró cuatro horas durante las cuales la Hermana Lucía le informó de todo cuanto había ocurrido en Cova de Iria. Juntos esbozaron la fórmula que llevarían al mundo. Después de redactado el documento sobre el mensaje y aprobado por Lucía, Haffert lo llevó al señor obispo quien le dió su aprobación diciendo:

— Propáguelo como si lo hubiera escrito yo.

A mediados de 1947 John había obtenido a través del magazine "The Scapular" mas de un millón de firmas de personas deseosas de ayudar en el apostolado y ese mismo año se fundó el Apostolado de Fátima.

John Haffert tuvo el privilegio de ser una de las seis personas designadas por el Obispo de Fátima Mons. Da Silva para presentar el mensaje y su aplicación en un documento dirigido a todos los Obispos Católicos del mundo. Los otros cinco eran doctores en teología.

John Haffert considera una bendición para su apostolado la cooperación y la comprensión de su esposa. El matrimonio tiene una hija.

En 1955 Haffert vio a la Hermana Lucía nuevamente en ocasión de uno de sus viajes a Fátima para acompañar al nuevo Obispo Juan Venancio, sucesor de Mons. Da Silva en uno de sus viajes a otros países, entre ellos una a Rusia y a Vietnam. Un obispo es siempre el Presidente del Apostolado Mundial de Fátima, siendo el actual Mons. Don Constantino Luna y John Haffert ha sido elegido una vez más Delegado Laico del Presidente, es decir del Obispo que rige el Apostolado Mundial de Fátima.

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El Sudario de Turin

(Viene de la pág. 1A)

Devan es uno de los once entre 26 miembros que no daban una opinión sobre la autenticidad. "Yo me sitúo ajeno al pensamiento de que es una ingeniosa falsificación pero la verdad es que no se que es".

"Espiritualmente", dice Devan, "Ver el sudario fué la más intensa experiencia de mi vida", especialmente cuando fue traído al salón.

El grupo ha pasado varios años tratando de obtener permiso para más profundas pruebas. Pero las autoridades de la Iglesia al cuidado de la reliquia, que pertenece a la familia real de Italia en exilio, habían rechazado todos los pedidos. Sin embargo las credenciales de los miembros de STURP les impresionaron de tal manera que por primera vez en 50 años, después de la exposición pública de Octubre de 1978, trajeron la reliquia al salón de pruebas de la Catedral San Juan de Turin como culminación de un largo periodo de espera y preparación. Este es el momento al que se refería Devan.

"Nosotros esperabamos sería a medianoche pero fue traído a las 10. De repente las puertas se abrieron y doce jóvenes vinieron trayendo el sudario. Fue un momento de intensa emoción personal. El cuerpo muestra tal agonía y sin embargo el rostro no muestra ninguna señal de ello. Tiene tanta serenidad, tanta tranquilidad. Para mi luce profundamente pensativo, como si estuviera en absorta contemplación..."

Sólo dos de los miembros de STURP creen que es un "fraude". Walter McCroone y Joe Ascetta, pero los demás miembros rotundamente desafían sus teorías. McCroone que ha dejado ya el equipo, cree que es obra de un pintor porque encontró trazas de "hierro" en el paño. Accetta opina que pudo ser hecho por medio de un grabado en madera, proceso muy común en aquellos tiempos.

Los otros miembros de STURP han expresado su opinión de que el hierro puede ser de una de dos fuentes: de la sangre que ya se ha comprobado es real o de un proceso usado en aquella época para tratar los lienzos y que contenía hierro.

Accetta protestó las opiniones de los que personalmente "creen" en algun proceso de resucitación: "Estoy cansado de todos esos que andan diciendo que fue causado (las imágenes) por alguna clase de resurrección."

La declaración puede estar dirigida a Ken Stevenson y Gary Haberman, el primero era el vocero de STURP durante las pruebas en Turin; el segundo es profesor de religión y además es consultor del equipo. Ellos publicaron el libro "Veredicto sobre el Sudario", subtítulo "Evidencia de la Muerte y Resurrección de Jesucristo". Los otros miembros del Proyecto al leerlo lo llevaron a la corte, la cual no ha emitido su veredicto.

TOM MUHALA, ex-presidente de STURP que dejó el proyecto para dedicarse a otras investigaciones dijo que esto, según su sentir, podrá satisfacer a los que estaban indignados.

"Esta es la primera investigación científica profunda de la reliquia y no queremos manchar nuestro trabajo con opiniones." Y cuando se le preguntó sobre la autenticidad de la

¿Escuela para la guerra?



El pie de grabado que acompaña esta foto recibida de NC y originada por UPI dice textualmente:

"ESCUELA PARA LA GUERRA. — En un campamento guerrillero en el sureste de El Salvador una joven, a la derecha (con gorra), instruye a otros jóvenes reclutas en el uso de la carabina M-1. Unos 700 hombres, mujeres y niños viven en la base a unas 80 millas de San Salvador."

Hasta aquí el pie de la foto, que no dice que los reclutas son niños. La instructora apenas tiene 15 años y entre los demás, basta observar sus caritas, algunos lucen no tener más de 10 años. ¿Qué solución a las miserias de

un pueblo puede ofrecer la filosofía que enseña a los niños a matar a tan temprana edad? ¿Que bien puede salir de mentes que solo enseñan odio y violencia?

Lo peor es que las "comisiones que van a buscar la verdad" del conflicto en El Salvador no ven estas cosas que vio el fotógrafo de UPI. Los "comisionados investigadores" debían saber que esto pasó en Cuba, Congo, Vietnam, etc. niños siendo entrenados para atacar emboscados a los soldados ignorantes de la edad de los agresores y al defenderse podían causar bajas entre los niños, quienes muertos servían a la propaganda comunista para acusar a los "impe-

rialistas de asesinar a 30 o 40 niños". Esta es la mas cruel, inhumana in-moral política que desde hace mas de 60 años han practicado Rusia y sus seguidores y que la prensa "libre" recoge ingenuamente, especialmente en los Estados Unidos, a cuya destrucción apuntan los jercas rojos.

A estos niños no pueden alimentarlos ni educarlos debidamente pero los alfabetizan en odio y violencia. Solo Polonia, por su arraigada fe cristiana, ha podido resistir tan nefasto adoctrinamiento.

Nosotros, los cristianos occidentales de barriga llena ¿no tendremos un poco de culpa de esta situación?

Retiro en St. John the Apostle

Como preparación a la Semana Santa, el próximo sábado día 27, tendrá lugar en la parroquia de St. John the Apostle, Hialeah, un retiro conjunto de los Cursillistas, los

reliquia añadió:

"No parece ser una falsificación."

El acuerdo de los científicos de esperar tres años antes de discutir sus hallazgos con nadie, excepto con el Arzobispo de Turin, ya ha terminado. Mientras algunos prefieren mantenerse independientes, sin comprometerse, más libros se están planeando y ya han sido contratados. Es difícil imaginar que no haya más opiniones en ellos.

Pero a pesar de las luchas internas, y el reclamo de los científicos de que nada puede probarse, una observación final que aparece en el libro "Veredicto sobre el Sudario" parece razonable: "En cuanto a la no autenticidad se refiere, el peso de las pruebas luce haber cambiado de creyentes a dudosos. STURP puso todo cuanto existe en esta investigación de la reliquia y ésta salió sin perjuicio. Algunos de aquellos en el "saber" dicen que es más misterioso que antes.

Caballeros Católicos y las Damas de Santa Teresa, al cual están invitados todos los miembros de la comunidad parroquial.

El día de retiro será organizado por el P. José Bardino y los diáconos Sergio Carrillo y Manuel González. El P. José Bardino continuará durante todo el año, en las reuniones con los Cursillistas, haciendo énfasis en el mensaje de la Liturgia de cada domingo.

Entrenamiento en Español a Ministros de la Eucaristía

Un día de entrenamiento para candidatos a Ministros Extraordinarios de la Eucaristía se ha señalado para el día 27 de Marzo del corriente año. Tendrá lugar en la Iglesia Parroquial San Juan Bosco, situada en 1301 W. Flagler St. y la Avenida 13, Miami, comenzando a las 11 de la mañana.

Los párrocos deben enviar una carta con los nombres de las personas que ellos recomiendan al Rev. Padre James Fetscher, Ministry of Worship

Retiro para jóvenes y adultos en San Juan Bosco

Los días 27 de Marzo, sábado de 8 a 10 p.m. y el 28, domingo, de 9 am. a 5 pm. habrá retiros espirituales en preparación para la Semana Santa para jóvenes en Salon Parroquial y para adultos en el edificio nuevo.

Los interesados en asistir deben registrarse en la tienda de efectos religiosos de la parroquia, 1301 W. Flagler St. y 13 Avenida.

and Spiritual Life, Archdiocese of Miami, 7506 NW 2nd. Avenue, Miami, Fl. 33150, haciendo constar que dichas personas asistirán ese día y acompañar cheque por la cuota de registración, \$4 por persona. Sólo los recomendados por su párroco podrán asistir a dicho entrenamiento.

Para información adicional favor de llamar a la oficina de Ministry of Worship por los teléfonos 757-0898 o 757-6241, extensiones 241 o 242.

2,000 years

TV show helps Lauderdale women give facts on Christianity

By Robert Wilcox
Voice Feature Editor

Julia Ceravolo and her friend Eleonor Galligan, both housewives and parishoners of Ft. Lauderdale's St. John the Baptist Church, felt it was a shame that there are so many "misconceptions" about what Catholics believe.

"Certain Catholics are fanatics in the sense that anything they hear about apparitions or miracles they'll believe," said Julia, the wife of a doctor and mother of three.

"But non-Catholics see that and think we're all that way. We don't worship Mary either. We are devoted to her for being the mother of God. But we don't worship her."

Misconceptions

Eleonor had experienced this on a personal level. Her son-in-law is a non-Catholic, and his family "thought we had horns, cloven hooves and a tail until we got together and dispelled the misconception."

The two women were very much aware that they are living in the age of television. Yet no show they watched was addressing this problem, rectifying it. The more they talked, the more they decided the problem really was a general lack of knowledge about Christianity in general — and among all Christians. And here, again, they saw a need for a show that might speak to the dearth.

Room on cable

To their credit, they did not just keep talking. Julia had been certified years before to teach religion in her hometown parish of Newark, N.J. She and her doctor husband an Italian-born general practitioner who credits "the power of prayer" with saving him from a deadly kidney disease — knew church notables who might be able to elucidate the information. Eleonor's husband had a friend at Selkirk Studios, the Ft. Lauderdale cable television company.

'We finally decided that we needed to start from day one in the church in order to show what we believe.'

Putting the three together, they came up with a concept for a show — "Christianity - 2000 Years" — and a commitment from Selkirk (channel 25) to give them the means to produce it, albeit on a small scale.

The show's title, they said, suggests the totality of Christianity, which they hope to present. "We finally decided that we needed to start from day one in the church in order to show what we believe," said Julia, an enthusiastic and soft-spoken woman, who uses those assets, plus her good looks, to come across as an appeal-

ing, if somewhat velvet-gloved interviewer-host on the show.

Begin with Mary

Eleonor, who describes herself as the "devil's advocate" and a "get-things-done-girl," works in the background. The first show, which debuts March 24, is an attempt to meet both their programming goals — historicity and misconceptions. Entitled "An Angel and a Woman," it features Miami Auxiliary Bishop John Nevins and Fr. Charles Mallen, pastor of Our Lady of Perpetual Help, Opa-Locka, answering questions about Mary and the Annunciation, which the two producers view as the logical beginning of the faith.

Selkirk has given "2000" a good time slot — Wednesday and Friday evenings at 7:30 p.m. — not the "Sunday morning graveyard" of so many religious shows (if that comparison with network programming is applicable). The same show will be repeated twice each week. Future shows will explore saints, the Early Church, Vatican II, the Shroud of Turin, the Eucharist, Fatima, sin, religious conservatives versus liberals, and feature such notables as John Haffert, Blue Army leader, and Dr. Susan Anthony, convert and theologian.

'United we stand'

Another goal of the women is to promote unity among Christians. "There are some Christians on televi-

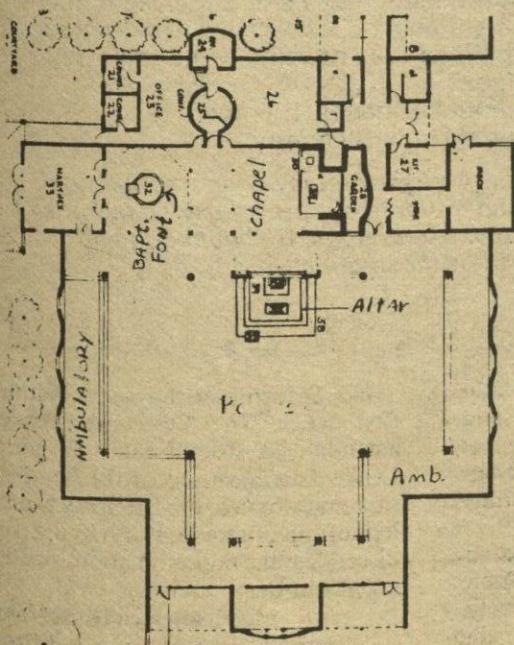
'Certain Catholics are fanatics in the sense that anything they hear about apparitions or miracles they'll believe. But non-Catholics see that and think we're all that way.'

sion and in print who are preaching hate and division," said Julia. "As Christians, I firmly believe that united we stand and divided we fall. With what's happening today in the world, that is an important concept."

The women's pastor at the time they conceived the show, Fr. Paul Manning, now at St. Christopher's parish, Hobe Sound, said he thinks "it's a great idea. You don't have to be a priest to talk about your religion. Anytime you can make use of the public media we encourage it."

"It's not Bishop Sheen," Selkirk Executive Vice President Jim Cooper said, "but in time, with development, they will get more professional. I already like what I see. The idea is strong and the content is growing. We hope that when they get over some of the beginning difficulties we can get funding so it can really become professional."

St. Jude wins architectural award

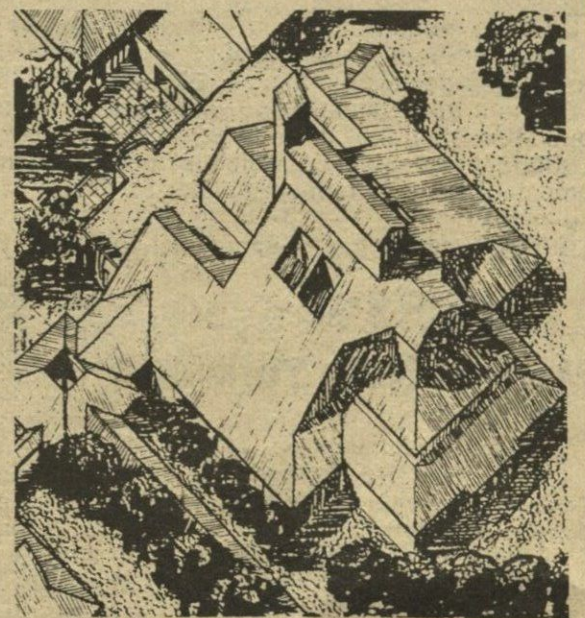


The architectural plans for the new St. Jude Church in Boca Raton have been featured in a six-page write-up in *Art D'Eglise* one of the two most prestigious art and architecture periodicals in the world. Designed by Prof. Patrick Quinn of Rensselaer Polytechnic Institute in Troy, N.Y., it will be constructed by Mr. Kenneth Hemmerle of Ft. Lauderdale.

Art D'Eglise praised the design for its human scale, atmosphere of hospitality, flexibility of space, economy, and integration of Baptism and Eucharist.

An ambulatory (walking) area surrounding the pew area is one of the key features of the design (see design, right).

Pastor Fr. Jack Totty said "We are very proud of this paschal meeting room that our parish can use for practically every activity that we could desire. This excellence was probably possible only within the past six years when we have been encouraged to retain architects with an international reputation. After all, God and our people deserve the best, and when you have a tight budget only the best will do. Now we need financial help to add a school."



Matter of Opinion

Two-pronged view of El Salvador

(Guest editorial)

I have two sets of questions about the United States and El Salvador. The first set is aimed at Messrs. Reagan, Haig and Weinberger and the various geniuses at the Pentagon, the State Department, the White House and the CIA who advise these gentlemen. The second set of questions is aimed at the journalists, TV anchormen, editorial writers, columnists and Catholic missionaries who seem to think a Leninist victory in El Salvador would be a good thing.

To the American government I address this question: Why are we always stuck with the scummy satellites? Why can't the United States find stooges in its client states who do what they are told to do? The little military clique that kills innocent civilians and prevents reform in El Salvador is probably smaller in number than most urban police forces. Do you mean to tell us that we can't make these people do what we want them to do? In Vietnam, the Saigon government for years was able to treat us as if we were the satellite. We may have played musical chairs with the leadership, but we were never able to find competent, honest leaders who would clean up the mess in that country.

OK, Vietnam was a big country. El Salvador is smaller than Massachusetts and has less people than Illinois' Cook County. Do

EDITORIAL

you mean to tell us that the oligarchy that depends on us for its survival can't be forced to put its house in order? You mean we have to sit by quietly while the colonels prevent the moderate President Napoleon Duarte from eliminating the terror squads and the goons who dominate the country? You mean to argue that the United States is a hostage to a handful of bully boys with guns?

Who are you trying to kid?

Douglas MacArthur worked a revolution in Japan in a few years. Why are we stuck with fascist tyrants in a country one-twentieth the size of Japan?

I've never heard any reasonable answer to this question. But if American troops do end up in El Salvador, I hope the first thing they do is fight not the communists, but the colonels. Surely there must be enough people in the country who would support Duarte if we eliminated the fascists. Why threaten to blockade Cuba or Nicaragua when our worst enemies in El Salvador are not the rebels supplied by these countries, but the men who control the government's military arm?

And now some questions for the supporters of the rebels: Do you really think that Leninism in El Salvador will be different from Leninism anywhere else in the world?

Different from East Germany, which had to build the world's largest concentration camp to keep all its people from fleeing when it constructed the Berlin Wall?

Different from Poland, which had to stage a military coup against its own citizens?

Different from the Soviet Union, with its declining life expectancy rate, 25 percent of its men chronic alcoholics and a perennial food shortage?

Different from Cuba, which — despite massive Russian subsidies — is one of the two countries in the world whose gross national product has declined in the last 20 years? (The other is Cambodia.)

Different from Cambodia, in which the Leninists killed half the population when they came to power?

Different from Vietnam, which is bogged down in a swamp of incompetence and corruption that makes the old regime look efficient and honest?

Different from any Marxist/Leninist country in the world in which

Letters to the Editor

Mary in New York

To the Editor:

This letter is in response to Fr. Dietzen's article (3/5/82) concerning Veronica Leuken's apparitions at Bayside, New York.

I first learned about the Bayside visions four years ago while visiting my parents in Pittsburgh. Chartered bus loads of people, many of whom were believers in the visions along with

some curiosity seekers traveled regularly to New York to attend prayer vigils in honor of the Blessed Mother. The buses came from as far as Michigan. My initial reaction to Bayside was that of doubt and cynicism until my wife and I decided to attend a vigil four summers ago. The vigil site is located on the grounds of the 1964 Worlds Fair where the Vatican Pavillion stood. For two hours on the summer evening

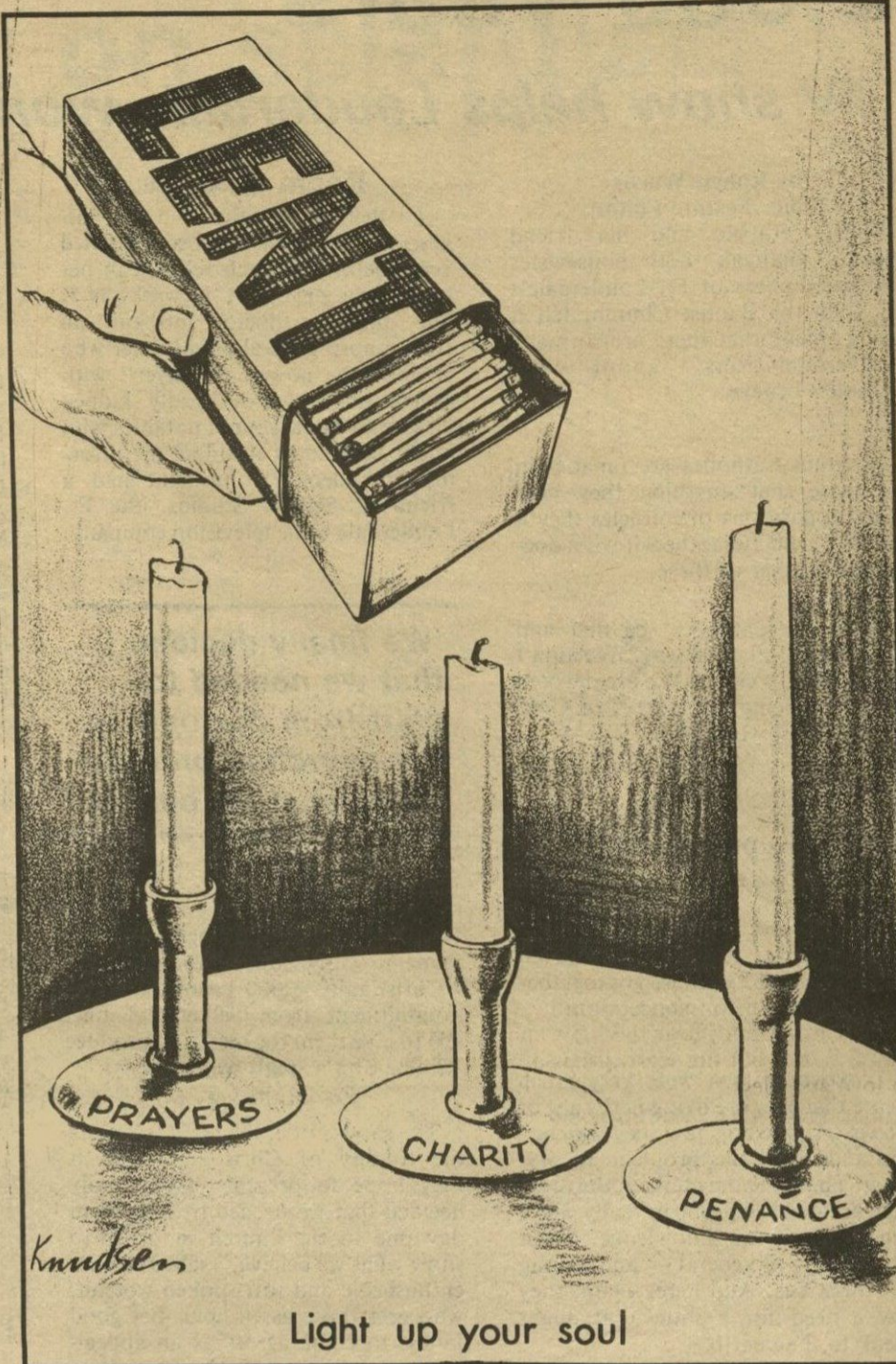
we attended, we prayed the rosary on our knees with nearly one-thousand other people. The experience was peaceful and holy and one could not help feel the presence of something sacred.

I am pleased that Bayside, after twelve years, is finally getting some exposure in a few of the Catholic newspapers. I am aware that the Catholic Church has to be extremely careful in approving apparitions.

It is unfortunate, however, that the first article *The Voice* presents regarding Bayside treats Veronica Leuken's apparitions as the fantasies of a madwoman. Fr. Dietzen's handling of the Bayside story is a great disservice in my estimation and is grossly unfair.

Michael Iwaszewicz
Miami

(See part II of Fr. Dietzen's article in this week's *Voice*.)



political freedom always disappears and in which economic progress comes to an end certainly in the long run and often in the short run?

The difference between left-wing dictatorships and right-wing dictatorships is that the latter eventually change and reform — Spain and Portugal being the classic cases — and the former never do.

However bad the military government may be in El Salvador, there is some remote hope that it might change, especially if the United States insisted that it change. When the Leninists come to power, there will be no hope of change.

And for all the happy talk about Nicaragua, it is too late for change there. Freedom is doomed in that country.

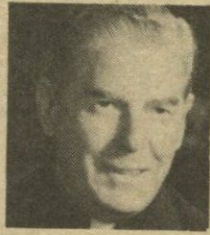
(The above was written by Fr. Andrew Greeley who, though no longer a columnist of *The Voice*, reflects our previously stated position that if the United States must send guns, it should demand human rights control in the use of those guns.—Ed.)

What does love look like?

In all the Evangelization programs, no matter what the theme, love keeps demanding attention, and, therefore, understanding. Is there anything in life more misunderstood than love? Certainly nothing is more discussed. No one can count the "authorities" on the subject of love. The teenager's idea is so different from that of the grandfather of a family that one wonders if they are talking about the same matter.

Apparently it has always been that way, since Adam and Eve wounded their own hearts. Love throughout history has had countless faces, and many good and upright people have had twisted, somewhat grotesque ideas of love because of their culture, history or prejudices.

Fifteen hundred years ago a brilliant scholar was drawing people from everywhere to sit at his feet and drink in his wisdom. His name was Augustine, and he would have been dismayed to



By Msgr. James J. Walsh

Augustine was always pointing out that Jesus practiced what he preached. Of course the Lord spoke of love, but his words were not nearly as effective as his deeds. His description of love, as in the incident of the Good Samaritan, has touched people because it cut away the gray areas around love and clarified it in its essence.

"Augustine made it clear throughout his scholarly life that genuine love demands very little tongue wagging. It must have small use for words."

hear of anyone crediting him with wisdom where love was concerned. His immediate reaction would have been that his only understanding of love was the teaching of Jesus Christ. Nothing else.

THIS IS why when someone put the question to him, "What does love look like?" he paraphrased the words of Christ in this fashion. "It has hands to help; it has feet to hasten to the poor and needy; it has eyes to see misery and want and suffering; it has ears to hear the sighs and moans of men; and last, but not least, it has a heart which can love and bless."

Augustine made it clear throughout his scholarly life that genuine love demands very little tongue wagging. It must have small use for words. Its energy must be directed to action, action infused with a spirit of sacrifice.

THERE IS A marvelously brief description in the Gospels of Jesus' way of loving others, "He went about doing good."

Doing!

Not merely talking or speculating or even resolving. He showed love in action, when he constantly sought to ease the burden of the poor, when he cured the sick, when he defended the rights of the oppressed, when he instructed and counseled and drew others to him like a divine magnet.

All I am saying is in countless ways he carried out the very works of mercy which he urges upon us as the necessary program of love.

NOTICE HOW different his approach is from those who confuse love with "feeling"? Or an at-

traction to others?

Although I have written it many times in this space, it is worth repeating. Love to many is a question of "liking", that is, of being pleased with the personality of another or his/her activities. No where in the Bible are we commanded or even advised to "like" anyone. Liking is skin deep. Superficial. It may have nothing at all to do with furthering the well being of another or loving him/her as oneself.

By contrast, love is bent on "doing" good for another. A wife forgets herself, a husband puts his own interest in second place, a friend sacrifices what he personally wants, an enemy is forgiven, a persecutor is prayed for. That is love, and my friend, does that take spiritual courage!

MANY OF the loving things we would like to do for others cannot be done directly. But we can accomplish them through others. Now see the value of almsgiving? While the Old Testament necessarily lacks the richness of Jesus's fulfillment, it still makes a great to-do about almsgiving, perhaps because there was so much emphasis then on this world's goods, and not much on the next.

At any rate, almsgiving is a kind of summary of the works of mercy. This is why the Archbishop's Charities Drive, which has just softened the hearts of hundreds of thousands in the Archdiocese, helps us to fulfill the command to love neighbor.

For instance, I may not be able directly to feed the hungry or clothe the naked or instruct the ignorant or give counsel, but I can sacrifice some of my money to help others who are trained to do these things. I mean our priests, sisters and lay missionaries, of course.

WHAT DOES love look like? It looks like Christ going about doing good. It looks like you and me forgetting ourselves to bring some help to others every single day of our lives. And Lent is the best of all times to put this into practice. (Msgr. Walsh is pastor of St. Annes Parish in Key Biscayne.)

Birth control, a thorny issue

Not long ago the Humanist magazine published a special report on world population titled, "Population Bomb Still Ticking."

The issues it touched on are not new; but they certainly stir up lively controversy.

The Humanist article contended that the single greatest threat to world peace is population growth. I disagree. For I think the bomb that is ticking away is the nuclear one, casting its shadow over our lives. But that's another column.

The issue that accompanies population discussions is that of artificial birth control. It is one of the most difficult problems facing the Catholic Church. What is not obvious, however, is the fact that many Catholics involved in the birth control controversy are doing more harm than good by employing a belligerent rhetoric in expressing their contentions.

I WAS HAPPY, therefore, to read an article in the Jan. 9 issue of the highly esteemed Tablet of London, a Catholic magazine of global prestige. A section of the article dealt with Pope John Paul's response to the 1980 Synod of Bishops in Rome. The question of birth control had come up during discussions of the family.

I was pleasantly surprised by the forthrightness of British Cardinal Basil Hume. In his usual quiet manner he indicated that some Catholics "have difficulty with natural methods of birth control."

The cardinal commented: "It cannot just be said that these persons have failed to overcome their human frailty and weakness. Indeed, such



By Fr. John B. Sheerin, CSP

persons are often good, conscientious and faithful sons and daughters of the church."

The cardinal was not resorting to blunderbuss condemnation. His reserve reminded me of the scriptural verse: "The bruised reed he shall not break: The smoking flax he shall not quench."

DURING THE synod in Rome, Archbishop John J. Quinn of San Francisco spoke in the name of the U.S. bishops. He was gentle and considerate in approach.

He said he found questions about Pope Paul VI's position on birth control "even among those whose lives are otherwise outstanding in their Christian dedication, and among pastors whose faith, learning and dedication to the church are beyond doubt."

Archbishop Quinn suggested that a formal dialogue be arranged between the church's magisterium and theologians to "arrive at a

deeper and better common undertaking of Catholic truth for the good of the whole church." He expected this to be a "listening phase involving those who support the church's teaching and those who do not."

It became obvious that those church leaders had no desire to bludgeon errant Catholics, but to help them lest they lose heart and give up the faith.

BRITISH ARCHBISHOP Derek Worlock was also on the side of the angels in his remarks. "To these victims of misfortune, not necessarily of personal sin, the church must have a healing ministry of reconciliation," he said.

Pope John Paul emphasized in his "Apostolic Exhortation on the Family," released last December, that the fundamental task of the family is to serve life, to actualize in history the original blessing of the Creator — that of transmitting by procreation the divine image from person to person.

The pope emphasized that the church stands for life:

"While the church notes with satisfaction the results achieved by scientific research aimed at a more precise knowledge of the rhythms of women's fertility — it cannot fail to call with renewed vigor on the responsibility of all doctors, experts, marriage counselors, teachers and married couples who can actually help married people to live their love with respect for the structures and finalities of the conjugal act which expresses that love." (NC News Service)

Community homes for mentally ill

Community-based homes or halfway houses often raise questions among neighborhood residents, especially where former mental patients are concerned.

Most often, residents are motivated mainly by fear when they object to the former patients living in their neighborhoods. Frequently, community residents voice concern that the patients might act in unacceptable ways. Sometimes, they are afraid, needlessly, that the former patients may pose a threat to children, even by simply talking with children on the street.



By Antoinette Bosco

And what are people afraid of?

The former mental patients most often are released from institutions to live in adult homes or residences in communities. They don't have contagious diseases; they don't vandalize; they don't hurt anyone. Yet they find themselves shunned and ignored.

MOST OFTEN, the former patients are fearful themselves — that they won't be able to function outside the institutional setting. Some have been hospitalized for many years. The hospital has been their place of security, safety and protection. They have not had to make many decisions or exercise total responsibility for themselves.

In theory, the principle behind placing these people in community residences makes a lot of sense. People who can function outside a hospital should be allowed to live independent-

ly. But, in practice, these people often need help to make the transition smoothly.

Usually, when they leave the hospital setting, they find themselves in a world where lifestyles have changed, and where they may find it difficult to function on their own.

Some time ago I came across a remarkable group of people who had spent five years trying to help former mental patients adjust to homes in Sayville, a suburban community on Long Island. Here, former mental patients were living in adult homes, rooming houses or in one large hotel in the village.

DURING SEVERAL visits to Sayville over a long period of time, I talked with some of the patients and with Dr. Steve Rose, a faculty member at the school of social welfare at the State University of New York at Stony Brook.

Making use of his knowledge of the needs of former mental patients, Rose designed a project to bring activities, productivity and fun back into the lives of the patients. In meetings twice each week, Rose sponsored activities that stress communication and decision making.

The program included exercise sessions, films, nature walks and gardening. The former patients also produced a monthly newsletter. In a community meeting, individual problems were raised and discussed.

Rose has gone a long way toward allaying the residents' fears to having the former patients in the community, partly by forming a committee which brought together community leaders, agencies and institutions.

FOR THE former patients, the change has been startling. Once restless or non-responsive, they have learned to share with each other and to do a variety of housekeeping chores.

It seems to me that Rose and his associates deserve great credit for what they have been able to accomplish.

I left Sayville feeling privileged for having seen good people doing good work to make the world a better place for a group of its forgotten people.

(NC News Service)

Forever Lonely

Q. The church teaches that there is a hell, but I just can't believe in a God who would create a torture chamber somewhere out in space and inflict pain on people forever and ever. Should I leave the church? (West Virginia)

A. In the past some artists and writers, taking a clue from imagery in the Bible, have pictured hell as a place of fire, ghastly demons and terrible tortures. A cruel, terrifying place.



By Tom Lennon

Many people naturally jumped to the conclusion that God created this "place" of horrible suffering.

Today some theology experts are describing hell in a different way. You may find their vision more sensible — and maybe more terrifying.

They picture hell as a state of absolute loneliness. Here's why they do so:

THE HEART of sin is selfishness; the sinner becomes all wrapped up in himself. Serious sin ultimately fills his heart with hatred, and the sinner — the really serious sinner — puts himself at a distance from God and people. This is his free choice.

If he dies in that state of ultimate selfishness and hatred, the person is cut off from God and people forever.

It is a state of total loneliness. No friends for all eternity. No one to talk to, not even an enemy. Not even anyone to curse and fight with, as in the old vision of hell. Only the darkest loneliness.

The sinner has freely chosen himself above all others, and that's what he gets for eternity.

THE SINNER has created his hell, not God.

For all eternity the heart of the sinner will be tormented by the fire of loneliness. His deepest cravings for love and friendship will be frustrated forever.

Persons who have experienced intense loneliness here are likely to find this vision of hell more terrifying than the idea of a torture chamber somewhere in space.

But this new way of thinking about hell can have a positive effect. The way to avoid eternal loneliness is to be good friends now with God and his people in the one church of Christ.

Prayer, going to the sacraments and reading the Bible foster one's friendship with God. So does loving and serving other people in everyday life.

This brief prescription for avoiding hell might be a guide to leading a happy, fulfilling life here on earth and forever in heaven as well.

(NC News Service)

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

Learning from Ash Wednesday

Do you suppose we're wise enough to learn from Ash Wednesday? I don't know. The lesson has been there for every one to see but I don't see any evidence that the liturgists, the catechists or the bishops are learning that lesson.

What happens on Ash Wednesday is that the churches are crowded, downtown churches in the cities packed to the very



By Dale Francis

doors. Ash Wednesday is not a holy day of obligation but no day of obligation brings so many people to church.

Why is that? Are Catholics welcoming Lent, eager to receive the reminder they'll return to dust, caught up in the liturgical season that leads to Easter? No, that's not it, although, of course, millions of faithful Catholics do understand the rhythm of the liturgical year and do come to Lent to prepare for the drama of Holy Week and the alleluia joy of Easter.

THEY COME to get ashes on their forehead. That's why they are there, for the ashes on their forehead. And while we receive the ashes on Ash Wednesday as an act of penance, that's not why they come for the ashes.

They come for the ashes as a sign, as a mark upon them that visibly proclaims that they are Catholics. You see that on the streets as Catholics greet Catholics, in the stores, in the offices, as the smudge on their forehead tells every one that they are Catholics and the smudges on the foreheads of people they see, some of whom they've known but never realized shared their faith with them, tell them of the Catholics about

them.

I don't know. Maybe there will be some among the leaders of the Church who may think this deplorable, that what is supposed to be a sign of humility becomes almost a sign of pride. But whether they believe it deplorable or not, it is the way it is and it comes from a deep-felt need that simply is not being met in the Church today.

There was nothing that happened at the Second Vatican Council that required it but we have become Catholics almost afraid to say we are Catholics. We seem to want to fade into the rest of society, to be careful not to be different, to in no way by our actions or external appearances stand out as Catholics.

When the U.S. bishops allowed Catholics to substitute other acts of penance or service for abstinence from meat on Fridays, the editor of a Lutheran magazine said in an editorial that there seemed to be no awareness on the part of the hierarchy of the unifying quality of Friday abstinence, of the way it helped Catholics in the establishment of their identity, not only among themselves but in the society.

UNBELIEVABLY, FOR it was at a time that within the general society when movements were adopting identifying symbols, women religious decided in great numbers they should discard habits and many priests, particularly theologians, went to ties and sports jackets.

And even the language began to change. Where once we used Catholic proudly, we moved to the generic Christian. I read a report the other day on a large class of adults preparing to enter the Catholic Church on Holy Saturday evening. The priest who wrote the story said they were preparing to become Christians. It is true that all Catholics are Christians but not all Christians are Catholics. It is no denigration of other Christians to make a distinction.

But this is not the timidity of the people. The crowds on Ash Wednesday are the cry of people, saying they are proud to be Catholics. They rebel against lukewarmness, saying to those wise enough to listen, let Catholics be Catholics.

(Dale Francis is editor of the *Washington Catholic Standard*.)

Coping with interracial marriage

Dear Mary: Our youngest daughter is going to college and living at home. She has always been a joy to us.

She is seeing a very nice 19-year-old boy and wants to get married. The problem is the boy is black.

She refuses to see any of the problems they will have. She insists they are not doing anything



By Dr. James
and Mary
Kenny

wrong and that we are all wrong.

I have talked to our parish priest and she has also. He couldn't help much.

My parents and my husband are so upset it's scary. They won't even look at a picture of the young man. They are good, Christian people and are not bigoted or prejudiced against blacks, but none of us believes in interracial marriage.

If there is a wedding, my relatives will not come.

What am I to do? I love our daughter, but I am ashamed of what she is doing. Besides, we feel it will not last because of the hardships they will have to face.

Our hearts break when people stop and stare at them and make uncomplimentary remarks. Her whole life will be this way if they marry. And what about their children? — Pennsylvania

Both you and your daughter are right. She is right that they are doing nothing wrong. You are right that their union will be difficult because of the prejudice they must face from their own relatives, friends and neighbors.

Their difficulties may be less than you anticipate. Race relations are improving in many areas of our culture.

Your parents refuse even to consider the question. You are trying to cope with it. Your daughter sees no problems. That suggests a bit of change in generations. Many people today will probably extend warm friendship to them.

Apparently you pity the children they might have. As parents of three biracial children, we can assure you their strengths and weaknesses, their joys and sorrows, and their needs for nurture and guidance are just about the same as other children. They do not need pity.

YOU ARE concerned about people's stares. That concern disappears rapidly. When we first adopted a biracial child, I too thought the whole world was staring at us. Now the thought never occurs to me. We are not as conspicuous or as interesting as I imagined.

Whether or not your daughter marries the young man is her decision, not yours. You can counsel, but you cannot decide for her. Pressure will only make her decision more difficult.

Whatever her decision, you need to acknowledge to yourself and to her that prejudice — plain racial hatred — is the cause of the problem.

If she decides to marry the young man, you must decide whether or not you support her decision.

PERHAPS YOU cannot support her. If so, admit to yourself and her that the hatred in yourself, in your family and in our society is so great that you cannot cope with it at this time.

If you do want to support her, plan some tangible ways to demonstrate your support. Start small. You and your husband might invite your daughter and her friend out to dinner.

Next you might invite his family over for a visit. Perhaps then you can better put yourself in the place of his parents.

They want a good life for their son every bit as much as you want one for your daughter. Imagine how it would grieve them to have him marry into a family where all he can expect is hatred!

EVEN THESE small steps will probably rock your family. There is no way around this problem. You must take a stand if you plan to support your daughter.

Search the scriptures for Christ's position. Continue to pray, not that this problem will go away, but that you will face it with courage and love.

(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). (NC News Service)

Lent and family life:

stage 4

"There's nothing wrong with a teenager that trying to reason with won't aggravate," wrote a wit who obviously had lived with teens. Indeed, sometimes this seems too true to be funny.

However, teens say the same thing about parents. How can they be so unfeeling, so ignorant, and so forgetful of their own adolescence?

Adolescence, the fourth stage in family life, can be a trying time for adolescents, parents and younger siblings alike. Natural feelings of emergence on the part of young adults conflict with authoritarian patterns comfortably established in the family. "Because I said so," becomes unacceptable to a formerly compliant and happy youngster now given to moods and objections. Music gets louder, pouts longer and families tenser at this time, as relationships begin to change from carefree childhood to autonomy.

The adolescent has a clock inside that tells him it's time to start becoming his own person rather than an offshoot of his parents. He starts disagreeing on politics, clothing and church. He meets adults with other ideas and values and realizes he must eventually choose for himself. He often feels guilty for betraying his parents by wanting to be different from them. It isn't an easy time to live.

AT THE same time, parents are often undergoing relational stresses themselves. Men and women between 35 and 45 — the age when most adolescence occurs in the home — are at that mid-life point when they're wondering if this is all life



By Dolores Curran

has to offer.

Their youthful dreams of success and happiness bump into reality and they realize they have to accept the idea that they will never be president of the company or live happily ever after. Indeed, family therapists are beginning to indicate that much adolescent conflict in families stems from the unhappiness parents have in their own lives.

When the emerging young adult flexes freedom muscles, parents often feel envious. They would like to be young now with the options their offspring is anticipating, options that were denied them in their own youth.

Whether it's a single or dual parent family, the

family with emerging and established adolescents can use Lent to surface feelings on autonomy, behavior and faith. I suggest they take an evening to really listen to one another and to answer these questions: When things aren't going so well between us as a couple do we tend to land on our teens, making them a convenient scapegoat for our disappointments and angers? Or do we as adolescents take advantage of tensions between our parents to take their attention off us and our behavior? Do we have a right to disagree with one another on God, belief and Mass? Do we have a right to expect others to be part of our family faith life, even if they are an aged 16-year-old? Or an adolescent 45-year-old?

FINALLY, PARENTS need to express their feelings and hopes about religion in an honest non-emotional way with their youngsters. When our adolescents question the value of Mass, parents can say, "When I was young I didn't sense the need for a close relationship with God as much, either. As I got older, I realized the importance of Him in my life and I don't want to deny you God now because you might need Him later on." The honesty of this approach appeals to adolescents, who once saw no need for dentists or multiplication tables, either. Often when teens hear their parents' deep feelings about the value of faith in their own lives, they realize how valid they are — not just another bit of meaningless parental blather.

(Alt Publishing Corp.)

Scriptural Insights

LENT IV

Readings: 2 Chronicles 36:14-17, 19-23; Ephesians 2:4-10; John 3:14-21

By Fr. Richard Murphy, O.P.

The book of Chronicles, written circa 200 B.C., covers the period from Saul down to the return from the Exile. By that time it was obvious to all that Israel's greatness was in the past. If Israel was to survive at all she would have to be faithful to her God, the Lord of history. He was a moral God intolerant of evil, and recognition of this fact provided a magic key to the understanding of history itself. In all things, the primacy of the spirit must be maintained; it is the only way to survive disaster.

Nicodemus appeared out of the night to talk with Jesus. The two men, one a carpenter and the other a senator, sat by the fire. The darkness, only partially broken by the fitful flame, didn't matter; Jesus, the Light of the World, was there, and to a congregation of one single person, He

preached a truly great sermon. Nicodemus learned from it that unless he was born from above (or: again) through water and the Spirit, he could not enter the kingdom of God.

JESUS ALSO spoke of a mysterious incident which occurred during Israel's desert sojourn. Those who looked at the bronze serpent Moses "lifted up" were healed of the sting of the fiery serpents. Jesus was aware that the Son of Man would be "lifted up" (John pointedly uses this significant expression three times — her, 8:28, and 12:32) in order to save sinners. All who are one with Him will share in His crucifixion, resurrection and ascension. God so loved the world that He gave His only begotten Son so that believers in Him might have eternal life in Him.

By the time St. Paul came to write

his letter to the Ephesians, toward the end of his life, he had become deeply impressed at the thought of God's love for mankind. Again and again Paul spoke of the riches of God's grace, and of how that grace is imparted to us through and by His Son. He put it in unforgettable words: "We are God's work of art, created in Christ Jesus to do good works."

Like Nicodemus, we must approach the light. It is not an impersonal light, like that of the stars, or of man-made electricity; it is a light that is a Person, Christ Jesus Himself. How subtly, but how impressively put, that we can come to the light or not, as we please. "He who acts in truth comes into the light, to make clear that his deeds are done in Christ." It is part of man's noble destiny to be able to walk in the light or in the darkness. Our choices are

crucial. God respects our freedom and works in and through it.

FROM JESUS' own lips we hear that He was not sent into the world to judge it. As a matter of fact, judgment is not a future thing but is **now**. By choosing to shun Jesus, by refusing to believe, sinners turn from the light and judge themselves.

Living in sin is a kind of moral slavery, all the more horrible in that it is something deliberately chosen. It is a darkness filled with terrors. We venture out into the darkness fearfully, because it is filled with houlies and ghosties and such things; the darkness of sin is worse. Jesus died for our sins that we might be free to walk in the light.

Our Lenten good works manifest to the world that we are God's work, and that we are walking in the light that is Christ. (Alt Publishing Corp.)

Visions are not credible

Following is the second part of a reply to last week's question on whether reported appearances of Mary to a woman in Bayside, N.Y. are recognized by the church.

The vigils and supposed apparitions take place at Flushing Meadows, site of the New York World's Fair, just next to Shea Stadium, home of the New York Giants. About two years ago, Mrs. Veronica Lueken introduced a system of light signals, so the people could better follow the visions: A blue light announces the arrival of Our Lady; a red light announces the arrival of Jesus. Three red flashes of light signify that Jesus or Mary are bestowing their blessing so the pilgrims can make the Sign of the Cross.

During the early years, a favorite theme of the revelations was how bishops and priests were falling into hell because they were not following Pope Paul VI. Eventually, however, it became clear that the Holy Father, too, departed from Mary's teaching



FR. JOHN DIETZEN

as Mrs. Lueken saw it.

This resulted in what must be one of the most bizarre revelations in the history of the church.

On Sept. 27, 1975, according to Mrs. Lueken, Mary revealed that three top Vatican officials (Cardinal Jean Villot, Archbishop Agostino Casaroli and Archbishop Giovanni Benelli), in league with Satan, had drugged the real Pope Paul VI and kept him a prisoner in the Vatican.

The one who appeared in public, according to Mrs. Lueken, was an imposter, changed by plastic surgery to look like Pope Paul, but who was actually an agent of the devil. The

theory was "proven" to Mrs. Lueken's satisfaction by a series of pictures of the real and the fake pope.

Accordingly, Mary told Mrs. Lueken, "You cannot accept now what comes from Rome, for . . . these directions are not written by the pen of Pope Paul VI. They are written" under the direction of Satan.

THIS FANTASTIC story was actually believed and promoted by thousands of conservative Catholics until Pope Paul died.

Pope John Paul II seems more acceptable to Mary, at least up to now.

In addition to other problems, alleged statements of Mary sometimes depart significantly from Catholic doctrine. During one of her reprimands about the church, for instance, Mary warned Mrs. Lueken

that "all who are baptized a Roman Catholic must die Roman Catholic to enter heaven."

After an investigation of the alleged apparitions in 1973, officials of the Diocese of Brooklyn (where Bayside is located) concluded that no credibility whatsoever could be given to the events there.

The chancellor of the diocese at that time reported: "The conclusion we reached independently was that the Bayside apparition was the result of a lot of imagination after reading a lot about Lourdes and Fatima."

This remains the official position of Bishop Francis Mugavero and the Brooklyn Diocese, that nothing miraculous is occurring there and that no credibility can be given to the so-called visions at Bayside.

I doubt, however, if anyone really expects the facts to deter many of those who are fascinated by these kinds of religious curiosities.

Questions for this column should be sent to Father Dietzen, St. Mark's Parish, 1113 W. Bradley, Peoria, Ill. 61606.

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Censor TV locally — debater

By Prentice Browning
Voice Staff Writer

Rev. Donald Wildmon, the leader of the Coalition for Better Television that is boycotting NBC and RCA is open to compromise on the boycott, according to Tom Osborne, president of the Miami-based Alternative Broadcasting and chairman of the national Campaign for Viewer Responsibility.

Osborne's Alternative Broadcasting is producing a television series as a platform for religious opinions countering the "new right". He debated Rev. Wildmon on the boycott issue on the nationally syndicated program "PBS Latenight," aired locally March 12th.

Osborne, who believes that television airwaves are "a sacred neutral ground," said on the PBS program that local community groups should monitor programs as a way of weeding out offensive programming rather than boycotting a network on a national level.

IN A PRIVATE conversation following the taping of the program, Osborne said that Rev. Wildmon, a Mississippi Methodist minister, told him that "the boycott is not an idea that he likes doing. He conceded that if there was a great enough percentage of people (expressing concerns) on a local level it would have an effect."

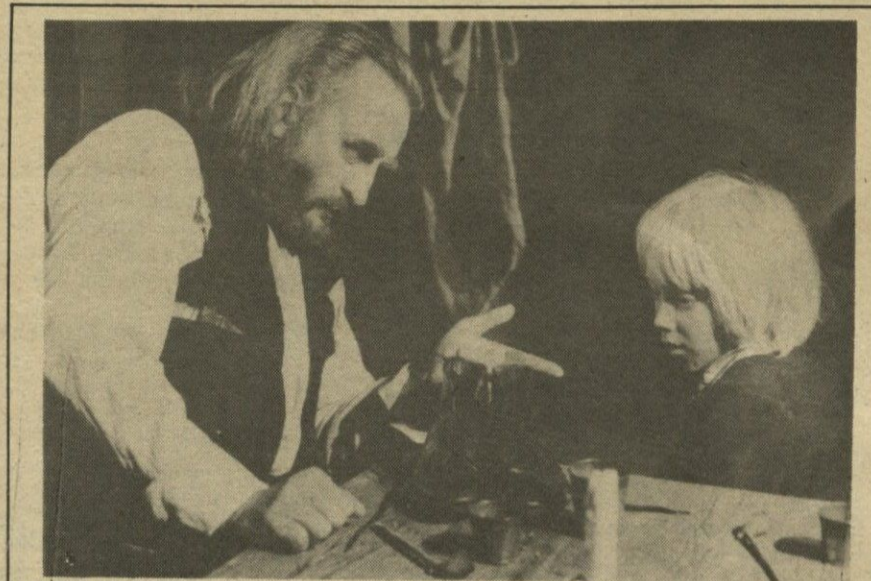
On the program Osborne a lay Catholic, called the boycott "a form of censorship."

"I absolutely think TV should be cleaned up," Osborne said. "I think it's a mirror of society and it shows where we're growing. I don't think its responsible to cover up that mirror. I do think we need to have a representation for society on a local station level. I don't think its the responsibility of any one group, particularly with a religious overtone."

RESPONDING TO a question later in the show Rev. Wildmon said "TV both mirrors society and influences society. In the last 15 or 20 years my feeling is TV has influenced society much more that it has mirrored society."

Rev. Wildmon called the value system portrayed on network TV "basically materialistic and in some cases hedonistic."

"I THINK it's one that is basically diametrically opposed to Judeo-Christian value system that we have basically accepted as being the basis



NEW TWIST — George C. Scott as the evil Fagin gives instructions to Oliver, played by Richard Charles, in the new adaptation of the Charles Dickens classic, "Oliver Twist," airing March 23 at 9 p.m. on CBS, Channel 4 in South Florida. (NC Photo)

for determining right and wrong in our society."

Responding, Osborne remarked "(You) put religious connotation around better TV. What do we mean by better TV or religious concern? We have many faiths, not just a Judeo-Christian society. As a Christian I am concerned how we treat other faiths."

Though the Campaign for Viewer Responsibility, started over a year ago to emphasize the responsibility of individual viewers to speak up about local programming, Osborne has out-

lined a plan to set up citizen advisory groups for every local station in the country. This is a model, he says, that is borrowed from a successful plan in effect in England.

OSBORNE BELIEVES this would eliminate the undue influence of "fringe groups" who make headlines through "scare tactics."

There would be more accuracy and diversity of opinions by direct input from the local community, he says.

"This is information right from the horse's mouth."

REAL TO REEL

Miami Dolphins Coach Don Shula discusses the importance of his faith on the gridiron and in private life on this week's "Real to Reel." Also featured is "Sojourners," a community of Christian people trying to make a radical application of the Gospel in their lives. Tune in this Sunday at 10 a.m. on WCKT, Channel 7.

FILM RATINGS

Here is a list of recent movies rated by the U.S. Catholic Conference Department of Communication on the basis of moral suitability.

The first symbol after each title is the USCC rating. The second symbol is the rating given by the Motion Picture Association of America.

The USCC symbols and their designations read as follows: A-I, general patronage; A-II, adults and adolescents; A-III, adults; A-IV, adults, with reservations (an A-IV classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and

explanation as a protection to the uninformed against wrong interpretations and false conclusions); 0 — morally offensive.

Absence of Malice, A-II (PG)
Altered States, 0 (R)
Arthur, A-III (PG)
The Boat is Full, A-II (Recommended)
The Border, A-III (R)
Buddy Buddy, 0 (R)
Bustin' Loose, A-II (R)
Caligula, 0 (R)
Chariots of Fire, A-I (PG) (Recommended)
Das Boot, A-III (R)
Death Hunt, A-III (R)
Death Valley, 0 (R)
Death Wish II, 0 (R)

The Elephant Man, A-III (R)
Eyewitness, A-III (R)
Fox and Hound, A-I (G) (Recommended)
The French Lieutenant's Woman, A-III (PG)
Gallipoli, A-III (PG)
Ghost Story, 0 (R)
The Great Muppet Capers, A-I (G)
Halloween II, 0 (R)
The Hand, 0 (R)
He Knows You're Alone, 0 (R)
Heartbeeps, A-I (PG)
Heartland, A-II (PG) (Recommended)
Heavy Metal, 0 (R)
I'm Dancing as Fast as I Can, A-III (R)
Jesus, A-I (G)

Kagemusha, A-II (PG) (Recommended)
Looker, A-III (PG)
Looney, Looney, Looney Bugs Bunny Movie, A-I (G)
Love and Money, 0 (R)
Making Love, 0 (R)
Man of Iron, A-II (PG)
Missing, A-III (PG) (Recommended)
Modern Problems, A-III (PG)
Mommie Dearest, A-III (PG)
Neighbors, 0 (R)
Night Crossing, A-I (PG)
On Golden Pond, A-III (PG)
On the Right Track, A-III (PG)
One From the Heart, A-III (R)
Only When I Laugh, A-II (R)
Paternity, A-III (PG)
Pennies from Heaven, A-III (R)
Personal Best, 0 (R)

Pixote, A-IV (Recommended)
Polyester, 0 (R)
Prince of the City, A-III (R) (Recommended)
Private Lessons, 0 (R)
Pursuit of D.B. Cooper, A-III (PG)
Quest for Fire, 0 (R)
Raiders of the Lost Ark, A-III (PG)
Raging Bull, A-III (R)
Ragtime, A-IV
Reds, A-III (PG) (Recommended)
Resurrection, A-III (PG)
Rich and Famous, 0 (R)
Rollover, A-III (R)
Sea Wolves, A-III (PG)
Scanners, 0 (R)
Seems Like Old Times, A-III (PG)

Sharky's Machine, A-III (R)
Shoot the Moon, A-III (R)
Silence of the North, A-II (PG)
Taps, A-II (PG)
They All Laughed, A-III (PG)
This is Elvis, A-III (PG)
Three Brothers, A-II
Ticket to Heaven, A-II (PG)
Tragedy of a Ridiculous Man, 0 (R)
True Confessions, A-IV (R)
Under the Rainbow, A-III (PG)
Venom, A-III (R)
Vice Squad, 0 (R)
Victory, A-I (PG) (Recommended)
Whose Life Is It Anyway? A-IV
Windwalker, A-II (PG)
Wolfen, A-III (R)
The Woman Next Door, A-IV

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State prolife pilgrimage this Sunday in Jax

JACKSONVILLE — A fourth annual statewide Catholic pro-life pilgrimage will be hosted by the Diocese of St. Augustine, Sunday, March 21, at 2 p.m., in the exhibition hall of the Jacksonville civic

auditorium, 300 Water Street. Thousands of Catholic pro-life advocates from all five Catholic dioceses will respond to the Florida bishops' call for public prayer and preparation in the form of a pro-life

pilgrimage to each of the dioceses. The program will begin with a colorful, musical procession involving all participants, which will be heralded by trumpet fanfare. All eight Florida bishops, including Archbishop Edward McCarthy of Miami

will concelebrate a Mass following a one-hour paralyturgy. Franciscan Father Richard Rohr, founder and pastor of the New Jerusalem Community, Cincinnati, Ohio, and a Scripture professor, will be homilist at the Mass.

Centro Hispano needs space downtown

Centro Hispano which offers assistance to pre-schoolers and the elderly, including elderly handicapped, is seeking a downtown location to replace the quarters it now occupies next door to Gesu Church on Northeast Second Street.

Since the Archdiocese of Miami announced its decision to demolish the

building which also houses Gesu School, because of repairment costs, the program administrators for the children and elderly have been unsuccessful in finding a downtown site.

The contact telephone number is 754-2444.

St. Rose of Lima concert

ST. ROSE OF LIMA CATHOLIC CHURCH will host a lenten concert. The Interfaith Festival Chorus and Miami Community Orchestra will present "Great

Religious Scenes from the Opera" at 3:00 PM on Sunday, March 28, 1982. The concert is free and should be a spiritual inspiration during the Easter Season.

It's a Date

Spiritual renewal

St. Juliana Church, in West Palm Beach, is presenting a Parish Mission, which will be held during the week of March 29-April 2. Rev. Greg Comella, C.P.P.S., will conduct this mission, developing the theme of 'Come Closer to Jesus!', with emphasis on renewing our Baptismal vows and living our lives out through that Commitment. The themes for each talk will be (Monday) 'Who Am I', (Tuesday) 'Gods' Love', (Wednesday) 'The Call To Repentance', (Thursday) 'Living Out Our Baptismal Commitment', and (Friday) 'The Joy of Living in a Christian Community'.

The Dominican Retreat House will hold a retreat April 2nd-3rd that will focus on specific scripture passages in Jesus' life and ministry conducted by a team of priest, brothers, sisters and laity. There will be guidance in prayer, sharing of thoughts on application of Jesus to everyday experience. Reservations on first come first serve basis by sending \$10 deposit. Registration begins at 7:30 p.m. on Friday. The retreat will close on Saturday at 5 p.m. For further information contact Sr. Elizabeth Ann at 238-2711.

The Franciscan Center 3010 Perry Ave., in Tampa is hosting an AT HOMES RETREATS program, April 1-4, which will teach retreat masters how to conduct retreats over a 13 week period in a home situation to small groups. For further information contact the center at (813) 229-2695.

Card Parties

ST. BONIFACE WOMENS' CLUB is sponsoring a card party in the Parish Hall at 8330 Johnston St., Pembroke Pines, Fla., on March 30th at 7:30 p.m.

Catholic Daughters of America court holy spirit No. 1912, will hold a pokeno/card party on March 27, at 12:00 noon, at St. Elizabeth Gardens, Pompano Beach. Donation \$1.50. Refreshments will be served. Anyone may attend. For information call regent: Rosalie Lidestri 781-5008.

Entertainment

The Holy Family Church will present a "Night on Broadway" on March 21st at 8 p.m. in the parish hall, 14500 NE 11th Ave. Popular show tunes will be presented, in costume, by the Opus III Singers. Tickets will be sold at the door. Adults \$2.50, children \$1.

Potpourri

The Ladies Auxilary of Holy Spirit Council 6032, Knights of Columbus will hold their annual Communion Breakfast on Sunday, March 28. Mass will take place at 8:45AM at St. Stephens Catholic Church of Route 441 just south of Pembroke Road in Miramar. Breakfast will immediately follow at the Council hall at 2118 SW 60 Terr., Miramar (1 blk west of 441 directly behind Sonny's Bsr B Q Restaurant). For information and reservations call 961-3647.

Central Dade Deanery will hold its Spring Meeting on Thursday, March 26th at St. Brendan's Cafeteria, 8725 S.W. 32nd St. Miami. The Host Affiliation is the Daughters of Isabella, Circle 884. Ticket donation is \$6.00, this includes Registration Fee and Luncheon. Registration at 9:00 A.M. Danish and Coffee will be served. Meeting will begin at 9:30 A.M. Mass will be at 11:30 A.M. followed by lunch. The speaker at the Luncheon will be the Reverend William Mylchreest, Associate Paster at St. Brendan's

Abortion bill ok'd in Senate

Pro-lifers scored a victory in the Florida Senate recently when a Senate Committee on a unanimous vote of those present approved a bill which revised the current Florida abortion law and provides that abortions after the first trimester must be performed in a licensed hospital.

Parental consent will also be re-

quired before minors can have an abortion. This provision is carefully worded to allow minors access to the courts to obtain permission in certain instances.

There is also a penalty clause inserted for failure to report abortions as required by law.

Spanish Eucharistic Training Days

On Saturday, March 27 there will be a Training Day presentation in Spanish for candidates for Special Ministers of the Eucharist. This Training Day will be held at St. John Bosco Church, 1301 W. Flagler St., Miami; it will begin promptly at 11:00 A.M. and end at 3:00 P.M. Lunch will be served. Registration fee is \$4.00 per person, including lunch.

Pastors (or Spiritual Directors) are requested to send the names of the people they are recommending in a letter to Rev. James F. Fetscher, Ministry of Worship and Spiritual Life, Archdiocese of Miami, 7506 NW 2nd Avenue, Miami, FL 33150. Please indicate that they will be attending the above Training Day and enclose a check for their registration fees.

The Home and School Association of St. Joan of Arc parish, 370 S.W. 3rd Street Boca Raton will be having its annual Spring Bazaar, Sunday, March 28th from 1 pm to 6 pm. Food, prizes, White Elephant Booth, Rides, and Games. Public is invited.

Respect Life of Palm Beach will be presenting a film, "A Matter of Choice" on March 26th at 8:15 p.m. at St. John Fisher Parish Hall, 4001 Northshore Dr. in W. Palm Beach. Everyone is invited. No charge. Discussion will follow. Refreshments served.

THE LEGION OF MARY will hold its annual Acies and concelebrated mass at St. Mary's Cathedral, 7525 NW 2nd Ave., on March 27th at 10:30 a.m. All pastors and spiritual directors are invited to this Chief Annual Function of the Legion. A social will follow.

THE DADE CATHOLIC SINGLES CLUB will go bowling at Don Carter Kendale Lanes, 13600 N. Kendall Dr. at 8:30 p.m. on March 20th. All Catholic Singles ages 20-39 are welcome. For more information call Frank 553-4919.

The Womens' Club of Ascension Church, Boca Raton, will hold a fashion show and luncheon on March 27th at noon at the Sheraton Inn, I-95 and Glades Rd. Tickets are \$15. Reservations - Alice Kuehl, 278-7244 or Glorida Staelgraeve, 997-5867.

St. Juliana Parish Visitation Committee is planning a Buffet Dinner for the new members of the Parish, on Sunday, April 18, at 3 p.m., in the Cultural Center.

St. Andrew's Parish in Coral Springs will hold its annual "Country Western Day" on March 20th from 11 a.m. to 4

p.m. Old Fashioned Texas beef barbeque, pony rides, square dancing, arts and crafts show and raffles. Tickets \$6 for adults, \$3 for children.

The St. Paul of the Cross Church in N. Palm Beach will hold its country "Fun-a-Fair" on March 27th and 28th. Hours: Saturday from 11 a.m. to 11 p.m., Sunday from 10 a.m. to 6 p.m. 25 food booths. Games, white elephant. "Southern Luv'n" will play from 1 to 6 p.m. Saturday followed by clogging group at 7 p.m. More music and square dancing on Sunday.

The North Dade Spring Deanery Meeting will be held at St. Lawrence Parish, 2200 N.E. 191 Street, No. Miami Beach on Saturday, March 27th. The Installation Mass will be at 5:30 P.M., followed by dinner at 6:30 P.M. Tickets will be \$8.50. For reservations please call Mary King, 932-3560.

The Spring Meeting/Luncheon of the East Coast Deanery, MACCW, will be held on Mon. March 29 at St. Juliana's Cultural Center, 4500 So. Dixie Hwy. W.P.B. Deadline for reservations, March 18, Chairman Mrs. George Adler, 1029 Ardmore Rd. W.P.B. 33401. Coffee-9:30 Meeting-10:00 Mass-11:00 A.M. Luncheon at Valle's Steak House, 2101 P.B. Lakes Blvd. W.P.B. Time-12:30. Cost-\$7.50 per person.

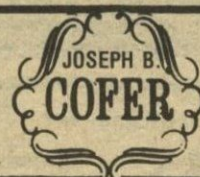
The Renaissance Group (Ministry for Separated & Divorced men and women) meets Sunday, March 21 - 3:30 p.m. In the parish house, Church of St. Hugh, 3455 Royal Road, Coconut Grove. Program: Fr. George Garcia will speak on steps to spiritual growth. For further information call 271-5917 or 448-3845.

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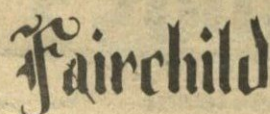
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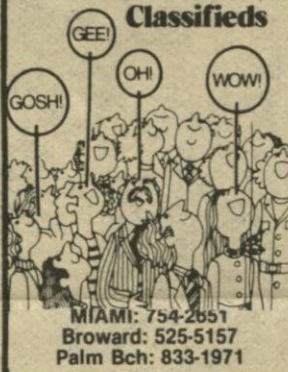
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Does suffering have meaning?

By Neil Parent
NC News Service

Victor Frankl would know about suffering. As a young doctor, Frankl and his entire family were arrested by the Nazis and sent to concentration camps. By the end of World War II, his father, mother, wife and brother had died at the hands of the Nazis. Only he and his sister survived.

Later, Frankl was to lecture and write extensively on the topic of suffering.

In his book, "Man's Search for Meaning," the internationally known psychiatrist describes the horrors of camp life: the brutality, the hunger and cold, the ever-present threat of death either from subhuman camp conditions or from the gas ovens.

THE BRUTALITY and violence of the Nazi concentration camps unfortunately were not an isolated chapter in human history. Crimes against humanity have been our lot since the beginning.

And they account for only a fraction of the story of human suffering.

Natural disasters such as disease, flood, famine and earthquake have claimed their own massive numbers of victims. Think of the infamous bubonic plague (black death) of the 14th century when a third of Europe may have perished. Records indicate that, in some cities, the casualty rate was as high as 70 percent.

Then there is the emotional suffering that permeates much of life: the disappointments, frustrations and failures of one kind or another. All of us, regardless of our state in life, have experienced these.

What are we to make of this legacy of suffering that courses through human history like some massive river of misery? What possibly can be the sense of it all? What meaning can we give it?

Albert Camus, the 20th century French novelist, found human suffering an overwhelming obstacle to his own belief in God. He once told an audience of priests in Paris that he could not reconcile the existence of suffering with the notion of a loving God.

CAMUS indicated he could more easily understand suffering by adults, but that he could never accept the suffering of innocent children. How could a loving, caring God, he asked the audience, allow pain for small children?

People of faith down through the ages have



Despite the marvels of modern science, people throughout the world continue to suffer. Whether the pain is physical or emotional, it is real. Christians are called to respond to the suffering of others. (NC photo from Wide World)

grappled with similar questions. In the Old Testament, the Book of Job asks how an innocent person could suffer.

While the Book of Job offers helpful insights into the problem of suffering, it does not resolve all of its paradoxes. There is much about suffering that continues to evade our understanding.

But one thing is clear for the Christian: Suf-

Albert Camus once told an audience of priests that he could not reconcile the existence of suffering with the notion of a loving God.

fering is not irreconcilable with the notion of a loving God.

In Jesus, God not only identified with our humanity, but took on our suffering as well. Indeed, the last hours before the crucifixion ended on the tragic double note of physical and mental pain. Jesus was nailed to the cross and then abandoned by his most trusted friends to die alone.

IF JESUS, God's son, can willingly submit himself to such abuse, then somehow suffering

has meaning in the plan of salvation. It is not irreconcilable with God as lover.

Jesus' suffering has meaning because he embraced it for our sake. He suffered so that we might find life in God.

In effect, Jesus turned pain into love.

As followers of Jesus, can we learn to turn our pain into love, finding in suffering the God who is love? It seems so to me.

There is something about the nature of suffering that pulls us out of ourselves and calls for a different way of being in the world. Our values and perspectives frequently change under the influence of suffering. Some things that once were important suddenly cease to be; others assume new importance.

The world that we have carefully constructed for ourselves can get turned around by suffering and, in the process, we stand a good chance of encountering God.

Suffering can clear away those preoccupations that make it difficult for us to see God who is always before us, beckoning.

We may not see clearly how our suffering has meaning, or how God intends to use it for us or for others. But we do know that our suffering can lead to God.

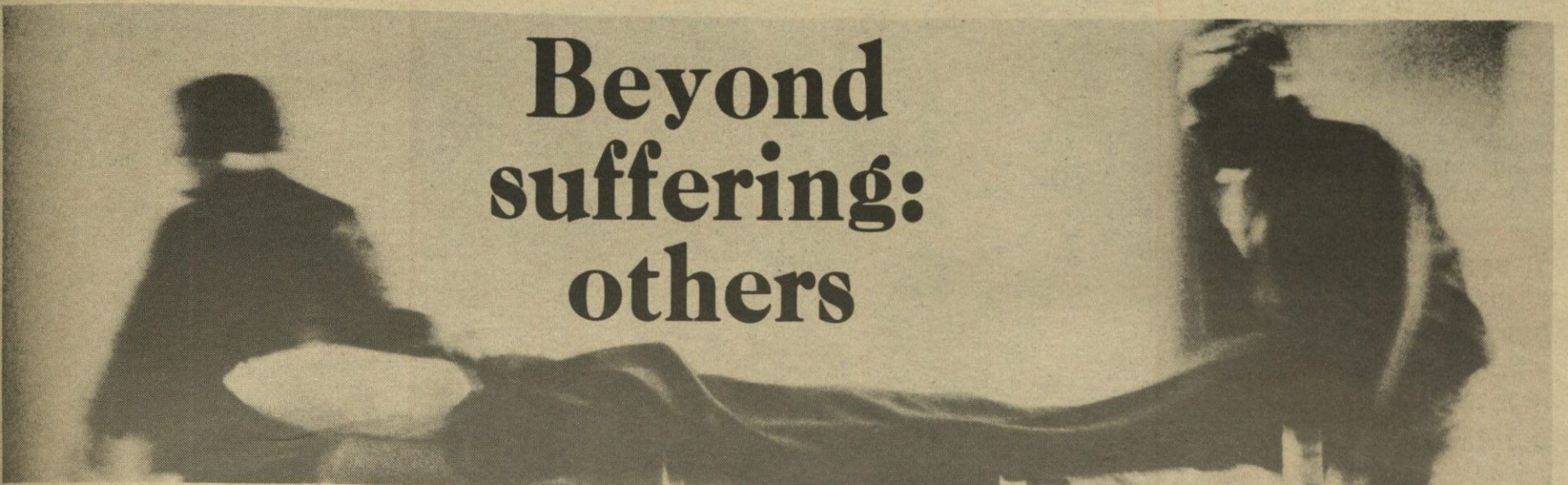
Jesus' suffering gave way to the resurrection, to a new union with God. Our suffering can take us on a similar path, if we let it.

For Christians, Jesus has pointed the direction.

**I Believe ...
We Believe**

**know
your
faith**

I Believe ... We Believe



Beyond suffering: others

Faith can be as important as a surgeon's hands during a time of crisis. It can give us strength to cope with an emergency and it can reassure us to know that other Christians are praying for us and willing to help in times of suffering. (NC photo)

**By Katharine Bird
NC News Service**

One of the more painful events of life for many people is the discovery of their own limitations. Living in a society that prizes independence highly, it can come as a considerable source of frustration to realize that one is not self-sufficient. Sometimes we are reluctant to admit we need others to complement our strengths and to fill in where we are weak.

Some people learn this important lesson early in life, through the give and take of family living. Sometimes the realization strikes with sudden force, perhaps when a beloved

son becomes frightfully ill and his life is saved only through the skill and patient care of a surgeon. In such an emergency, one's dependence on another becomes clear.

OTHER TIMES the lesson seeps into our consciousness gradually over the course of several years. As a parent, preoccupied with the duties of my work as a journalist and the responsibilities involved in being a mother, it came as a great relief when I finally realized my teen-agers were quite willing to take over the grocery shopping — a

chore I especially hate.

The joys of interdependence have been taught for many centuries by Christianity. Think of St. Paul's lovely imagery of the many gifts which can be found in the one community of believers. The Christian community "shows us we are not alone in our plight," that life is a shared activity, says Father Philip Murnion, executive director of the U.S. bishops' Parish Project. He likes to tell a story from Vincent Donovan's book, "Christianity Rediscovered," to illustrate the meaning of the Christian community.

In the book, Father Murnion said, a missionary in Africa is teaching a tribe about Jesus and the church. In the process of preparing them for baptism, the missionary hesitates because some of the people are weak and others are somewhat ignorant.

Finally, Father Murnion reported, the tribal chief says to the missionary: "We know there are weak ones among us, but the whole community has strength; and we know there are ignorant ones in our midst, but the community provides wisdom."

**By Father John Castelot
NC News Service**

The story of how Jesus fed the multitude with the few loaves and fishes is followed in the Gospels by the story about how Jesus walked on the water.

This suggests the two stories were linked before the Gospels were written. Mark gives a hint of their inner connection when, at the end of the second story, he says:

"They were taken aback by these happenings, for they had not understood about the loaves" (Chapter 6).

THE MIRACLE of walking on the water, along with a few others like it, long has puzzled serious students of the Gospels. There is clear motivation behind the miracles of healing, of feeding, of raising the dead. They assault the realm of evil and are positively beneficial to suffering human beings.

It is harder to find such motivation for walking on the water. An important observation is in order.

The Gospels interpret the events in the life of Jesus in the light of post-resurrection faith. The Second Vatican Council, in its Constitution on Divine Revelation, after stating that the apostles handed on to their hearers what Jesus had said and done, went on to say:

"This they did with that clearer understanding which they enjoyed after they had been instructed by the events of Christ's risen life and taught by the light of the Spirit of the truth" (No. 19).

In other words, it was not simply a matter of handing on the words and deeds of Jesus, but of bringing out their meaning as now perceived through the eyes of faith in the risen Lord.

Second, in some miracle stories, the symbolic element predominates. This is the case with the present story of the walking on the water.

THE STORY seems to contain elements of two original stories, one involving an "epiphany" or manifestation of Jesus over the waters; another very much like the one about the stilling of the storm (4:35-41).

And really, given the nature of the Gospels, the proper question to ask here is, "What meaning did the evangelist want his readers to get from this account?"

The meaning of this story is profound indeed. It seems to assure the Christians of the constant protective presence of the risen Lord.

The disciples are separated from Jesus, struggling against the elements, in danger of being engulfed by the dark waters of the sea, the abode of mysterious evil and death.

The Lord appears, reassures them, and joins them in the boat. Then the wind dies down.

Mark's community at times felt separated from the risen Lord. The people had to struggle against winds of opposition and persecution; they feared being swallowed up by death's waters. But the Lord is with them, this story tells us.

THE LORD has conquered death and strides majestically over the waters, the abode of death, just as Yahweh had been pictured in so many places in the Old Testament.

The reaction of the disciples is much the same as their reaction to the appearance of the risen Lord: "They thought it was a ghost" (Luke 24:37).

And the reassurance from the Lord is the same: "It is I. Do not be afraid!" ("It is I" in Greek is "I am," the divine name).

This, then, is a manifestation of the risen Lord. The people must "get hold of themselves" and not be afraid.

If they had "understood about the loaves" they would know that the Eucharist is the sign that the Lord continues to be present among them. The Christian community should know this.

**The Lord
is still
present**

'Feels like coming home'

Pat Boone's daughter and son-in-law convert to Catholicism

BOTHELL, Wash. (NC) — Joining the Roman Catholic Church cost them some friends and confused their families, but for Dan and Cherry O'Neill it was "like coming home."

O'Neill, 33, was raised in the Baptist Church. His wife, Cherry, 27, is the eldest child of entertainer Pat Boone and sister of Debby Boone, and was part of a family known internationally for its firm Protestant beliefs.

The O'Neills were in the cate-

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—Cherry O'Neill



Cherry Boone O'Neill, eldest child of singer Pat Boone, her husband Dan and daughter Brittany are now a Catholic family. (NC Photo)

chumenate class at St. Brendan Parish, Bothell, and on Easter Sunday in 1981 the Catholic Church formally recognized their baptisms and they received the sacraments of the Eucharist and confirmation.

Although raised in a family with strong morals which placed great importance on praying together and reading the Bible, "I began to have some sobering thoughts," O'Neill said. "How did I know the Baptist faith was the faith the apostles had? In college I began to question. There was a period of darkness for five years. It was a crisis of spiritual identity."

"In the summer of 1971 I began to

seek God where he could be found," said O'Neill. He joined a mission program and worked in Africa, Europe and Israel.

HE MET Catholics in Jerusalem and discussed with them the dif-

ferences between Protestantism and Catholicism. He also learned of the complementary roles played by oral and written traditions. While the discoveries were exciting, it was difficult for one whose background was "politely anti-Catholic."

"By the end of 1974 I concluded that the journey I was on was going to lead me to Rome," he said. But he needed time to study and to prepare his friends and family.

He had already discussed his feelings with his future wife, who shared

them. They married and "embarked on a process," he said.

Although not pleased with their daughter and son-in-law's decision, the Boones continued to believe in the young couple, Mrs. O'Neill said. "They don't understand and they don't agree, but they're very supportive of us," she said.

"WE'VE LOST some friends but we try to keep channels open," O'Neill said.

"We've been moving in this direction for years," his wife added. "It feels like coming home."

She said she feels no animosity toward her Protestant upbringing. "I see the Protestant church as a good and benevolent stepmother who pointed my way to my real mother, who pointed my way home," Mrs. O'Neill said.

THEY SAID they want to give their infant daughter, Brittany, who was baptized at St. Brendan's in November 1981, the best of both disciplines. That combination will include a personal relationship with Jesus, an emotional experience the O'Neills feel Catholics often miss. Added to that will be the traditions and roots both felt were lacking in Protestantism.

"Discovering" Roman Catholicism has been like learning the theory behind music after playing by ear, Mrs. O'Neill said. "I had a lot of truth available on an experiential and emotional level and it's like all of a sudden being given the reason why everything works the way it does," she said.

Asked about what often appears to be a lack of zeal among "cradle Catholics," she added, "It's like a lot of Americans who aren't flag-waving patriots but they're still Americans and they enjoy the freedom and identity the country offers. Catholicism is a transnational culture."

the Saints *by Luke*

ST. CYRIL of Jerusalem



CYRIL WAS BORN IN 315, PROBABLY OF CHRISTIAN PARENTS. HE WAS RAISED AND WELL EDUCATED IN JERUSALEM AND WAS ORDAINED BY ST. MAXIMUS. CYRIL TAUGHT CATECHUMENS FOR SEVERAL YEARS AND ABOUT 349 SUCCEEDED MAXIMUS AS BISHOP OF JERUSALEM. CYRIL WAS EXPELLED FROM THE SEE IN 357 BY ACACIUS, THE ARIAN BISHOP OF CAESAREA, WHO CLAIMED ECCLESIASTICAL JURISDICTION AND HAD AN ARIAN SYNOD CONDEMN CYRIL FOR SELLING CHURCH POSSESSIONS TO AID VICTIMS OF A FAMINE, BUT IN REALITY IT WAS BECAUSE OF CYRIL'S OPPOSITION TO ARIANISM.

IN 378 THE COUNCIL OF ANTIOCH SENT ST. GREGORY OF NYSSA TO PALESTINE TO INVESTIGATE CHARGES AGAINST CYRIL ARISING FROM HIS QUESTIONING THE WORD "HOMOOUSIOS," THE BASIC TERM IN THE NICENE CREED. CYRIL AND GREGORY ATTENDED THE GENERAL COUNCIL OF CONSTANTINOPLE IN 381 AND CYRIL COMPLETELY ACCEPTED THE AMENDED NICENE CREED AND THE TERM "HOMOOUSIOS."

CYRIL WAS A SCRIPTURAL SCHOLAR, A SUCCESSFUL PREACHER, HIS "CATECHESSES," DELIVERED DURING LENT IN 347, GIVE A CLEAR PICTURE OF THE INSTRUCTION GIVEN THOSE PREPARING FOR BAPTISM AND THE PALESTINIAN LITURGY OF THE FOURTH CENTURY. CYRIL DIED IN 386, HE WAS DECLARED A DOCTOR OF THE CHURCH IN 1882 BY POPE LEO XIII. HIS FEAST IS MARCH 18.

Parking lot commandments

By Hilda Young
NC News Service

- Ten commandments of the parish parking lot:
- Thou shall not covet thy neighbor's parking spot.
- Love and obey the sign, lines, curbs and arrows.
- Thou shall not ignore the speed bumps or go over them so fast that you rattle passengers' teeth.
- Thou shall not strap a wheelchair to the roof of your car so people think you qualify for the handicapped zone.
- Thou shall not ask your aging mother or father to lay their bodies on a parking place to hold it for you.
- Thou shall not double-park or box anyone in.
- Thou shall not let the air out of the tires or bend the aeriels of persons' cars who box you in.
- Thou shall not use the Lord's name in vain when someone cuts you off at the exit.
- Thou shall not leave church after the sign of peace to beat the parking lot rush.
- Thou shall not base your Sunday contribution on how close you parked to the church.