



Pope 'kneels before Mary'

Stresses need for conversion, sees war threats

LISBON, Portugal (NC) — Pope John Paul II said he came to Portugal "to realize a dream . . . to know Fatima personally" and to pray to Mary to protect the world from violence and disaster.

The pope spoke upon arrival at the Lisbon airport on the afternoon of May 12, the same day he was scheduled to head for the Marian shrine at Fatima.

Greeting the pope at the airport were Cardinal Antonio Ribeiro of Lisbon, President Antonio Ramalho Eanes and Prime Minister Francisco Pinto Balsemao. He was also met by school children carrying white and yellow flowers.

After stepping from the plane the pope, dressed in a white cassock and

skullcap, kissed the ground, his traditional gesture when visiting a country.

BEFORE LEAVING the Vatican for Portugal, the pope spoke about the trip on the morning of May 12 to about 50,000 visitors gathered at St. Peter's Square.

He said Mary's message at Fatima

65 years ago is even more relevant and urgent today.

A highlight of the pope's trip to Portugal was a scheduled Mass at Fatima May 13 to mark the anniversary of the first of six apparitions of Our Lady to three poor farm children in 1917. May 13 also marks the first anniversary of the near-fatal shooting

of the pope in St. Peter's Square.

The pontiff told the visitors to Rome that he was going to Fatima "to hear afresh, in the name of the whole church," Our Lady's "heartfelt appeal for prayer, for conversion and for penance."

The trip to Fatima is also meant, (Continued on page 7)



BOYCOTT

About 200 Argentinian and Irish sympathizers, shouting that they want the British out of both countries, march in front of the British consulate in Los Angeles to urge a boycott of British goods. Joining the group is Sean Sands, center, 19-year-old brother of IRA hunger-striker Bobby Sands, who was the first of several terrorists to starve himself to death in a Northern Ireland prison a year ago. The Pope's planned trip to Britain might be cancelled if the fighting between that country and Argentina over the Falkland Islands intensifies by the middle of next week. See story, page 8. (NC photo from UPI)

Reagan prayer amendment...

...backed by bishops, opposed by other religious groups

From NC News Reports

While other religious groups uniformly opposed it, the general secretary of the U.S. Catholic Conference this week welcomed President Reagan's endorsement of a constitutional amendment restoring prayer to public schools.

But Father Daniel F. Hoyer also called for passage of an amendment which would deal with the "larger

issue" of voluntary religious instruction in public schools.

Last week, the President endorsed efforts to amend the Constitution to allow officially sanctioned prayer services in public schools.

Reagan's amendment, according to a White House fact sheet, would allow state and local governments to select or compose prayers for use in the public schools.

The amendment, which the White House said would be submitted to Congress by mid-May, also would "absolutely forbid" public schools or other government agencies from requiring anyone to participate in the religious exercises.

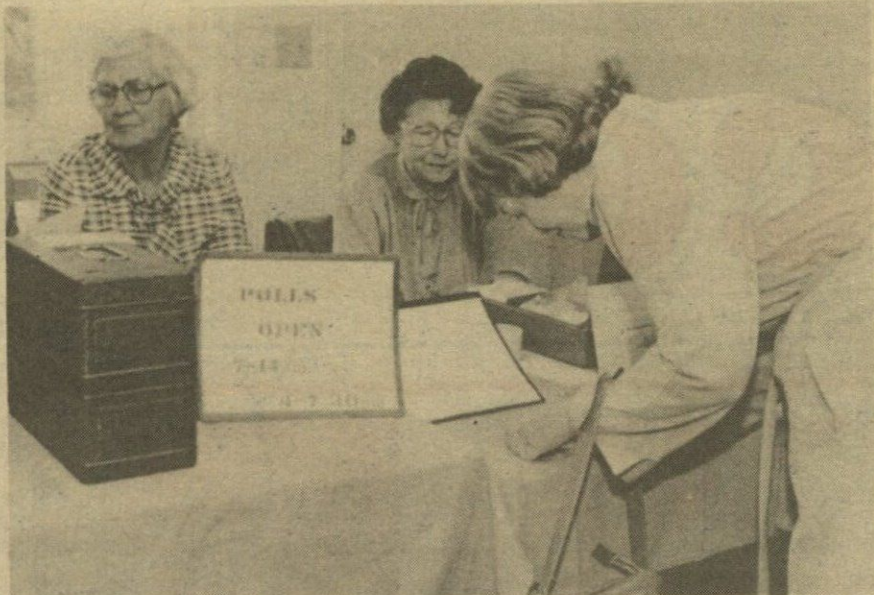
"No one must ever be forced or coerced or pressured to take part in any religious exercise, but neither should the government forbid religious practice," said Reagan in a

White House ceremony marking the annual National Day of Prayer.

Religious groups object

Despite administration emphasis on the "voluntary" nature of school prayer under the amendment, several major religious groups objected. They said it is impossible to compose or select prayers that would be acceptable to all faith groups.

(Continued on page 6)



FREE ZONE — A resident of Garrett Park, Md., a Washington suburb with a population of 1,200, votes in a referendum aimed at making the town the nation's first "nuclear free zone". The referendum passed 245 to 46 making it illegal to transport, store, manufacture or activate nuclear weapons within the boundary of the 123-acre community. (NC photo from UPI)

News at a Glance

Vatican official warns of inculturation

PHILADELPHIA (NC) — The head of the Vatican Congregation for the Clergy warned seminarians against the possible dangers to the church posed by basic Christian communities and the idea of inculturation. Basic Christian communities are generally Bible-study and action groups, which in some places exist outside parishes and which concentrate on social and economic issues. They are common in the church in Latin America and among Hispanics in the United States. Inculturation is the effort to adapt Catholicism to local cultures, especially in mission territories. Cardinal Silvio Oddi, the clergy congregation's prefect, said that although basic Christian communities have a place in the church, they could become a "malignant cancer" in the body of Christ if they seek to take over the legitimate functions of the parish and the diocese.

Church leaders rap "Operation Jobs"

(Undated) (NC) — In vigorous reaction to Operation Jobs, church leaders and Hispanic groups called the April round-up of illegal aliens by immigration agents racist treatment that placed brown-skinned people under "a reign of terror." The operation has caused "immense suffering" but did not make more work available for Americans, said religious leaders in Denver. The raids in the workplaces of nine cities during the last week of April by 400 agents from the Immigration and Naturalization Service netted about 5,000 arrests, but many were released. INS said it sought undocumented workers holding "attractive and highly paid jobs" that should go to Americans. The 100 signers of the Denver statement included Archbishop James V. Casey of Denver, Auxiliary Bishops George R. Evans and Richard C. Hanifen of Denver and Episcopal Bishop William Frey of Colorado.

Anti-Israeli demonstration inside Holy Sepulcher

JERUSALEM (NC) — An anti-Israeli demonstration has taken place for the first time inside the Church of the Holy Sepulcher, built on what is traditionally believed to be the site of Christ's crucifixion and burial. About 50 Christian Arab girls gathered inside the church May 3 carrying posters saying Arab children were being murdered by Israeli occupation forces. The demonstration came after several days of shooting by Israeli troops at rock-throwing Arab children in occupied territories. Shortly after the demonstration started, Israeli police and border guards arrived on the scene but did not enter the church. The Greek Orthodox patriarch and Israeli officials met and the patriarch agreed to try to convince the demonstrators to leave while the authorities promised not to arrest the demonstrators. The demonstration dissolved shortly afterwards.

Bishops ask for peace prayers

LONDON (NC) — Prayers for peace have been asked in an exchange of telegrams between the bishops of Argentina and the bishops of England and Wales.

"Catholics of England and Wales pray that peace will be maintained, rights and freedoms respected. Urge every effort to commend negotiated and just settlement," said a telegram sent May 7 to the Argentine bishops and signed by Cardinal George Basil Hume of Westminster.

L.A. Catholic school sued by parents

LOS ANGELES (NC) — A group of parents has filed a \$3.2 million lawsuit charging the staff at a Catholic elementary school in the Los Angeles Archdiocese with abusing Hispanic students.

The plaintiffs, 77 parents and students are suing the archdiocese; St. Hilary's elementary school in Pico Rivera, Calif.; the school's principal, School sister of Notre Dame Urban Maureen Molitor; another nun; a lay teacher and 20 others associated with the school.

The suit alleges that one pupil's hands were beaten with a stick, one's head was shoved into a wall, students were called "unteachable," "liars," "animals," and "stupid," and a child was lifted off the ground by the cheeks.

The 78-page suit was filed May 5 in Norwalk Superior Court and made public the same day during a press conference at the home of Dolores Dominguez, one of the leaders of a group called Parents for Christian Justice.

Parents said 50 students have resigned in the last three years from

the school, which has an enrollment of about 320, because of alleged harsh treatment instituted by Sister Molitor. The parents said they protested the mistreatment to the school and the archdiocese last year but did not think their grievances were taken seriously.

The suit seeks \$2.4 million in punitive damages and almost \$800,000 in compensatory damages.

"Plaintiffs are of Hispanic origin and the actions of Sister Urban Maureen Molitor and Sister Louridne Sok were motivated by racial bias," the suit charged.

The alleged harsh treatment began when Sister Molitor became principal about three years ago, said Gilbert Gutierrez, chairman of the parents' group.

"We gave the school a year to see if things would change," Gutierrez said. "We must make sure the abuses do not continue."

Cutierrez' wife, Marge, resigned as a teacher in protest against the alleged abuse. Over the three-year period at least six teachers have resigned, he said.

Vatican employees stage protest

VATICAN CITY (NC) — For the first time in the history of the Vatican lay employees held a silent protest march within the walls of the tiny city-state. On May 3 about 1,100 members of the Association of Vatican Lay Employees, a three-year-old union-like organization, marched without placards for about half a mile to demonstrate their support for contract negotiations. The march followed a meeting in the Vatican's employees cafeteria during which all but seven of the 1,100 workers present signed a document criticizing the "dilatory attitude" of Vatican administrators toward contract negotiations.

Code restricts academic freedom, university v.p. says

WASHINGTON (NC) — The section of the proposed new Code of Canon Law dealing with universities could be harmful to academic freedom, said the executive vice president of Jesuit-run Marquette University. "These canons, depending on the version adopted, could make the university directly and juridically subservient to the formal church," said Quentin Quade, the Marquette official. And, he added, they "accordingly would attack the concession of academic freedom," which he called a "bedrock for trying to function as a Christ-witness in the academic mainstream." The new Code of Canon Law, the first revision since 1917, is due to be issued this year. Quade said that the proposed code contains "alterations and additions, which, if adopted, will make it impossible to describe an acknowledgment by church authorities and explicit mandates from the local Ordinary (bishop) for at least theology faculty."

People

COLUMBUS, Ohio (NC) — Nelson N. Harper, who joined the Catholic Conference of Ohio in 1970 and serves as executive secretary of its education department, has been named the conference's new executive director. He is replacing Theodore N. Staudt, executive director since 1968, who plans to retire in September.

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'The parish's material resources must be put in service of those in need, both within and without the parish community itself'

—Fr. Richard McBrien

Parish a cell of whole church

Not an administrative subdivision, theologian says

KANSAS CITY, Kan. (NC) — It is wrong to look at the parish as just an "administrative subdivision" of the church, Father Richard McBrien told the 15th annual convention of the National Federation of Priests' Councils May 4.

"A parish is a local church, that is, the body of Christ present in a particular place, and therefore has the same mission and the same ministerial needs as the church universal," said Father McBrien, a nationally syndicated columnist and professor of theology at the University of Notre Dame.

HE DELIVERED the major address, titled "The Parish: The Church in Microcosm," at the yearly meeting of the NFPC's House of Delegates May 2-6 in Kansas City. The convention's theme was "The Parish: Preparing for the Third Millennium."

Father McBrien said that at both the universal and parish levels the mission of the church is the same: "word, worship, witness and service — all for the sake of the kingdom of God."

"In every parish, therefore," he

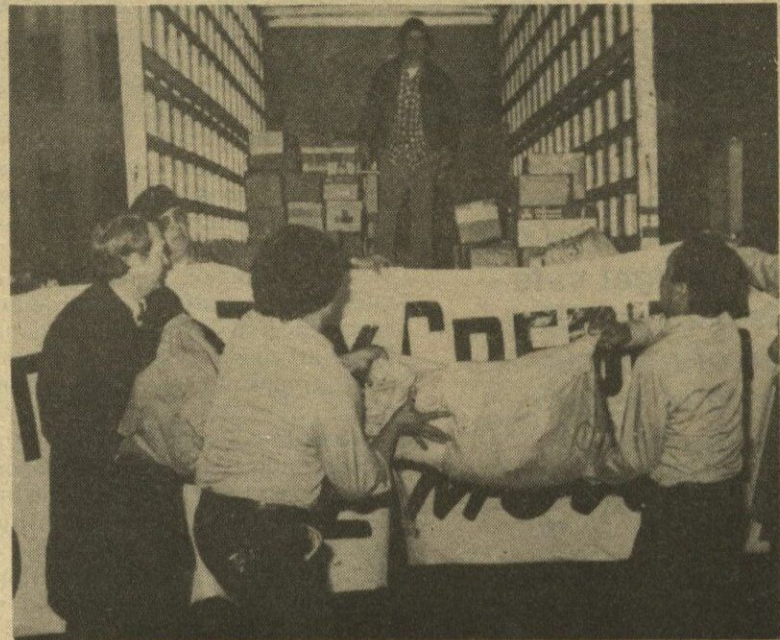
said, "no matter where it is or what composition, the word must be proclaimed, the worship of God must be celebrated, the Gospel must be put into practice within the community, and the parish's material resources must be put in service of those in need, both within and without the parish community itself."

"THERE IS NO separate or special missionary agenda for the parish . . . What the church of the whole wide world is called upon to be and do, the church of the 'little world' of the parish is called upon to be and do."

Father McBrien emphasized the place of ministries, both ordained and non-ordained, in parish life.

He urged the delegates from priests' councils around the country to work toward opening the priesthood up to women and married persons as well as celibate males.

Priests should "facilitate the process whereby even this ministry will be open to qualified people regardless not only of marital status but of sex as well," he said.



TRUCKIN' FOR TAX CREDITS — New York state supporters of tuition tax credits load a truck with letters backing the credits and headed for Washington. The letters, packaged for delivery to congressmen, were intended for President Reagan's attention. (NC photo)

Speaking of different ministries in the parish, he said it is a misconception to think that Christ offered a clear-cut "ecclesiastical blueprint" for ministry or to think that one enters ministry chiefly for personal sanctification rather than for service to the community.

ONE IMPLICATION of viewing the parish as a microcosm of the whole church, he said, is that each parish must therefore measure all its activity, from its budget process to its use of ministerial resources, by the critical standard of the church's total mission in the world.

Miami to host national lay evangelization meet

WASHINGTON (NC) — More than 5,000 persons from across the United States are expected to participate in the fourth annual National Catholic Lay Celebrations of Evangelization this summer and fall in Minneapolis, Los Angeles and Miami.

Sponsored by the Paulist Catholic Evangelization Center in Washington, the lay celebrations are intended to provide participants with methods of reaching out to the 15 million inactive Catholics in the United States and the 80 million Americans with no church affiliation.

The National Conference of

Catholic Bishops' Committee on Evangelization has endorsed the 1982 celebrations, to be held in Minneapolis from Aug. 20 to 22, in Los Angeles from Aug. 27 to 29, and in Miami from Oct. 22 to 24. The archdioceses of St. Paul and Minneapolis, Los Angeles and Miami are to be the hosts for the events.

Each of the three lay celebrations will include major presentations, workshop and seminar sessions, exhibits and liturgies.

Included in the list of major presentations are: "What Is Catholic Evangelization?" "Conversion: The Beginning and Heart of Evangeliza-

tion," "Issues in the Evangelization of the Young Adult," and "The World's Hunger for Meaning: Evangelization and Justice."

The workshop sessions will emphasize practical working evangelization models and will be presented by people currently working in evangelization programs. Workshop areas include: black and hispanic populations, Catholic renewal movements, Scripture sharing-prayer groups and use of communications tools and the media.

The seminars will provide participants with background information on specialized approaches to

evangelization. Seminar topics include: "Developing and Training an Evangelization Committee as Part of the Parish Council," "Diary of a Diocesan Evangelization Office: Some Practical Advice," and "Effective Use of Music and Liturgy."

A day-long preaching workshop, planned especially for priests and deacons but open to all persons who orally proclaim the Gospel will be held on the day before each of the lay celebrations.

The registration fee for the lay celebrations is \$45 and the fee for the preaching workshop is \$20.

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Report: those most dependent on gov't most affected

Budget cuts hurt vulnerable

WASHINGTON (NC) — Society's most vulnerable are being hardest hit by the Reagan administration budget cuts, and the religious organizations asked to help them are themselves losing funds through federal budget cuts, according to a new report by Independent Sector, a coalition of non-

The report pointed out that the budget cuts and Reagan policies, instead of removing people from welfare, are forcing some mothers who would prefer to work to go on welfare because if they remain employed they will lose government medical benefits for their children.

profit groups, including the U.S. Catholic Conference.

But Brian O'Connell, Independent Sector president, said the Reagan administration's encouragement of voluntarism may prove to be a "larger good."

A LENGTHY Independent Sector report released May 6 reiterated much of what church leaders have said since the first effects of the Reagan budget were felt in 1981: the poor and disadvantaged are being most affected by the cuts. Moreover, the report said, at a time when religious groups are most called upon to help, the churches' own resources

are severely strained as they face increased demands and loss of federal funds for social services.

The report also noted the repercussions of the loss of postal subsidies for the churches' and social service groups' mailings and for the non-profit press, including religious publications, at a time of enhanced need for fund raising and dissemination of information.

"The factor of increased postal rates for non-profit organizations kept coming through as an additional factor limiting the capacity" of non-profit groups to carry on, the report said.

According to O'Connell, the federal budget cuts are "disproportionately and severely" hitting "already vulnerable persons in our society and are weakening many of the voluntary organizations that are now being counted on to expand services."

HE CITED as examples those organizations least experienced in fund raising, least popular, most heavily dependent on federal funds, and least able to compete for remaining government money. Such organizations, which often fit more than one of his criteria, frequently represent "groups long neglected," such as Hispanics, battered women and children, those involved in international understanding, community arts agencies, and neighborhood advocacy and citizens' interest groups.

"There's something sad and dangerous" that such groups became dependent on federal funds for their activities and that they are now the most threatened at a time when diverse voices in the nation are desperately needed, he said.

Private colleges and educational institutions, such as museums and re-

search centers, also are facing great problems, he added. In fact, he said, cuts in aid to private colleges can put them out of reach of minority group students, forcing such students to compete for limited space in public colleges, which will in turn see their minority enrollments decline because minority students will be less prepared academically when competing for admission against other potential students.

THE BUDGET CUTS also raise "totally unrealistic expectations" of what private charities and voluntary agencies can do, the report added. O'Connell said that even though corporate giving has increased by 45 percent in four years, including an 11 percent increase in 1981, the increased donations can only alleviate a small portion of the total need.

As needs go up and funding levels go down, "competition for funds is becoming murderous," O'Connell added. Yet, he said, umbrella agencies such as United Way overall face very little pressure to drop controversial organizations from funding. (In Amarillo, Texas, United Way dropped Catholic Family Service from its funding after disputes over counseling of workers at a nuclear armaments factory and in Ada County, Idaho, United Way is dropping Planned Parenthood after complaints from pro-life leaders.)

The report also pointed out that the budget cuts and Reagan policies, instead of removing people from welfare, are forcing some mothers who would prefer to work to go on welfare because if they remain employed they will lose government medical benefits for their children. It suggested the administration change its policy to preclude this "welfare

dependency."

However, despite the harsh effect of the budget cuts, "on balance," the Reagan administration may be aiding non-profit groups by advocating more voluntarism, O'Connell added. "I'd say this president's passionate belief in what human beings can do is the larger good," he said.

Hialeah priest wins golf tourney

More than 70 priests from the five dioceses in Florida participated in the annual clergy state-wide golf tournament held recently at Poinciana Country Club near Kissimmee.

The over all winner was Fr. Ed Prendergast of Miami with a low gross of 75, while Fr. John Skehan of Delray Beach was second and Fr. Eric Peters of St. Petersburg was third.

For the second year in a row the Archdiocese of Miami won the Florida Catholic Newspaper Cup for the best foursome. The foursome were Fr. Prendergast, Fr. Skehan, Fr. Paul Manning and Fr. Michael Quilligan.

Softball tournament set

The Catholic Mens' Club of Broward Softball League will hold its first double elimination tournament on May 15 and 16 at Dowdy field in Hollywood. The top four teams of the ten team league will play a double elimination tournament for the championship. Competing for the playoff are teams from St. Stephens, Nativity, St. George, and St. Bartholomew. Games will take place at 6 p.m. and 8 p.m. May 15th and on May 16 from 1 p.m. on.

If any men's organizations of any Catholic Church would like to join the rapidly growing league next year please contact Bill Crosta, pres., at 2131 N. 55th Ave., Hollywood, Fla. 33021.

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Men, women 'genderless units'

NEW YORK (NC) — Modern society has turned men and women into genderless economic units and so created an obstacle to acceptance of the Gospel, said social critic Ivan Illich in the annual John Courtney Murray lecture.

Building on his earlier institutional critiques, particularly his books "Deschooling Society" and "Medical Nemesis," he said the turning of love into professional care could occur only after community life had broken down.

At this point, he said, the earlier pattern of sharing whatever food was available gave way to the idea of "scarcity" and the idea that individuals must compete at the expense of other individuals.

"THAT PARTICULAR individual dependence that constitutes sexism is possible only where genderless women are forced to compete with genderless males on almost every activity or task," he said. "And everywhere these theoretical female equals are handicapped."

Illich delivered the Murray lecture, which commemorates Jesuit Father Murray, a noted theologian who died in 1967. It is funded by the Henry Luce Foundation and Luce's widow, Clare Boothe Luce.

The appearance of Illich constituted a re-emergence of sorts into an ecclesiastical context after his absence from such settings for several years.

Born in Vienna in 1926, he came to



'That individual dependence that constitutes sexism is possible only where genderless women are forced to compete with genderless males...'



the United States in 1951 and became a priest of the New York Archdiocese. He later served in Puerto Rico and then at CIDOC, a research center in Cuernavaca, Mexico.

From 1979 to 1981, Illich taught medieval history at the university of Kassel in West Germany. He has now joined a newly formed Institute of Advanced Studies, located in West Berlin and modeled on the similarly named institute at Princeton University.

IN HIS LECTURE, Illich said it was while examining a text on a medieval famine that a student called his attention to a sentence which stimulated his insight into genderless society.

He said he perceived then that "the bonds of humanity were broken because three things happened: people began to eat roots and human flesh, women did men's work and man became wolf to man."

"To me," Illich continued, "it clearly says that the emergence of modern individuals acting under the

assumption of scarcity was an event parallel to the breaking of society's most fundamental taboos and to the loss of gender."

"Only when the community and its culture had broken down could the individual come into being," he said, "the individual which since Hobbes, Locke, Smith and Marx we assume to be human: possessive like a wolf, without taboos and without gender. This triple loss is constitutive of the person around whom the modern institutions of care are built."

Though gender distinctions in pre-industrial society were expressed differently in various geographical areas, Illich said, a fundamental difference always existed.

"From earliest youth, boys and girls grow into their gender," he said. "By the time they are weaned, they use unmistakably different gestures."

"WHERE MEN and women, from infancy, grasp the world from different sides and shape it by different tools, they grow into two different

models of conceptualization of their reality," Illich went on. "They speak in different voices and rhythms with different words and often differing syntax about two different, though complementary, sets of reality."

In such a world, he said, competitiveness and sexism cannot exist because "men and women each have their domain."

The loss of the gender distinction, Illich argued, turns men and women into individuals defined by their economic behavior as workers and consumers, and into "individuals in competition with other individuals for goods that cannot be shared."

Though indicating a preference for societies in which men and women followed different paths from infancy, Illich said he was conducting his studies from the perspective of the past, "not because I want to go back" but in order to gain understanding. And he drew no conclusions from his analysis for current debates over what the place of women should be in church and society.

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Religious groups split on prayer in public schools

(Continued from page 1)

Opponents of the amendment also said they were concerned that students who did not want to participate in school prayer services might be unwilling in the face of peer pressure to exercise that right.

'We believe that the purpose of prayer is to praise and petition God, not to serve the secular purpose of creating a moral or ethical atmosphere for public school children.'

**Rev. Charles V. Bergstrom
Lutheran Council in the USA**

The U.S. bishops' position for a number of years has been that while a school prayer amendment is "vitaly important," it also should reverse a 1948 Supreme Court decision which struck down voluntary religious instruction during school hours on public school property.

In a statement released May 10, Father Hoye cited the Supreme Court's 1948 decision in *McCullum vs. Board of Education* which barred voluntary released-time religious instruction from public school premises.

"McCullum was neither legally nor educationally sound," said Father

Hoye. "In large part it paved the way for the court's 'prayer' and 'Bible reading' decisions in the 1960s."

The priest noted that the USCC administrative board in 1973 said an amendment reversing the *McCullum* decision "will be a powerful factor in restoring to all Americans a basic liberty of which they are now deprived."

In the *McCullum* case the Supreme Court ruled that school authorities in Champaign, Ill., had violated the Constitution when they allowed Catholic, Jewish and Protestant representatives to give religious instruction on school property during school hours.

Fourteen years later, the court issued the first of its two school prayer cases, ruling that officially sanctioned prayers in public schools violated prohibitions against government establishment of religion.

'Reawaken moral heart'

Reagan, addressing about 120 religious leaders in the Rose Garden ceremony, said that while opponents of school prayer mean well in their emphasis on religious tolerance, school prayer can help "reawaken America's religious and moral heart."

"How can we hope to retain our freedom through the generations if we fail to teach our young that our liberty springs from an abiding faith in our Creator?" Reagan asked.

"I have never believed," he added in his seven-minute address, "that (separation of church and state) was supposed to protect us from religion. It was to protect religion from government tyranny."

The White House fact sheet issued

'I have never believed that (separation of church and state) was supposed to protect us from religion. It was to protect religion from government tyranny.'

President Reagan

at the ceremony contended that the authors of the Constitution never meant to preclude public school prayer services.

The Supreme Court, in a pair of decisions in 1962 and 1963, struck down such officially sanctioned services. In the first case (*Engle vs. Vitale*) the court invalidated the use of a state-composed "Regents' Prayer," while in the second (*Abington Township Schools vs. Schempp*) the court said recitation of the Lord's Prayer or Bible verses during official school exercises violated the separation of church and state.

The White House said it believes the Lord's Prayer and the Ten Commandments "are reflections of our Judeo-Christian heritage that could not fairly be described as instruments for the imposition of narrow sectarian dogmas on school children."

'Meditation' still legal

At a news conference on Capitol Hill following the White House ceremony, representatives of the national offices of Lutheran, Baptist, Methodist, Jewish and Seventh-day

Adventist denominations uniformly denounced the Reagan proposal.

"We believe that the purpose of prayer is to praise and petition God, not to serve the secular purpose of creating a moral or ethical atmosphere for public school children," said the Rev. Charles V. Bergstrom, executive director of the office for government affairs at the Lutheran Council in the USA.

The group also emphasized that public school students still can participate in "voluntary" prayer on their own — such as in personal meditation — as long as government does not sanction or encourage it.

G.M. Ross, congressional liaison for the Seventh-day Adventists, said his denomination is willing to support officially sanctioned "moments of silence" in public schools as a "compromise position."

David Landau, legislative counsel for the American Civil Liberties Union, added that such moments of silence, as long as they do not encourage prayer or other forms of religious worship, have been upheld by the courts as constitutional.

Also participating in the news conference was Americans United for Separation of Church and State, which said it feared that under the amendment Mormon prayers would predominate in the public schools of Utah, Catholic prayers in Rhode Island and Jewish prayers in parts of New York.

"Each school district in the country will become a battleground with religious groups vying for control of the machinery of education," said the Rev. R.G. Puckett, a Southern Baptist and the group's executive director.



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Pope plans re-dedication of world to Mary

(Continued from page 1)

the pope said, as an act of thanksgiving for the assistance given him through the intercession of Mary after "the happening that was particularly meaningful to me, which occurred in this square" on May 13, 1981.

THE PROBLEMS which make Mary's words "more relevant and more urgent than ever" today include secularism, permissiveness and violence, said the pope.

"How can we not feel bewildered," asked the pope, "at the sight of the spread of secularism and permissiveness, which so gravely threaten the fundamental values of Christian morality?"

He spoke of his distress "that even today there is a yielding to the illusion that a just and lasting peace can arise from war." He asked, "When will men come to understand that their dignity is degraded every time that they fail to do everything possible for peace to triumph and reign among the peoples and the nations?"

"I kneel at the feet of Mary," Pope John Paul told the crowd in sun-filled St. Peter's Square, "to implore her maternal intercession and at the same time to offer her promises of prayer, repentance and reparation in the name of all of the children of the church."

He was hopeful, he added, "that this gesture of mine will help to reawaken a fresh sense of responsibility in believers and induce each one to question himself honestly about his own coherence with the values of the Gospel."

SPEAKING a few days before to about 80,000 visitors in St. Peter's Square, the pope said threats to world peace have entered a critical phase.

"The contemporary world is threatened in various ways," the pope told the large crowd of pilgrims, "and perhaps threatened more than ever before at any other time in the course of history."

The pope's warning about threats to peace did not mention any specific conflicts but it came on the same day that fighting erupted in the Middle East and in the South Atlantic.

In the Middle East, Israeli planes bombed southern Lebanon in what Israel said were air strikes against Palestinian guerrilla sites. Lebanese officials said at least 16 people were killed in the Israeli strikes. These were followed by retaliatory Palestinian shelling of northern Israel. Israel reported no deaths from the shelling. The events sparked fears of increased fighting between Israel and Palestinian guerrillas.

The day also witnessed renewed fighting between Argentina and Britain in the South Atlantic after four days of quiet. Britain announced that its planes and ships had shelled and bombed the main airfield on the Argentine-held Falkland Islands and had crippled an Argentine fishing ship, which it said was spying on the British fleet. The countries are fighting over sovereignty of the Falklands, which Argentina calls the Malvinas and invaded April 2, ending 149 years of British Rule.

THE POPE also hinted that he plans to rededicate the world to the Mother of God — during his current visit to Fatima, Portugal, which began Wednesday.

The Pontiff referred to past actions in which Popes Pius XII and Paul VI dedicated the world and the church to Mary, and suggested that his trip would be marked by a similar "entrusting."

The rededication was confirmed in a letter sent to the world's bishops by Cardinal Agostino Casaroli, papal secretary of state.

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BUS	201	01	Basic Accounting I	3	9:00-11:00	T-R	K-219
BUS	202	01	Basic Accounting II	3	11:00-1:00	T-R	K-219
BUS	423	01	Marketing Management	3	9:00-1:00	T-R	K-207
CIS	101	01	Introduction to Computer Programming	3	10:30-12:30	T-R	K-220
CIS	130	01	RPG II Programming	3	12:30-2:30	T-R	K-220
COM	100	01	Basic Reading Skills	3	9:00-1:00	M-W	Support Center
ECO	413	01	Money and Banking	3	9:00-1:00	M-W	K-219
ECO	423	01	Marketing Management	3	9:00-1:00	T-R	K-207
ENG	201	01	Survey of English Lit. I	3	9:00-1:00	M-W	K-203
ENG	202	01	Survey of English Lit. II	3	9:00-1:00	T-R	K-203
ENG	100	01	Basic Writing Skills	3	9:00-1:00	T-R	Support Center
MAT	100	01	Computational Math Skills	3	9:00-1:00	M-W	Support Center
MAT	123		Calculus II	5	9:00-12:00	T-R	K-202A
MAT	103	01	Math for Financial & Social Sciences I	3	9:00-1:00	M-W	K-204
MAT	210	01	Introduction to Statistics	3	9:00-1:00	M-W	K-220
PHI	332	01	Moral Philosophy	3	9:00-1:00	M-W	K-207
POS	201	01	American Government & Politics	3	9:00-1:00	M-W	K-217
PSY	320	01	Social Psychology	3	9:00-1:00	M-W	K-222
PSY	455	01	Psychopharmacology	3	9:00-1:00	T-R	K-222
RST	100	01	Introduction to Religious Studies	3	9:00-1:00	M-W	K-210
RST	452	01	Peace & Justice	3	9:00-1:00	T-R	K-210
SPA	101		Intro. to Spanish I & II	6	9:00-1:00	M-R	K-205
SPA	121						
SPA	122		Intermediate Spanish I & II	6	9:00-1:00	M-R	K-205

Summer I—Evenings

BUS	222	01	Principles of Marketing	3	6:30-10:30	M-W	K-210
BUS	311	01	Financial Administration I	3	6:30-8:30	T-R	K-219
BUS	321	01	Business Law I	3	6:30-10:30	M-W	K-219
BUS	323	01	Personnel Management	3	6:30-10:30	T-R	K-210
CHE	102	01	General Chemistry II	3	6:30-10:30	M	K-205
CHE	102L	01	General Chemistry II Lab	1	6:30-10:30	W	K-213
COM	400	01	Communication & Report Writing	3	6:30-10:30	M-W	K-217
CRI	101	01	Introduction to Criminal Justice	3	6:30-10:30	T-R	K-220
ECO	201	01	Principles of Economics I	3	6:30-10:30	M-W	K-202A
HIS	101	01	History of West. Civiliz. I	3	6:30-10:30	M-W	K-222
HIS	201	01	United States History I	3	6:30-10:30	T-R	K-201
HUM	101	01	Art-Music-Drama	3	6:30-10:30	M-W	K-201
MAT	201	01	Elementary Probability & Statistics	3	6:30-10:30	M-W	K-203
MAT	125	01	Elements of Calculus for Science & Engineering	3	6:30-10:30	T-R	K-203
PHI	152	01	Logic	3	6:30-10:30	T-R	K-205
POS	351/						
PHI	351	01	Modern Political Theory	3	6:30-10:30	T-R	K-222
PSY	300	01	Intra. to Developmental Psychology	3	6:30-10:30	M-W	K-220

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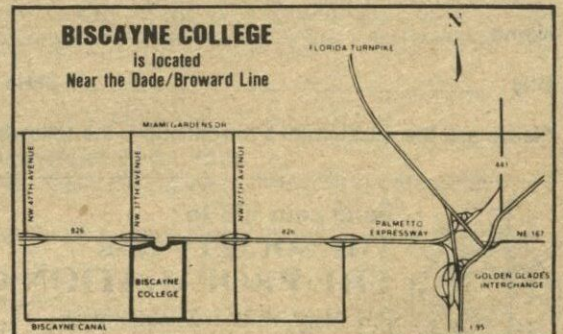
COURSE	DESCRIPTION	CR	TIME	DAY	ROOM	COURSE	DESCRIPTION	CR	TIME	DAY	ROOM
BUS	202		9-12	Sat.	K210	HIS	202		1-4	Sat.	K222
BUS/PAC	221		1-4	Sat.	K210	FIA	230		7-10	Fri.	K210
BUS	305		1-4	Sat.	K217	MAT	101		9-12	Sat.	K201
BUS/PAC	321		9-12	Sat.	K219	MAT	103		4-7	Sat.	K203
COM	105		7-10	Fri.	K222	PHI/RST	409		4-7	Sat.	K219
COM	400		7-10	Fri.	K205	PSY	202		9-12	Sat.	K222
CIS	101		9-12	Sat.	K220	PSY	340		7-10	Fri.	K207
CIS	120		1-4	Sat.	K219	PSY	410		4-7	Sat.	K222
CIS	101		1-4	Sat.	K203	PSY	455		1-4	Sat.	K201
ECO	201		7-10	Fri.	K220	PAC	211		7-10	Fri.	K203
ECO	301		4-7	Sat.	K205	PAC	330		9-12	Sat.	K217
EDU	330		9-12	Sat.	SC80	RST	100		7-10	Fri.	K217
EDU	421		4-7	Sat.	K207	RST	425		1-4	Sat.	K207
ENG	102		1-4	Sat.	K203	SCI	106		1-4	Sat.	K205
ENG	302		9-12	Sat.	K205	SCI	103		9-12	Sat.	K204
ENG	355		4-7	Sat.	K210	SOC	201		4-7	Sat.	K220
						SOC	303		4-7	Sat.	K201
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Visit still on (?)

Pope's Britain trip not cancelled despite fighting

ROME (NC) — The Anglo-Argentine conflict in the South Atlantic has placed a question mark over Pope John Paul II's trip to Britain, said English Cardinal George Basil Hume of Westminster, but the visit has definitely not been cancelled.

"The visit is on. No doubt about that. Clearly if the situation in any way deteriorates or does not improve, then it is obvious that there must be a question mark over the visit," said Cardinal Hume at the Rome airport before returning to London after meeting with the Pope. The trip is scheduled for May 28-June 2.

Upon arrival in London May 11 Cardinal Hume said Pope John Paul will cancel the visit if hostilities are not ended by the middle of next week.

"It is fair to conclude that if things are going on as they are at present the visit will be called off," he said. "We must not be sinking each other's ships or killing each other's soldiers."

The cardinal's hope was that a final decision could be delayed as long as possible, but it would have to be taken about the middle of the week of May 16.

"It would be a major tragedy for our church in this country if the visit were

cancelled," said Cardinal Hume.

Cancellation would also be a disappointment to Anglicans and Protestants since the pope is scheduled to visit Canterbury, primatial See of the Anglican Communion, at the invitation of Anglican Archbishop Robert Runcie of Canterbury.

The pope's main reason for considering cancellation of the visit is that if countries are at war then the atmosphere is wrong for a pastoral visit, said Cardinal Hume, because the pope must be seen to be outside of politics.

Prior to the consultation speculation had mounted in Rome and in Britain that the talks might be a prelude to an announcement of the postponement of the trip, due to the steadily worsening conflict.

But after the meeting on May 10 and another one the following day, no official Vatican announcement was made.

Instead, said Vatican sources, plans for the trip were continuing. The pope would be very reluctant to put the trip off, they said, because of its ecumenical overtones, so more time will be given for Britain and Argentina to work out a negotiated settlement.

Anglican criticizes Vatican reaction

By NC News Service

The Vatican's Congregation for the Doctrine of the Faith fails to understand the method and aims of the Anglican-Roman Catholic International Commission, according to statements by the Anglican co-chairman of the commission, Archbishop Henry McAdoo of Dublin, Ireland, and the Anglican joint secretary, the Rev. Christopher Hill.

They were commenting on the release May 5 by the congregation of its observations about the commis-

sion's Final Report.

Both welcomed the congregation's appraisal of the Final Report as "a notable effort toward reconciliation," but expressed disappointment about its criticisms.

THE CONGREGATION'S document, said Archbishop McAdoo, "appears to be on a quite different wave length from that of the Final Report." This raised the question of whether the report's method and objective had been fully appreciated, he

added.

The commission's method had been to seek convergence of views, but the congregation's document implied that what was needed was not only a complete identity of faith but also an identical verbal formulation of that faith.

"This approach has the effect of making the doctrinal position of one church and its formulation of that position to be the criterion," added the archbishop.

The Vatican's "methodology seems different from that of a serious dialogue founded on the Gospels and on the ancient common traditions," he said. "One has to ask whether the

congregation's approach is really a live option as far as healing Christian divisions is concerned."

Mr. Hill remarked: "The (congregation's) observations frequently refer to the defined Roman Catholic teaching and do not seem to reflect sufficiently the distinction between faith itself and its verbal formulation."

HE SAID JUSTIFICATION for the commission's method could be found in Pope John XXIII's opening speech to Vatican II and Pope John Paul II's address to the commission when it was beginning its last year of work.



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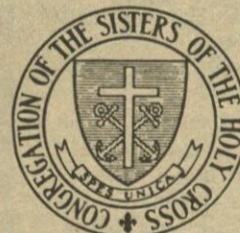
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Local Catholic women meet

By Prentice Browning
Voice Staff Writer

More than 400 women from nine deaneries throughout the Archdiocese gathered in West Palm Beach for the annual convention of the Miami Archdiocesan Council of Catholic Women May 2-4.

Archbishop Edward A. McCarthy installed the new officers during a candlelight Mass at the Hyatt Hotel to which each MACCW member wore a dress matching the color of the candle to celebrate this year's "rain-bow" theme.

FOLLOWING THE MASS Archbishop McCarthy was presented with a \$10,000 check by outgoing president Joyce Masso for the Archdiocesan Burse Fund, which aids seminarians.

Tuesday night members gathered for a banquet in the hotel ballroom where officers paid tribute to Fr. Laurence Conway, MACCW moderator for 10 years.

FOLLOWING A hilarious imaginary slide show biography of Fr. Conway by Dorothy Sacher, president of the South Dade Deanery, the moderator joked about his years attending deanery meetings.

"I learned that the strongest and most obscene word in MACCW vocabulary," he said, "is not a four letter word but a seven letter word — report."

"I have read reports on everything . . . I have read reports on parish carnivals, babysitting, on Catholic CPR . . . and one report recently on the need for further missionary work among the sheep in the South Falklands."

Masso gave a brief farewell speech as she introduced the new MACCW president, Linda Blau.

Pentecost celebration in Naples

"Jesus '82," an inter-denominational celebration of the feast of Pentecost, takes place on Pentecost Eve, Saturday, May 29, 7:30 P.M., at Lely High School auditorium in Naples. This evening of renewal in the Holy Spirit will include prayer, praise, Scripture, and worshipful music. John Morgan, director of the Neapolitan Pops Orchestra and minister of music at the Church of God, is coordinator of the program.

The theme of this year's celebration is the unity that Jesus prayed for: "Father, may they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me," (John 17:21).

Larry Hammond, president of Full Gospel Businessmen's Association in Naples, is chairman of the steering committee which planned the event for Christians of all denominations in the Naples area. Admission is free.

Marian Mass

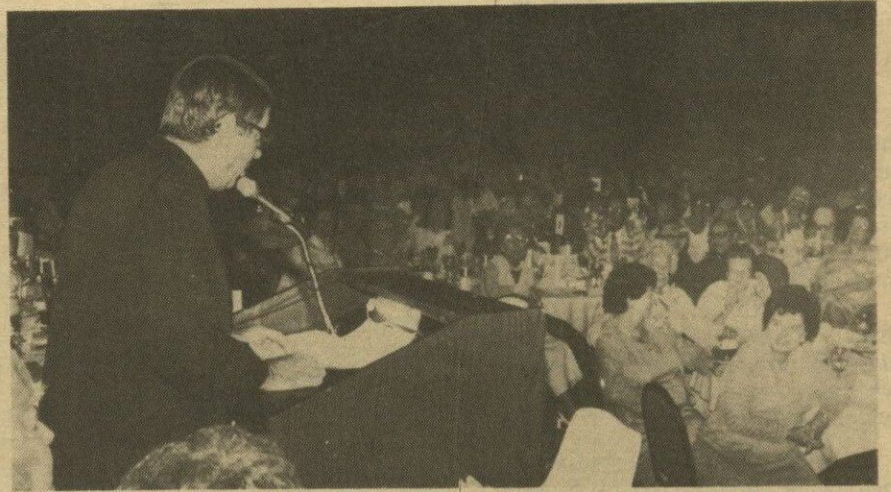
Archbishop Edward McCarthy is going to celebrate a Mass at St. Mary's Cathedral May 23rd in honor of Our Blessed Mother. Recitation of the rosary will begin at 1:30 p.m. and the liturgy will begin at 2 p.m. Parishes throughout the archdiocese are invited to send representatives.

"**THE LADIES** of MACCW have truly let their light shine through their sharing and loving. Our women are truly doers of the word," she said.

At a brunch on Monday awards were given to Archdiocese parish clubs.

The following awards were received by the parishes: Outstanding Affiliation, St. Gregory Women's Guild of S. Broward Deanery; Membership award, over-all winner was Good Shepherd Women's Club of S. Dade Deanery; Church Community Award, 1st place, Holy Family Women's Club of North Dade Deanery; Community Affairs, 1st place, St. Louis Catholic Women's Club of S. Dade Deanery; Family Affairs Award, 1st place, Christian Mothers and Women of St. Jude of East Coast Deanery; International Affairs Award, 1st place, St. Lawrence Council of Catholic Women of N. Dade Deanery; Legislation Award, 1st place, St. John the Apostle Women's Club of N. Dade Deanery; Organization Service Award, 1st place, for both St. Bartholomew Women's Club of S. Broward Deanery and St. Clement's Women's Club of S. Broward Deanery.

A special award for years of outstanding service was given to Marie Palmer for her work on the long-standing resolution of MACCW opposing the Equal Rights Amendment.



Fr. Laurence Conway, moderator of the Miami Archdiocesan Council of Catholic Women for the past 10 years, had the delegates rolling in the aisles during the group's annual convention banquet held in West Palm Beach. (Voice photo by Prentice Browning)

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35 Sisters honored at Mass

"Think of the thousands and thousands and millions of Americans educated by the sisters whether in the school system or religious ed. You know American Catholic history, don't you? They are the backbone of the church."

Such was the praise by Auxiliary Bishop John J. Nevins at a special Mass Saturday to honor 35 sisters celebrating their silver, diamond, and golden jubilees.

Gathered in the first two rows, their white habits offset by flowers, the nuns were reminded of the vital role they play in the Christian community by Fr. Carl Morrison a Vice Officialis at the Archdiocese Marriage Tribunal.

CALLING THE sisters the "keepers of the light" Fr. Morrison gave a special thanks for their service. "Without the gift of religious communities," he said, "a church stands

unprotected from the pounding of the secular values around them."

"The church today gives thanks to you and thanks to the ideal presented to us . . . you are indeed the salt of the earth."

Bishop Nevins, after offering each jubiliarian the gift of a cross, concluded the Mass with his own words of appreciation and reflections on the meaning of their faith.

"AND WHEN we the people of God reflect on the life of the religious in union with Jesus we can recall two major points. It is no other than the ideal of the Christian life, the perfecting of charity . . . secondly the religious must therefore tend toward living profoundly united with Jesus . . ."

"I believe these women here today are living examples of loving service to Jesus Christ."



Diamond, golden and silver jubilarians were honored during the Mass at St. Mary Cathedral Saturday (Voice photo by Prentice Browning)

Three to be ordained priests

Three new priests, including one from Spain, will be ordained for the Archdiocese of Miami during solemn rites at 11 a.m. on Saturday, May 15 in St. Mary Cathedral, NW Second Avenue and 75th Street.

Archbishop Edward A. McCarthy will confer the Sacrament of Holy Orders on the Rev. Mr. David A. Smith of Miami Springs; the Rev. Mr. Jordi Rivero of Coconut Grove; and the Rev. Mr. Anthony Mendoza of Spain, in the presence of relatives and friends.

Rev. Mr. Smith

A son of R. Adm. Philp W. Smith, U.S.N. and Mrs. Smith of Miami Springs, the Rev. Mr. Smith attended Blessed Trinity School, Archbishop Curley High, St. John Vianney College Seminary and St. Vincent de Paul Seminary, Boynton Beach.

He was formerly employed by the Palmetto Extended Care Center, Fair Lanes, Inc., Caribbean Supply Co. and the City of Hialeah. He has been active in the ministry to prisons, Cur-

sillo Movement, Marriage Encounter and Charismatic renewal. For the past year he has been serving as a deacon at St. Juliana Church, West Palm Beach. Following ordination he will celebrate his first Mass at 7 p.m. in Blessed Trinity Church.

Rev. Mr. Rivero

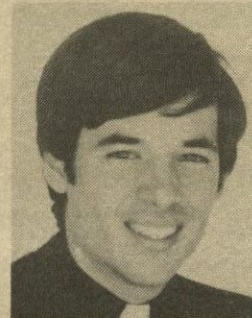
Born in Havana, the Rev. Mr. Jordi Rivero is a son of Mrs. Maria A. Rivero of Coconut Grove.

He studied environmental engineering at Miami-Dade Community College and prepared for the priesthood at St. Vincent de Paul Seminary. He worked for two summers in the Archdiocese of Santo Domingo and for one year participation in "Operation Deep Freeze" in the Antarctic.

Following ordination the new priest will celebrate his first Mass at noon on Sunday, May 16 in St. Hugh Church, Coconut Grove, during which he will baptize his nephew, Jordi Rivero. He will offer another Mass at 7 p.m. in St. James Church, North



Deacon Smith



Deacon Rivero



Deacon Mendoza

Miami.

Rev. Mr. Mendoza

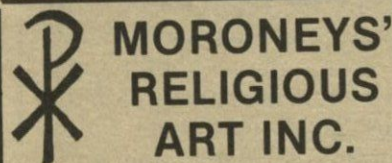
Mr. and Mrs. Felipe Mendoza of Toledo, Spain, will come to Miami for the ordination of their son, Rev. Mr. Anthony Mendoza, first native of Spain to be ordained for the Archdiocese of Miami.

The 33-year-old ordinand attended St. Thomas Aquinas College in Sparkhill, N.Y.; St. John University, Queens, N.Y. and Immaculate Con-

ception Seminary, Darlington, N.J. before completing his studies for the priesthood at St. Vincent de Paul Seminary, Boynton Beach.

For one year he served among agricultural farm workers at Our Lady of Guadalupe Church in Immokalee and for the past year has been a deacon at St. Clement Church, Fort Lauderdale.

Rev. Mr. Mendoza will celebrate his first Mass May 16 at 11 a.m. at St. Clement.



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Last year's black and Indian Mission collection

The annual collection for black and Indian missions will be taken up at Masses this weekend. All the faithful are urged to surpass last year's giving as expenses of the ministries continue to grow. Last year's parish collections are given below. Some parishes may be omitted due to incomplete figures.

Ascension, Boca Raton	603.00
Assumption, Pompano Bch.	328.00
Bld. Sacrament-Ft. Laud.	410.00
Christ-King-Perrine	447.85
Corpus Christi-Mia.	25.00
Epiphany-Miami	1036.00
Good Sheppard-Kendall	202.00
Holy Family-No. Miami	771.44
Holy Name-Jesus-W.P. Bch.	705.00
Holy Redeemer-Miami	188.00
Holy Spirit-Lantana	804.26
Immac. Concep.-Hialeah	428.00
Little Flower-C.G.	898.30
Little Flower-Hlwd.	340.00
Mary Immac.-W.P.B.	425.00
Nativity-Hlwd.	1275.00
O/L of Div. Prov.-Miami	78.50
O/L Holy Rosary-Perrine	411.00
O/L-Lakes-Mia. Lakes	851.00
O/L-Lourdes	210.00
O/L-Perp. Help	85.00
O/L-Queen/Heaven-LaBelle	65.00
O/L-Queen/Martyrs-Ft. Laud.	600.00
Resurrection-Dania	300.00
Sacred Heart-Hmstd.	327.00
Sacred Heart-L. Worth	1501.00
San Marco-Marco	630.51
San Pablo-Marathon	165.00
San Pedro-Plant. Key	305.00
St. Agnes-Key Bisc.	520.00
St. Ambrose-Drfld. Bch.	1132.30
St. Andrew-Coral Sprgs.	540.00
St. Ann-Naples	1061.00
St. Ann-W.P.B.	496.30
St. Anthony-Ft. Laud.	667.00
St. Augustine-C.G.	720.00
St. Bartholomew-Miramor	533.50
St. Bede-Key West	170.25
St. Benedict, Hialeah	442.00
St. Bernadette-Hlwd.	454.00
St. Bernard-Sunrise	560.00
St. Boniface-W.Hlwd.	124.00
St. Brendan-Miami	497.00
St. Catherine/Siena-Mia.	1208.09
St. Cecilia-Hialeah	89.75
St. Chas. Borro.-Hall.	298.46
St. Clare-N.P.B.	598.50
St. Clement-Ft. Laud.	275.00
St. Coleman-Pomp. Bch.	375.00
St. David-Ft. Laud.	275.00

St. Edward-Palm Bch.	241.00
St. Elizabeth-Pomp. Bch.	981.24
St. Fran. of Assisi-Riv. B.	485.00
St. Fran. Xavier-Miami	122.00
St. Gabriel-Pomp. Bch.	809.00
St. George-Ft. Laud.	200.00
St. Gregory-Plantation	723.00
St. Helen-Ft. Laud.	497.00
St. Henry-Ft. Laud.	152.00
St. Hugh-Coconut Grove	280.82
St. Ignatius Loyo.-P.B.G.	420.00
St. James-Miami	325.00
St. Jerome-Ft. Laud.	325.00
St. Joachim-Perrine	46.00
St. Joan/Arc-Boca Raton	1657.50
St. John/Apostle-Hia.	160.00
St. John/Bapt.-Ft. Laud.	600.55
St. John Bosco-Miami	186.95
St. John Fisher-WPB	324.23
St. Joseph-M.B.	800.00
St. Joseph-Stuart	833.50
St. Jos./Work.-Moore Hvn.	29.00
St. Jude-Jupiter	682.00
St. Juliana-W.P.B.	869.05
St. Justin Martyr-K.L.	380.00
St. Kevin-Miami	135.00
St. Kieran-Miami	306.00
St. Lawrence-N.M.B.	605.50
St. Louis-Miami	540.00
St. Lucy-Highland Bch.	110.00
St. Luke-Lake Worth	400.00
St. Malachy-Tamarac	606.00
St. Mark-Boynton Bch.	664.00
St. Martha-N.M.B.	310.00
St. Martin-Jensen Bch.	63.00
St. Mary Mission-Pahokee	161.00
St. Mary Cathedral-Mia.	620.87
St. Mary Magdalen-M.B.	125.00
St. Mary Star/Sea-K.W.	300.00
St. Matthew-Hallandale	705.13
St. Maurice-Ft. Laud.	654.50
St. Michael Arch.-Miami	377.01
St. Monica-Opa Locka	225.00
St. Patrick-M.B.	1037.42
St. Paul/Apos.-Lthse.Pt.	1322.61
St. Paul/Cross-N.P.B.	153.50
St. Peter-Big Pine Key	130.50
St. Peter-Naples	284.00
St. Peter/Paul-Miami	265.47
St. Philip Benizi-B.Glade	869.17
St. Pius X-Ft. Laud.	101.00
St. Raymond-Miami	463.00
St. Richard-Perrine	73.85
St. Robt. Bellarmine-Mia.	2167.00
St. Rose/Lima-M. Shores	560.00
St. Sebastian-Ft. Laud.	500.00
St. Stephen-W.Hlwd.	417.00
St. Thomas/Apostle-Mia.	1232.00
St. Thomas More-Boy. Bch.	1151.47
St. Timothy-Miami	272.00
St. Vincent-Margate	360.81
St. Vinc. de Paul-Mia.	959.25
St. Vinc. Ferrer-Del. Bch.	196.00
Visitation-Miami	415.00
St. William-Naples	151.00
St. Jude	236.25
St. Rita	151.00
St. John Neumann	151.00

Missions need your help

Dear Friends in Christ:

You may recall the joyful visit of Our Holy Father, Pope John Paul II, to Africa last February. It was a dramatic testimony to the growing Black Church in Africa.

We are also pleased at the continued growth of the Catholic Church among the Black people of South Florida. The increased number of Black Catholics in South Florida reflects the Mission of the Catholic Church which is for all Peoples, for all times.

The Annual Collection for the benefit of Missions among Black

Catholics and American Indian Catholics will be held next Sunday, May 16, 1982. This Collection funds educational and social service programs for Black Catholics and American Indian Catholics in South Florida and elsewhere in the United States.

I ask your continued generosity to this Appeal.

With personal regards and best wishes, I am

Sincerely yours in Christ,

Edward A. McCarthy
Archbishop of Miami

New Noreen McKeen administrator named



Mother Joseph Mary

Mother Joseph Mary, a member of the Carmelite Sisters has accepted the appointment in W. Palm Bch. as administrator of Lourdes — Noreen McKeen.

Residence for Geriatric Care and the Pennsylvania Retirement Residence.

Mother Joseph Mary was transferred from Trumbull, Connecticut where she helped establish St. Joseph's Manor, a home for the aged and infirm.

Mother Joseph Mary was born in Tilton, New Hampshire, and after graduation from High School she at-

tended Mount St. Mary's College, Sacred Heart School of Nursing. She entered the Novitiate of the Carmelite Sisters for the Aged and Infirm in 1953 and was assigned to the "Old Walsh Home" familiar to many residents of this area. While functioning at the Walsh Home she attended classes at New York University receiving a Bachelor of Science Degree. She also possesses a Certificate as Physical Therapist and a master of Arts Degree in Education.

She is the author of "The Complete Manual of Geriatric Nursing," published by Impress House of New York. This acted as a forerunner of numerous books on the topic which appeared years later.

She was named by Governor Thomas Meskill as a delegate to the 1971 White House Conference on Aging in recognition of her leadership in developing a quality of life for elderly and was appointed by Governor Ella Grasso as a commissioner on the Commission of Hospitals and Health Care. Governor Thomas O'Neil named her to his Committee for Long Term Care Administration.

OFFICIAL

ARCHDIOCESE OF MIAMI

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

THE REV. MR. HAROLD F. BOERSMA, JR. — Permanent Deacon, St. Luke Church, Lake Worth, effective May 1, 1982.

THE REV. MR. RICHARD A. CARROLL — Permanent Deacon, St. Hugh Church, Coconut Grove, effective May 1, 1982.

THE REV. MR. EDWARD D. FLYNN — Permanent Deacon, Mary Immaculate Church, West Palm Beach, effective May 1, 1982.

THE REV. MR. JOSEPH A. POLCARI — Permanent Deacon, St. John the Apostle Church, Hialeah, effective May 1, 1982.

THE REV. MR. JACK A. RAISCH — Permanent Deacon, St. Martin de Porres Church, Jensen Beach, effective May 1, 1982.

THE REV. MR. JOSEPH M.

RANIERI — Permanent Deacon, St. Juliana Church, West Palm Beach, effective May 1, 1982.

THE REV. MR. ROGER TREDWAY — Permanent Deacon, St. David Church, Davie, effective May 1, 1982.

THE REV. MR. JOSE ESPINO — Deacon, St. Bernadette Church, Hollywood, effective June 1, 1982.

THE REV. MR. THOMAS MESICK — Deacon, St. Ignatius Loyola Church, Palm Beach Gardens, effective June 1, 1982.

THE REV. MR. ROBERT TYWONIAK — Deacon, St. Brendan Church, Miami, effective June 1, 1982.

THE REV. MR. LIAM QUINN — Deacon, St. Kieran Church, Miami, effective June 1, 1982.

THE REV. MR. JOSEPH VALORET — Deacon, St. Andrew Church, Coral Springs, effective June 1, 1982.

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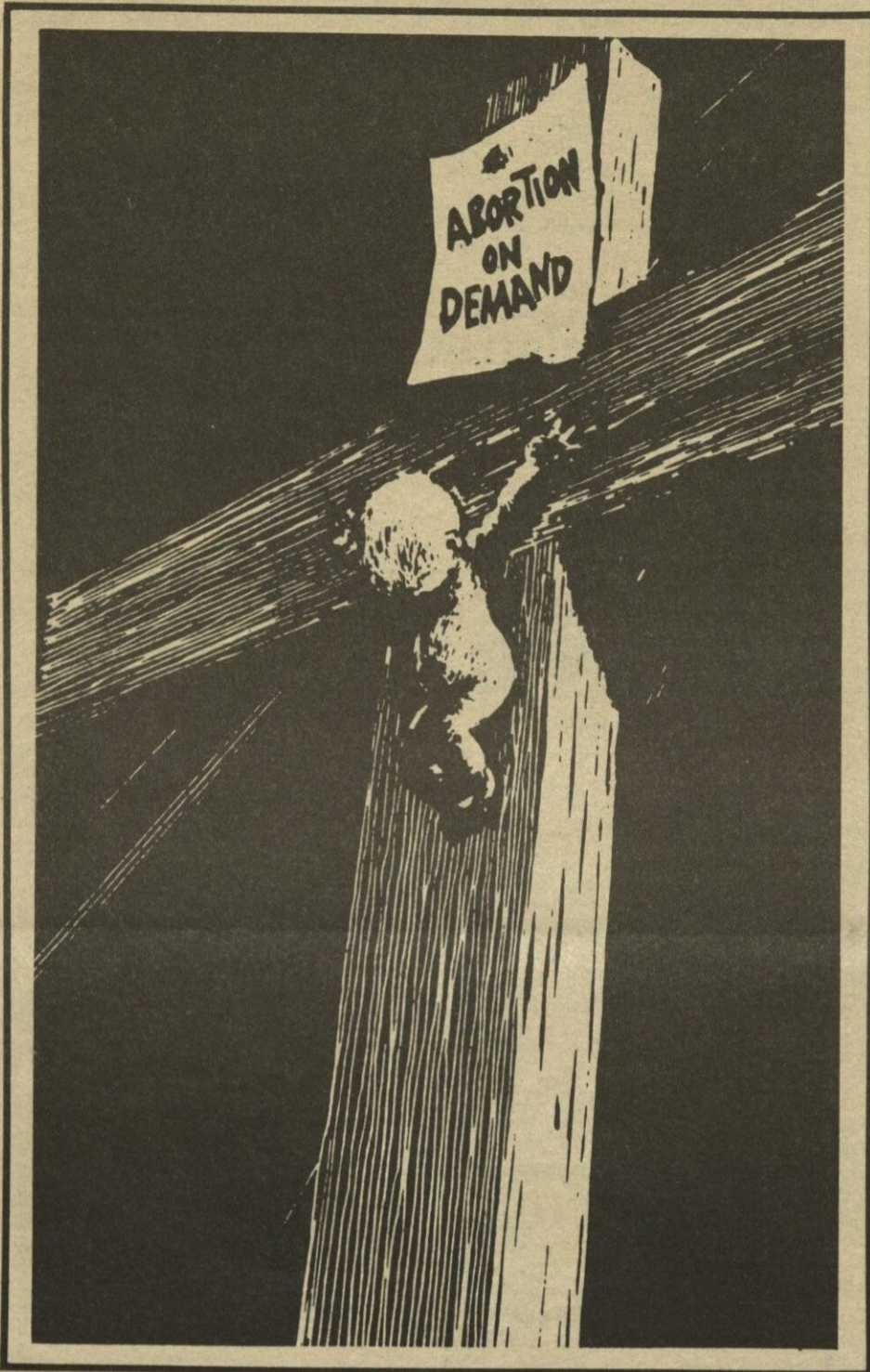
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Abortion: A national tragedy



U.S. Bishops endorse Hatch

"The rate of legalized, permissive abortion in the United States is now approximately 1.5 million a year — nearly 30,000 a week, more than 4,100 a day. Destruction of human life on that scale boggles the mind, and the fact that it occurs under the mantle of law calls into question our status as a civilized nation. In cold fact, 1.5 million legal abortions a year can be understood, though never justified, only as symptoms of a kind of disease of the national spirit eroding respect for life and hardening hearts against the most elementary claims of compassion.

There should be no misinterpretation about our own position on the abortion issue. We are committed to full legal recognition of the right to life of the unborn child and will not rest in our efforts until society respects the inherent worth and dignity of every member of the human race. When a constitutional amendment is ratified and hearings are held on a national abortion law, we shall again request permission to testify in order to urge Congress to enact laws protecting the unborn child to the maximum degree possible."

January 22, 1973, marked the beginning of a national tragedy of monumental proportions.

On that day the U.S. Supreme Court removed all meaningful legal protection from an entire class of human beings — unborn children. Since then, American law has placed less value on unborn babies than on baby seals or condor eggs.

Many Americans have been working to restore legal protection to these defenseless members of the human family. They're making progress. But they need your help.

What the Supreme Court did:

There are many misconceptions about the current abortion situation — misconceptions often fostered by the mass media. For example, the media frequently report that the Supreme Court legalized abortion only "in the first three months of pregnancy."

This is false. *The Supreme Court effectively legalized abortion-on-demand until birth.* American law now provides less legal protection to the unborn than the laws of any other Western nation.

In its 1973 decision (called *Roe v. Wade*), the Court ruled:

- During the first three months of pregnancy a woman has a fundamental constitutional right to obtain an abortion, and states may place no restrictions upon this right.

- After the first three months and up to the point of "viability" (when the child might survive independently of the mother), states may place no restrictions on the *reasons* for abortion. Minor regulations governing the medical practice are permitted, to protect the health of the mother, but laws to protect the unborn are prohibited.

- After "viability" (six to seven months in the Court's view, but in fact now as early as five months in some cases), states may restrict abortion, *except*, when abortion is deemed necessary to protect the woman's life or "health." The Court said that "health" includes "all factors — physical, emotional, psychological, familial, and the woman's age — relevant to the well-being of the patient."

Of course, this definition of "health" is broad enough to allow any woman who desires an abortion late in pregnancy to obtain one legally. And to make doubly sure that states would be powerless to effectively restrict even very late abortions, the Supreme Court later ruled that only *the abortionist* may decide when a given child is "viable" or when a woman's "health" is at stake.

The Court has also ruled that states may not require that a minor girl have her parent's permission to obtain an abortion, or that a married woman have her husband's permission.

The Hatch Amendment:

Recently a new type of prolife constitutional amendment has been proposed, the Hatch Amendment. This amendment would have three major legal effects:

- It would nullify the mother's constitutional "right to abortion" created by the Supreme Court in 1973.

- It would authorize Congress and the states to restrict and prohibit abortion.

- It would assure that a state could enact and enforce laws more protective of unborn life than the laws enacted by Congress.

The Hatch Amendment does not *directly* restrict abortion. Rather, it leaves it up to Congress and the states to decide in what circumstances, if any, abortions should remain legal. The Hatch Amendment places before lawmakers the question: "Do you favor the continuation of abortion-on-demand until birth?" To this question, the majority of Americans will answer "no."

Advantages of Hatch:

Once ratified, the Hatch Amendment would permit the prolife movement to obtain maximum legal protection for unborn children by simple majority votes in Congress and state legislatures. In the current climate of public opinion on abortion, it is far more politically realistic to seek protection for all unborn children through simple legislation (requiring majority votes) than to attempt to write an acceptable standard of protection directly into the Constitution through the arduous constitutional amendment process (which requires far more than majority support).

Under the Hatch Amendment, it would be possible to eliminate the great majority of abortions through state and federal laws. With the incidence of abortion much diminished, and the law once again recognizing a value in unborn life, a foundation would be established for enactment of a full Human Life

(Continued on page 13)

¡Llegó el Papa! Portugal está de fiesta

Lisboa, Portugal. — El Papa Juan Pablo II acaba de llegar a Portugal para su visita de 24 horas con motivo del 65 aniversario de las apariciones de Ntra. Sra. la Virgen María a los tres humildes pastorcitos de Cova de Iría pero lo guía más la gratitud hacia la Madre del Señor, a quien profesa profunda devoción y a quien atribuye el haberle salvado la vida después del atentado criminal de que fué objeto el pasado año en el Vaticano. Su recuperación se considera milagrosa.

“Tengo el propósito de estar en Fátima el próximo 13 de Mayo para dar gracias a la Santísima Virgen por su maternal protección durante el proceso del atentado del cual fué objeto el 13 de Mayo de 1981 y pedirle su Ayuda para la humanidad”. Fueron palabras de Su Santidad el pasado mes de Marzo al anunciar su viaje a Portugal. Recuérdese que el 13 de Mayo apareció la Virgen en Fátima.

En 1847, Hace casi 136 años, la Virgen María se apareció a dos niños campesinos, Melanie Mathieu, de 15 años y Maximin Giraud, de 11, en un pueblo del sur de Francia llamado La Salette. La Virgen se mostró llorosa y triste confiándoles un mensaje en el cual señalaba la necesidad de sacrificios y penitencias por la salvación del mundo que “ofendía mucho a Dios”. Este primer mensaje es casi el mismo que dió a Bernadette en Lourdes en 1858 y a Jacinta, Francisco y Lucía en Fátima en 1917. Aunque en estas últimas anuncio calamidades si el mundo no se convertía, como hizo en La Salette, en este último hizo una profecía que, al no realizarse de inmediato, pasó al olvido y hoy pocos se acuerdan de ella. En La Salette la Santa Madre de Dios anunció que “un Papa que no



Juan Pablo II

era romano, el primero extranjero en mucho tiempo, iba a sufrir mucho porque atentarian contra su vida”.

Juan Pablo II es el primer Papa no

italiano desde Adrian VI en 1523, quien era de Utrecht, Holanda. Juan Pablo II es además primer papa polaco en la historia de la Iglesia.

El Pontífice, según criterio de los medios de comunicación y de muchas otras figuras allegadas al Vaticano, dará énfasis a muchas de las peticiones que la Santísima Virgen hizo en sus apariciones de Fátima, mensajes que ya él ha repetido en otros viajes por Europa.

También se reunirá con los dignatarios de la Iglesia de Portugal y de otros países que se darán cita con motivo del aniversario de las apariciones, con los gobernantes, los profesionales y estudiantes, con los obreros, los seminaristas y religiosos, pero muy especialmente con la Hermana carmelita Lucía Dos Santos, única superviviente de los tres partorcitos y la principal protagonistas de los sucesos que commovieron al mundo. Lucía fué la recipiente del famoso secreto que guarda el Vaticano y que será dado a la publicidad cuando ella fallezca, o antes si el Papa así lo determina.

El programa de la visita Papal, segunda de un Papa a Fátima, incluye la inauguración del Centro Pablo VI en memoria del primer papa que visitara Fátima.

Más de un millón de personas se espera visiten Fátima con motivo del aniversario y de la visita de Juan Pablo II, aunque en cada aniversario, sin la presencia del Papa en la ciudad, es tanta la gente que viene a venerar a la Virgen Madre de Dios que no se puede mover nadie sin tropezar con alguien. Las calles se congestionan y los visitantes en gran número tienen que dormir al aire libre en los campos de las cercanías. Ya está sucediendo esto y las próximas horas verán a los turistas colmar la capacidad de la región.

Portugal está de fiesta con la visita del Santo Padre.

‘Tren Papal’ para aliviar tráfico en San Pedro

Roma. — En el futuro, los turistas podrán llegar a las audiencias semanales que ofrece el Papa desde el balcón que mira a la Plaza de San Pedro, en el “tren del Papa.”

El congestionamiento del tráfico que, por más de la mitad del día cada semana, trastorna el área que circunda la Plaza, ha forzado a los planificadores de la ciudad hayan solicitado un tren que partiendo desde el Vaticano recoja a los turistas en cinco estaciones ferroviarias y los transporte a las audiencias semanales con el Papa.

El plan propone que los choferes de Omnibus llevan a sus pasajeros a las estaciones designadas donde un tren

especial los llevaría en cuestión de minutos a la estación del Vaticano que ya cuenta con 50 años de servicio y se dedica principalmente a la carga de mercancías que llegan al Vaticano.

El presidente de la compañía de autobuses de la ciudad declaró que en realidad los embotellamientos “son causados por los autobuses del turismo, que debido a su enorme tamaño y sobre esto, haciendo doble y triple parqueo en el área paralizan el transporte público y privado sin que la policía u otra autoridad les moleste.” Los omnibus de la ciudad son mucho más pequeños que los de turismo.

El proyecto, aunque no oficial todavía, esta siendo estudiado.

En favor de negros e indios católicos

Amigos en Cristo:

Es posible que recuerden la gozosa visita de Nuestro Santo Padre el Papa Juan Pablo II al Africa el pasado mes de Febrero. Fue un testimonio dramático ante la creciente Iglesia Negra en Africa.

También estamos complacidos ante el continuo crecimiento de la Iglesia Católica entre la gente negra del sur de la Florida. El creciente número de católicos negros en el sur de la Florida refleja la Misión de la Iglesia Católica que es para todos los pueblos, para todos los tiempos.

La Colecta Anual en beneficio de las Misiones entre los Católicos Negros y los Católicos Indios Americanos tendrá lugar el próximo Domingo 16 de Mayo de 1982. Esta Colecta provee fondos para programas de servicio social y educativo para los católicos negros y para los católicos indios americanos en el sur de la Florida y en otras partes de los Estados Unidos.

Pido vuestra acostumbrada generosidad ante este llamamiento.

Con saludos personales y mis mejores deseos, me profeso
Vuestro sinceramente en Cristo,
Edward A. McCarthy
Arzobispo de Miami

La devoción a María

Por Rev. P. Arnaldo Bazán



Mayo es un mes tradicionalmente dedicado a honrar a María, la Madre de Jesús, que es la flor por excelencia en el jardín del Señor.

Hay quienes critican a los católicos el énfasis que hacemos en destacar a María y ponerla en un lugar preferencial. ¿Hay algo de malo en ello?

Es indiscutible que cuando alguien se empeña en desconocer el importante papel de María en la historia de la Redención tiene que tergiversar los evangelios y cerrar los ojos ante la obra de Dios.

Aunque el Creador lo puede todo, tuvo necesidad de una mujer para hacer realidad que su Divino Hijo fuera verdadero hombre. De entre todas las mujeres la elección de Dios recayó en María. Esto es lo único que explica su preeminencia, pues no contaba con méritos propios para ello.

Pero María se hizo digna de la predilección de Dios por su extraordinaria humildad, que fue su aporte a la gracia que el Señor le otorgaba.

¿A quién, sino a Ella, le fueron dichas palabras como "Alégrate tú, la Amada y Favorecida; el Señor está contigo"? (Lc 1, 28).

¿A quién, sino a Ella, un ángel le anunció: "Vas a quedar embarazada y darás a luz un Hijo, al que pondrás el nombre de Jesús. Será grande, y con razón lo llamarán: Hijo del Altísimo"? (Lc. 1, 31-32).

¿A quién, sino a Ella, se le dijo: "El Espíritu Santo descenderá sobre ti y el Poder del Altísimo te cubrirá con su sombra; por eso tu Hijo será santo y con razón lo llamarán Hijo de Dios"? (Lc. 1, 35).

¿A quién, sino a Ella, la saludó Isabel, exclamando en su presencia: "Bendita eres entre todas las mujeres y bendito es el fruto de tu vientre"? (Lc. 1, 42).

¿Quién, sino Ella, dijo de sí misma: "En adelante todos los hombres dirán que soy feliz. En verdad el Todopoderoso hizo grandes cosas para mí"? (Lc. 1, 48-49).

Todo esto, desde luego, no da motivos para que la consideremos

con una dignidad parecida a la de Dios, pero sí como a la criatura privilegiada que es.

Porque cuando alabamos a María lo que hacemos, en realidad, es destacar lo que Dios hizo en Ella. Es decir, que el primero que tuvo por María un amor especial fue Dios, al elegirla para ser la Madre de Jesús. Por eso no dudó en embellecerla con esos dones sobrenaturales que nosotros admiramos.

Sería absurdo que pudiésemos elogiar la destreza de un atleta, la inteligencia de un sabio o la habilidad de un artesano y no tuviésemos derecho a hacerlo con la rica gama de favores con que Dios adornó a María.

Eso es, realmente, lo que quieren quitarnos aquellos que, llevados más que nada por su odio contra la Iglesia Católica, tratan de encontrar en el amor que tenemos por María un punto de apoyo para sus ataques, dejando a un lado la misma palabra de Dios.

El cariño — eso que llamamos devoción — de la Iglesia por María, nació desde un principio, pues los discípulos de Jesús vieron en Ella el ejemplo más perfecto de humildad y obediencia al Padre; de oración viva; de caridad sin límites; de ternura y servicialidad para con todos.

¿Cómo no querer a quien Dios tanto ha querido? ¿Cómo no amar a quien dió tantas muestras de virtud?

Fue normal, por tanto, que en los

primeros templos cristianos apareciera la imagen de María asociada a la de su Hijo y que, poco a poco, se fuera desarrollando el culto que se le rinde como a la Madre de Dios hecho hombre.

La Iglesia, sin embargo, nunca ha exagerado esta devoción a María, pues no trata de desviar la atención del cristiano, que debe estar concentrada en Dios, Padre, Hijo y Espíritu Santo.

Por eso, podemos recorrer todos los libros litúrgicos oficiales y no encontraremos una sola oración que se dirija directamente a María. A ella se le pone siempre como ejemplo a imitar y como digna de veneración por los dones especialísimos que en Ella derramara el Señor.

Cuando la Iglesia dedica una capilla, un santuario o un templo a María en modo alguno significa, tampoco, que se trata de un lugar de culto exclusivo o preferencial a Ella, pues sabemos que la Liturgia siempre está dirigida a la honra de la Trinidad por medio de Jesús.

De modo que, hasta en Lourdes o Fátima, por citar dos de los santuarios marianos más conocidos, todo el culto que se realiza es para adorar y alabar a Dios, y sólo se menciona a María en lugar secundario, como es lo correcto.

Es cierto que la Iglesia aprueba que nos dirijamos a María y a los santos como intercesores nuestros, pero sin

que por ello dejemos de poner todo el énfasis de nuestra oración en la gloria y acción de gracias a Dios y en la súplica confiada a través de Cristo, quien nos asegura: "Pero lo que ustedes pidan en mi nombre, lo haré yo para que den gloria al Padre a través de su Hijo. Y también, si me lo piden a mí en mi nombre, yo se lo daré" (Jn. 14, 13-14).

Hasta en el Rosario, si vamos a ver, lo más importante no son las avemarías que se repiten una y otra vez, sino la meditación en los misterios de la vida del Señor, pues la devoción a María, en modo alguno, puede estar separada de la que debemos a su Hijo.

No podemos negar que hay personas que rinden a María un culto equivocado, bajo la influencia, sobre todo, de ritos africanos, pero la Iglesia es la primera en advertir contra ello.

Su enseñanza es clara al respecto: María es la mujer elegida por Dios para ser la Madre de su Divino Hijo, hecho hombre en sus entrañas por obra del Espíritu Santo.

Esto nos obliga a tenerla en altísima estima, a quererla y venerarla. Nada de confundirla con una diosa ni cosa por el estilo.

La amamos porque Dios la amó. La admiramos porque es ejemplo de magníficas virtudes. La honramos porque es la Madre de Jesús. Le pedimos porque es también madre nuestra. O como diría San Agustín, citado por el Concilio: "... es verdadera madre de los miembros (de Cristo), ... por haber cooperado con su amor a que naciesen en la Iglesia los fieles, que son miembros de aquella Cabeza" (Constitución Lumen Gentium, VIII, No. 53).

Si amando a Dios imitamos a María, amando a María imitamos al propio Dios.

Peregrinación DE COLORES a Tierra Santa

El Secretariado Regional #7 de Cursillos de Cristiandad y el Rev. P. Ruskin Piedra tienen el gusto de invitarles a una peregrinación a Roma, Asís, Cairo y Tierra Santa desde el 19 de Septiembre hasta el 4 de Octubre de 1982. El costo de esta peregrinación es \$1,675.00 e incluye los pasajes, hoteles, desayunos y comidas de todos los días.

Tendremos una Audiencia privada con el Papa; visitaremos a Asís, que este año celebra los 800 años y el Cairo, donde están las pirámides consideradas como una de las siete maravillas del mundo. Pasaremos 11 días en Tierra Santa. En Monte Tabor donde sucedió la Transfiguración de Jesús tendremos una Ultraya Abierta donde podrás compartir con muchos Cursillistas.

Cristo Cuenta Contigo En Esta Peregrinación.

Para más información llamar a Rosario, Meya o Tina, a la Oficina de la Cancillería de la Arquidiócesis, teléfono 757-6241.

San Bernardino de Siena

MAYO 20

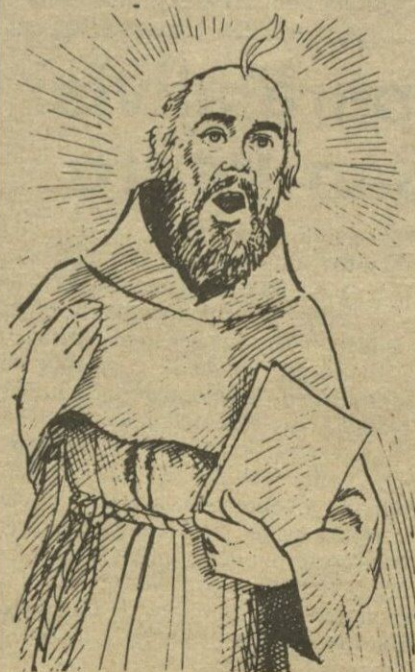
Bernardino nació en Massa Marittima, Italia, en el año 1380, hijo del gobernador de la región; quedó huérfano a la edad de 7 años pasando al cuidado de una tía quien le educó cristianamente.

A la edad de 17 años ingresó en la

Confraternidad de Nuestra Señora, y los 20 administró el hospital de Siena durante una plaga en 1400. Tres años más tarde profesó en el convento franciscano de la cercana población de Colombaio siendo ordenado al año siguiente y después vivió en solitud los 12 años siguientes.

En 1417 comenzó a predicar en Milán y rápidamente llamó la atención por sus sermones ardientes y su elocuencia. Predicó en misiones por toda Italia atrayendo grandes multitudes.

Propagó la devoción a la Santísima Virgen María y al Santo Nombre mientras denunciaba los males de entonces. Declinó la episcopalía de Siena en 1427 y más tarde rechazó las de Ferrara y Urbino pero en 1430 aceptó la Vicaría General de los Frailes de la Extricta Observancia, rejuveneciendo y reformando la orden a tal punto que aumentó el número de sus miembros de 300 a más de 4,000. Fue en realidad su segundo fundador. Renunció a la vicaría en 1442 para volver a predicar y a las misiones y estando en una de ellas, en Aquila, murió el día 20 de Mayo de 1444. Fue canonizado en 1450.



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Sr. M. Kavanagh

31 hermanas: 1145 años sirviendo a Dios

JUBILEO DE ORO



Sr. C. DeCosty

JUBILEO DE DIAMANTE



Sr. M. Burger



Sr. Jane Marion



Mother Weber



Sr. M. Drexler



Sr. A. McMahon



Sr. M. Buettner



Sr. C. Alvarez



Sr. M. George

Por Prentice Brown (del staff de The Voice)

"Piensen en los miles y miles, los millones de americanos educados por las hermanas religiosas ya sea en el sistema escolar o en los programas de educación religiosa. Ellas son la espina dorsal de la Iglesia."

Con estas palabras elogió el Obispo Auxiliar John J. Nevins a las 30 hermanas que fueron honradas el pasado sábado 8 de Mayo en una Misa especial en la Catedral Santa María por sus aniversarios de diamantes, oro y plata.

Reunidas en las dos primeras filas de bancos oyeron al Padre Carl Morrison, vice-oficialis del Tribunal Matrimonial de la Arquidiócesis de Miami, recordar el papel vital que ellas han desempeñado en la comunidad cristiana.

El Padre Morrison las llamó "guardianas de la Luz" cuando les ofreció un especial agradecimiento por sus servicios. Y agregó:

"Sin el don de las comunidades religiosas, la Iglesia quedaría sin protección ante el embate de los valores seculares que la rodean.

"Hoy la Iglesia le da las gracias a ustedes y agradece el ideal que nos ha sido presentado . . . ustedes son la sal de la tierra."

El Obispo Nevins obsequió a cada una de las homenajeadas con una cruz y terminó la Misa entregándoles un certificado del Arzobispo McCarthy como testimonio de aprecio y reflexionando sobre el significado de su fe.

"Cuando el pueblo de Dios reflexiona sobre la vida en unión con Cristo de las religiosas, podemos recordar dos puntos importantes. Que no son otros que el ideal de la vida cristiana,

perfeccionar la caridad . . . por lo tanto las religiosas han de caminar hacia una vida profundamente unida con Jesús. Yo creo que estas mujeres reunidas hoy aquí, son ejemplos vivientes de generoso servicio a Jesucristo."

Entre las hermanas que celebran su jubileo hay dos monjas dominicas que, entre las dos, han prestado más de 120 años de servicio a la Iglesia.

JUBILEO DE DIAMANTE, 60 AÑOS

Madre Genevieve Weber, O.P. Entró en la orden dominica en 1922.

Sor Margaret L. Drexler, O.P. También ingresó en la orden dominica en 1922.

JUBILEO DE ORO, 50 AÑOS

Sor Mary M. Burger, CBS, Sor Jane y Sor Jean Marion, OP, son hermanas gemelas. Sor Florence MacDonald, SSJ, Sor Ann Kelly, OP, Sor Dora Vilella, RSM, Sor Alice Moore, OP, Sor Clementine Kelleher, OSF, Sor Eillen Rice, OP, Sor Elaine Scanlon, OP, Sor Marcella Schwietzer, SSF y Sor Marie E. Kavanagh, OP.

JUBILEO DE PLATA, 25 AÑOS

Sor Joyce y Sor Loyce Newton, OP, hermanas gemelas, Sor Carmella De Costi, SNJM, Sor Ada McMahon, CSJ, Sor Mary E. Buettner, SSND, Sor Colette O'Rourke, RSM, Sor Carla Valentini, SSJC, Sor Isabel Mazarredo, OP, Sor Immaculata Murphy, RSM, Sor Carmen Alvarez, RMI, Sor George of St. Joseph, O, Carm., Sor Paola Nofori, SSJC, Sor Patricia McManus, RSM, Sor Grace Dougherty, OP, Sor Leonora Bialecki, CSFN, Sor Rafaela Gonzalez, DC, y Sor Barbara Geers, SSND.



Sr. Jean Marion



Sr. Ann R. Kelly



Sr. D. Villela



Sr. A.J. Moore



Sr. C. Kelleher



Sr. E. Rice



Sr. E. Scanlon



Sr. M. Schweitzer

JUBILEO DE PLATA



Sr. Joyce Newton



Sr. Loyce Newton



Sr. C. O'Rourke



Sr. C. Valentini



Sr. P. Nofori



Sr. P. McManus



Sr. I. Mazarredo



Sr. I. Murphy



Sr. G. Daugherty



Sr. L. Bialecki



Sr. R. Gonzalez



Sr. B. Geers

Vaticano planea asistir a conferencia sobre paz en Moscú

Vaticano. — Se ha sabido por el Padre Romeo Casoroli, vocero del Vaticano, que la Iglesia enviará representantes a la controversial Conferencia Religiosa de Paz que habrá de celebrarse en Moscú los días del 10 al 14 de Mayo, (ya en proceso) pero no dió nombres de quienes irían representando a la Santa Sede.

La Conferencia, organizada por el Patriarca Ortodoxo Pinen, de Moscú, ha sido acusada por una agencia del gobierno de Estados Unidos de ser "un vehículo de propaganda soviética en vez de un evento genuinamente religioso."

Prominentes figuras del protestantismo, incluyendo al Dr. Billy Graham, han anunciado su asistencia. La reunión lleva el título de "Trabajadores Religiosos para Salvar el Precioso Don de la Vida de una Catástrofe Nuclear."

La agencia americana dice en el boletín donde hace la denuncia de la reunión que "es un evento político y no teológico" montado para darle "respetabilidad" a la política militarista del gobierno comunista de Moscú. Según dicha agencia el procedimiento regula la asistencia de la prensa y otros medios de difusión del mundo libre a solo 20 miembros y "ha sido estrictamente definida para asegurar el "control soviético en la publicidad" del evento.

Asegura el boletín que a los asistentes religiosos del mundo libre, entre los que estarán, Cristianos de todas las denominaciones, judíos, musulmanes, hindúes y budistas, le serán entregadas resoluciones que en-

dosan las proposiciones sobre la paz del Presidente soviético Brezhnev presentadas durante el Congreso del Partido Comunista de 1981.

"Estas formulas para la paz", continúa exponiendo el boletín de la Agencia de Comunicación Internacional, "están dirigidas a guiar la opinión pública europea contra la decisión de la OTAN, (Organización del Tratado del Atlántico Norte) de Diciembre de 1979 que trata de corregir el desbalance continental militar causado por la continuada y voluminosa producción de armas del gobierno soviético. Además, declara el boletín, es bien conocido el hecho de que el Patriarca Ortodoxo Pinen y la Iglesia Ortodoxa Rusa están controladas por el gobierno soviético, que el Patriarca "ha sido honrado varias veces por el Kremlin durante los recientes últimos años por distintas organizaciones soviéticas "por guardar silencio ante las medidas antireligiosas del gobierno marxista leninista" y por "su apoyo público al lema oficial "El Régimen Soviético Ama la Paz".

El Patriarca Pinen tuvo a su cargo la apertura de una conferencia similar celebrada en Moscú en el año 1977 y su discurso se concentró en las obligadas condenaciones del "nuevo sistema de armas para destrucción de masas por USA," de la "interferencia imperialista en los asuntos internos de otros estados" y la presencia en muchos países "de gobiernos tiránicos y oligarcas cuyos sistemas atropellan los derechos humanos".

Misa a Pedro Luis Boitel en San Juan Bosco

En la Iglesia San Juan Bosco, 1301 W. Flagler St., el sábado 22 de Mayo a las 8:15 p.m. habrá de celebrarse una Misa con motivo del décimo aniversario de la muerte de Pedro Luis Boitel, por el eterno descanso de su alma y por la liberación de los presos políticos cubanos.

Invitan a esta sagrada conmemoración los miembros del Comité Pro Presos Políticos Cubanos que lleva su nombre y la Sra. Clara Abraham vda. de Boitel, madre de Pedro Luis quien murió en Cuba por los golpes de sus carceleros durante una huelga de hambre el 25 de Mayo de 1972.

Obispos se unen en oraciones

Londres. — En un intercambio de telegramas, iniciado por los obispos de Argentina a los obispos de Inglaterra, se solicitan las oraciones de las Iglesias de ambos países para que reine la paz nuevamente entre ellos.

El telegrama enviado por el Cardenal Basil Humé de Westminster, a nombre de los obispos Católicos de Inglaterra como respuesta a uno similar recibido de

sus hermanos del episcopado argentino, dice así: "Católicos de Inglaterra y Gales oran porque la paz sea restaurada y los derechos y la libertad respetados. urgimos los esfuerzos para un arreglo negociado y justo."

El telegrama argentino fue enviado a Inglaterra al comenzar a usar las armas ambas partes y por cuyas luchas se han perdido ya algunas vidas valiosas.

San John the Apostle: Honores a Ntra. Sra. de Fátima

En la conmemoración del 65 aniversario de las apariciones de la Santísima Virgen en Cova de Iria, Portugal, le será ofrecida una Misa en la parroquia St. John the Apostle, en Hialeah, por las Sras. Ela Capote y Rosario Diaz patrocinada por la Asociación de Damas Católicas Santa Teresa de Avila, el sábado 15 de

Mayo a las 5 p.m.

La Santa Misa será celebrada por el Rev. Padre Ignacio Bardino, Director Espiritual de la Asociación. Durante la Misa se ofrecerán flores a la Santísima Virgen. Todos los fieles, especialmente los niños, están invitados a participar en este homenaje a Nuestra Señora.



El Presidente Reagan favorece crédito en impuestos para padres de niños en escuelas privadas y también las oraciones en las escuelas.

Oraciones en la escuelas, pide el presidente

Washington, (NC) — El presidente Reagan endosó una enmienda constitucional que permitiría oraciones en las escuelas públicas con sanción oficial.

La enmienda, según un borrador de la Casa Blanca, permitiría a las autoridades de estados o locales, componer o seleccionar las oraciones que se usarían en las escuelas públicas. Esta enmienda, será sometida al congreso a mediados de Mayo y también "prohibiría absolutamente" a las escuelas públicas u otras agencias del gobierno obligar la asistencia o participación en las oraciones.

"Nadie debe ser obligado o forzado a tomar parte en ejercicios religiosos, como tampoco debiera el gobierno prohibir la práctica religiosa", dijo el presidente Reagan en una ceremonia en la Casa Blanca en el Día Anual Na-

cional de Oración.

Algunos grupos religiosos no están de acuerdo debido a que consideran imposible que dichas oraciones sean aceptables para todas las denominaciones religiosas.

Reagan, dirigiéndose a unos 120 dirigentes religiosos en la ceremonia tenida en el Jardín Rosa, dijo que las oraciones en las escuelas pueden ayudar a "despertar el corazón religioso y moral de América."

¿Cómo podemos esperar retener nuestra libertad por generaciones si fallamos en enseñar a nuestra juventud que nuestra libertad brota de una viviente fe en nuestro Creador!

"Nunca he creído que la separación de Iglesia y estado supone 'protegernos' de la religión. Por el contrario, fué para proteger a la religión de la tiranía del gobierno."

Canastilla para el primer niño nacido el 20 de Mayo

Las Damas Varelianas del Consejo #7420 Padre Félix Varela, de los Caballeros de Colón, en Hialeah, donarán una canastilla completa, un coche y todo lo necesario para el recién nacido, a la mamá del primer bebé que nazca el día 20 de Mayo, fiesta patria inolvidable para los cubanos.

Requisitos para obtener la canastilla:

- El niño tiene que haber nacido en la ciudad de Hialeah después de las

12.01 del día, el 20 de Mayo de 1982.

- La madre del niño debe ser una persona necesitada.

- Debe registrarse para estos efectos en la parroquia Santa Cecilia, Hialeah, en horas de oficina.

Esta canastilla es ofrecida por las Damas Varelianas como homenaje a la festividad de la Independencia de Cuba, al Derecho a la Vida de toda criatura y para honrar a todas las madres en el mes de Mayo.

Curso del SEPI Comunidad Eclesial de Base

Mayo 24 al 19 por el Padre José Marins y Equipo

Este curso estudia la Comunidad Eclesial de Base dentro del Proceso Eclesial y como fundamento de la Iglesia Primitiva. Se analiza la relación de la CEB con los Movimientos y el desarrollo de nuevos ministerios. Se recogerán y evaluarán las experiencias vividas por los participantes en sus propias comunidades o grupos para dar una visión del presente y futuro de las comunidades de base.

Información sobre el curso
Horario: Lunes a viernes: 7:30 a

10:30 p.m. Sábado: 9:00 a.m. a 5:00 p.m.

Créditos: Dos (2) créditos graduados o no-graduados con los requisitos necesarios, otorgados por Barry University.

Costo: Sin créditos, \$15.00: con créditos \$40.00.

Lugar: St. John Vianney College Seminary, 2900 S.W. 87 Avenida, Miami, FL 33165.

Para más información o aplicación: 223-7711.

ABORTION AND THE HATCH AMENDMENT

Hatch: Imperfect but attainable

(Continued from page 12)

Amendment. The Hatch Amendment is not a diversion away from such an "ultimate" Human Life Amendment. Rather, it is politically, culturally, and legally a major step towards such an amendment.

Opposition to Hatch: Some prolife activists have not supported the Hatch Amendment. They argue that to support a constitutional amendment which does not declare the unborn child to be a legal "person," and which does not directly prohibit abortions, is to abandon basic principles of the prolife movement.

But most prolife leaders feel that authentic prolife principles are in no way compromised by supporting imperfect but attainable measures which will save many lives.

Last year the Italian prolife movement, fighting a permissive abortion law, wanted to ban all abortions through a nationwide referendum. However, the Italian Constitutional Court (Supreme Court) would only allow the issue to be put before the voters in the form of a proposal which permitted abortion when necessary to preserve "physical health," a vague exception open to permissive interpretation.

Despite this weakening loophole, the prolife movement strongly supported the measure. They had the wholehearted support of Pope John Paul II, who campaigned vigorously for the proposal during the weeks just prior to his wounding by a would-be assassin. The Pope recognized that the referendum measure, although imperfect, would be a significant step in the right direction. Unfortunately, even this proposal was rejected by 68% of the voters.

Suggested constitutional amendments to simply give each state the option to restrict abortion have been rejected by the American prolife movement, since it is certain that a few states would retain legal abortion-on-demand and would serve as abortion centers for the rest of the country. The Hatch Amendment avoids this "states' rights" problem by authorizing Congress to pass prolife legislation which would be effective nationwide.



Your help is needed

Like any constitutional amendment, the Hatch-Ashbrook Amendment must receive a two-thirds vote in both the Senate and the House of Representatives.

Already, the National Abortion Rights Action League, the Planned Parenthood Federation of America, the National Education Association, and other pro-abortion groups are hard at work across the nation, generating pressure on members of Congress to kill the Hatch Amendment. Your two U.S. Senators and your congressman are hearing from these pro-abortion groups. Are they hearing from you and your friends? The Hatch Amendment cannot succeed without your help.

Most members of Congress pay a great deal of attention to the mail which they receive on controversial issues. An individual, personal letter or Mailgram has the strongest impact—far more than a postcard, form letter, or signature on a petition (although any of these is better than nothing).

A letter can be typewritten or handwritten. The proper tone is polite insistence. Threatening or abusive letters are often counterproductive.

A letter of three or four paragraphs is generally sufficient, although of course a longer letter containing more in-depth arguments is even better. Although letters or Mailgrams

should be in your own words, the following example may provide you with some ideas:

Dear _____:
 The Hatch Amendment would reverse the Supreme Court's 1973 Roe v. Wade decision which legalized abortion-on-demand until birth. It would permit Congress and the states to once again restrict and prohibit abortion. I am strongly opposed to legal abortion, and I urge you to support the Hatch Amendment to end legal abortion-on-demand.

I strongly urge you to vote against any attempt to weaken the Hatch Amendment, especially any proposal to remove the provision of the Hatch Amendment which authorizes Congress to restrict and prohibit abortion. A "states' option" amendment is not an acceptable solution to the

abortion problem, for it would permit some states to retain legal abortion-on-demand, and these states would then serve as abortion centers for the rest of the country.

Mailgrams are easily sent by telephone. Western Union guarantees next-day delivery. The cost is \$3.90 for 50 words (which is added to your telephone bill). To send your senators Mailgrams, call Western Union's nationwide toll-free line: (1) (800) 257-2241.

When you receive a response from any congressional office, please send a copy to the National Right to Life Committee Legislative Director, 419 7th Street, N.W., Suite 402, Washington, D.C. 20004. This will greatly aid the NRLC Legislative Office.

Who to contact

Senators can be reached by addressing letters to: **The Honorable . . . , Senate Office Building, Washington, D.C., 20510.** House members can be reached at this address, **The Honorable . . . , House Office Building, Washington, D.C. 20515.**

Senator Paula Hawkins has a commitment to the pro-life cause.

Senator Lawton Chiles has voted both pro-life and pro-abortion and has not made a commitment to support the Hatch Amendment.

Representative Skip Bafalis, District 10, has a pro-life voting record.

Representative Dan Mica, District 11, has a pro-abortion voting record.

Representative Clay Shaw, District 12, has a pro-life position.

Representative William Lehman, District 13, has a solid pro-abortion voting record.

Representative Claude Pepper, District 14, has a solid pro-abortion voting record.

Representative Dante Fascell, District 15, has a solid pro-abortion voting record.

Judiciary Committee votes

The Senate Judiciary Committee on March 10 approved S.R. 110 by a vote of 10-7, and for the first time a pro-life amendment will go onto the floor of the full Senate, sometime within the next few weeks.

JUDICIARY COMMITTEE

Voting for S.R. 110 (10):		Voting Against S.R. 110 (7):	
Biden (D-DE)	Grassley (R-IA)	Baucus (D-MT)	Metzenbaum (D-OH)
DeConcini (D-AZ)	Hatch (R-UT)	Byrd (D-WV)	Specter (R-PA)
Denton (R-AL)	Laxalt (R-NV)	Kennedy (D-MA)	
Dole (R-KS)	Simpson (R-WY)	Leahy (D-VT)	Not Voting (a):
East (R-NC)	Thurmond (R-SC)	Mathias (R-MD)	Heflin (D-AL)

Matter of Opinion

Listen to these women--patiently

By Fr. John Reedy, C.S.C.

It can be safely said that the Women's Ordination Conference does not enjoy immense popularity among the American bishops.

The name of the organization and its stated goal are enough to disconnect the lines of communication with many bishops.

Nevertheless, for over two years, a small committee of the bishops' conference has held six meetings with representatives of the WOC. This committee has now issued a report which surely will not result in an immediate change of Catholic discipline. But the process which led to the report should be taken seriously.

For news writers, the report had two recommendations of interest:

- That more church ministries, "perhaps including the diaconate," be open to women.
- That a review be made on the Vatican declaration of 1976 which stated that women *cannot be ordained priests*.

EDITORIAL

The bishops' committee tried to formulate its recommendations in tentative, tactful language which would not trigger immediate anger and rejection from their fellow bishops and from Rome.

It was a good try but no wording, however tactful, will eliminate all of that reaction to what they were saying.

For the near future, these recommendations don't have a ghost of a chance of winning support from the majority of American bishops, much less from the Vatican.

That prediction, however, doesn't take away from the importance of these discussions. The process will have more significance than will the immediate official reaction to the recommendations.

There are few issues among dedicated Catholics which admit of such extreme contrast of sensitivity and conviction.

On the explicit issue — whether women can and should be ordained to the Catholic priesthood — there are many sincere, intelligent Catholics who see absolutely no obstacle other than a sexist prejudice rooted in sociology, history and the bias of the celibate males who control the administration and policies of the church.

There are many others, equally sincere and intelligent, who see this as a closed issue; they hold to the familiar Catholic teaching that by divine institution the priesthood can be conferred on men only.

These people tend to see this campaign as a reflection of the battle against the economic, political and social discrimination experienced by women. They see the theology of sacramental life as being of a completely different order.

I'm not saying that all these people who participated in these discussions started with these extreme positions, but they knew that this is what they were dealing with.

They also knew that beneath the explicit issue, there was a whole morass of emotional reaction, ecclesiastical relationships, contrasting sets of experience and sensitivity.

But, they came together. They talked. They ran into stone walls; they undoubtedly experienced anger and frustration.

They kept coming back for six meetings and they finally produced this report, which probably satisfied none of them.

The process indicated a willingness to respect the sincerity and the



religious commitment of one another. There had to be a basic trust that they were not out to manipulate or patronize one another.

And there was obviously a conviction that the reality of Catholic life called for exploration and exchange of viewpoint even though the Vatican had issued its judgment.

Most Catholic priests, at least those of us who are older, can begin to understand the immensely changed sensitivity of modern women only by listening — with openness, with respect, with regard for some of the causes of anger and resentment.

Some of the women also need to listen, just as patiently and openly, to appreciate the interconnections of theological beliefs and values in the minds of most priests.

I don't have any idea of how this issue will finally be resolved. I don't know whether the participants in these sessions will be able to communicate to others what they have learned through their efforts.

But I do know that such efforts, difficult and frustrating as they may be, are needed in the church of our day. And I'm grateful to those who have been willing to try.

Letters to the Editor

Celibacy 'wise'

To The Editor:

First, I want to congratulate you for all your fine Catholic reporting, so necessary today.

Regarding the celibacy issue, I think Church law is for those who can accept it. Whether this law can be optional is controversial. There seem to be so many good arguments in favor and opposed. Since the Pope makes the final decision, we as Catholics follow his advice.

My own opinion is that the law is a wise one and prevents a priest from divided cares and such scandals as separation, divorce, etc.

I also want to say that parents should get some relief if they have to pay both private and public schools for their children.

Walter J. Wood
Kendall

Let clergy mind 'sheep' not politics

To the Editor:

If it wasn't so tragic it would almost be funny. Almost 2,000 years after Jesus told his apostles (forerunners of the bishops) to feed His sheep, tend His lambs, we have priests

writing sex-filled novels, other priests in blue suits giving talks on how Jesus didn't know he was God until almost the end of his life.

There is supposed to be a shortage of priests. Why aren't these priests assigned a parish and told to tend their sheep or resign from the ministry? We are supposed to use clergy as leaders, are we supposed to follow them?

The bishops are no help either. The front page of *The Voice* has the noble bishops condemning the bomb, other times they have condemned war and world hunger. You would think all the parishes of the United States were perfect.

We have hunger in the Miami area and sickness. On the back page of *The Voice* is the story of a woman who works for \$3 a week helping the sick and feeding the hungry.

Instead of building large retirement homes why doesn't the bishop rent out stores in all poverty areas to feed and protect the poor? If Jesus came back today to whom would He say, "Be gone, I never knew you?"

One day I'll probably read about the bishops sailing off to protect the whales and the seals, because that's easy to do. How about tending to their own flock?

Domenick Dellosso
Dania

Mother Mary vs. sexploitation

You don't have to be THAT old to remember when no one dared to knock motherhood. It was just one of those things that not even the jittery stand-up, straining comic on TV would risk his neck on, not even if he was the more reckless Rickles type.

Really it's only since the mid sixties that the walls around the house began to crumble and fall, when discipline and authority became dirty words, when the bathless and the bearded scrupulously followed Emily Post in how NOT to behave, when parents found the "world" had taken up residence in the house.

It seemed in the years that followed almost every home had what used to be whispered about as a "wayward" son or daughter. They were non-conformist in almost every area, society, religion,



By Msgr. James J. Walsh

young girls and boys and for that matter people of all ages.

People complain constantly, "It has never been like this!" One would almost be inclined to believe those who paint the past so rosily that chastity and marriage were ideal in all the generations past.

'Really it's only since the mid-sixties that the walls around the house began to crumble and fall, when discipline and authority became dirty words ...'

work, study, etc. They became to a large extent escape artists, seeking new worlds in drugs and sex and sheer laziness.

HOW DID IT all come about? We really don't know the whole story yet, but by now enough time has passed to give us some of the wisdom of hindsight; and enough of the strong smelling non-conformists have returned to normal jobs and clothes to make us realize there truly has been a breakdown in morality.

I am not going to belabor that point since you have only to lower the Voice for a moment to realize such a statement is common place, undisputed knowledge, regarding marriage, premarital sex and a host of other matters.

For the moment, since this is the commemorative month of the one perfect woman, we are stressing the uneasy fact that respect for womanhood in general these past years has hit rock bottom or the equivalent thereof. And again we don't need to gild the lily to overstate the obvious display of sex exploitation affecting very

Don't believe it for a moment! What the apostles ran into when they were still fresh from the wonderful experience of the Upper Room and the transforming powers of the Holy Spirit would curl your hair and sicken you. It is almost incredible.

When they left Palestine behind them and ran full force, spiritually, into the Roman and Greek cultures, their straight-laced training by the Pharisees in their youth, must have shocked them nearly as much as when Jesus told them to teach us to love our enemies and pray for them.

At any rate, that literally was a rotten period of human history, and we have plenty of material about the mores of the times to substantiate that.

ALL RESPECT in many areas for mothers and women are gone, and society approved of it. Women in general were used as chattels. They were meant for the use of men. They had no rights before the law, and for the most part were used as animals, unless as Robert Graves points out in his excellent books, they were strong or scheming or treacherous and able to manipulate the often

idiotic leaders, such as Nero and Caligula.

How did the change come about? In our brief space, we can't paint the whole picture. But in the first generations of Christianity, all attention was focused naturally on Jesus, who he was, what he had taught, how he had died and defeated death. Mary, as in her lifetime, hovered in the background, deeply loved and respected for her intimate role in our redemption, but nothing more.

Then in the year 431 when St. Catherine I gathered nearly 200 bishops in an extraordinary council to clarify Christian belief, one of the several historic decisions, "Theotokos" ("Bearer of God") as the title of Mary was made. It was then clear she was the mother of the son of God made man. Historians tell us when that glorious fact was settled once and for all, the people of Ephesus danced in the streets and sang in praise of God's wisdom and indeed his "timing" in proclaiming so meaningful a truth.

Jesus lost nothing of the love and reverence all Christians gave him, but now they saw more clearly how deeply his plan for Mary, a woman, had been. He did not pick a man for the most important role in the drama of redemption. The only perfect human being was not a man, but a woman.

THE HARDENED ROMANS found in Mary an unheard of ideal; they quickly put her high on a pedestal. And wonder of wonders when those Roman converts lifted up Mary with a new reverence and love and respect, they lifted all womanhood with her.

Then, she became the inspiration of the poets, the painters, the sculptors, the writers, the theologians. If you wonder, when you go to Europe or to some ancient Roman relics in other lands and find the great Cathedrals and the humble little shrines beautified by some artist to show how beautiful and great one woman is, you begin to realize what a profound influence on all civilization Mary, the Mother of God, had.

Would not a renewed devotion to Mary today lift us from the mire we are wallowing in? Don't we need to view her again as the one whose body was so pure it was assumed into heaven. Cannot we learn all over again the meaning and use of sex from her? (Msgr. Walsh is pastor of St. Agnes parish in Key Biscayne.)

What is the future of Israel?

The future of Israel is shrouded in mystery. No one can predict the future but there is good reason to doubt that Israel's future will be peaceful.

For the immediate future, Israel's attention will focus on Egypt and its new president, Hosni Mubarak, for signs of deviation from the Camp David agreements.

We Americans find it difficult to understand all the talk in Israel about territorial security. The reason is that territorial security is no real problem for us in this country.

No army is ever poised on the border of the state of Michigan ready to invade. No panzer division of Mexican troops swarms over the Rio Grande River on the border between Mexico and the United States.

WE HEAR some talk about Soviet bombs but most of us sleep soundly at night. No foreign troops dare to swarm into the White House. We do not quite realize what it means to have one's country invaded.

But the Jews in Israel know what it means to be without territorial security. In fact, they had no homeland at all until the creation of the Jewish state in 1948.

We may not see eye to eye with some of Prime



By Fr. John B. Sheerin, CSP

Minister Begin's policies but we can try to understand his concern about security and the survival of the Jewish people, his people, surrounded by so many hostile forces.

Long ago, St. Paul warned his fellow Christians against showing contempt for the Jewish people. Paul reminded the Christians they were wild branches grafted onto the olive tree to share its life. He invited his listeners to love the Jews.

IN 1975, THE National Conference of Catholic Bishops said: "The all too common view of Judaism as a legalistic and decadent form of religion that lost all significance with the coming of Christ, and all vitality after the destruction of

the temple, has lingered on in the Christian centuries." It is time for it to disappear.

The bishops stated that the first major step in improving Catholic-Jewish relations came out of Vatican II. What impressed me strongly was a quotation from a section of the bishops' statement on Catholic-Jewish relations:

"For the sake of her common patrimony with the Jews the church decries hatred, persecutions, displays of anti-Semitism staged against Jews at whatever time in history."

The bishops reaffirmed that "the spiritual bonds and historical links binding the church to Judaism condemn (as opposed to the very spirit of Christianity) all forms of anti-Semitism."

For long centuries we have heard lies about the Jews as "Christ-killers." The fable died hard but it breathed its last at Vatican II.

WE CAN thank God and Pope John XXIII that the teaching of contempt about the Jewish people no longer will occur in classrooms.

Yet, as the bishops said in 1975: "The unfinished task is that nothing which in any way approached the notion of Jewish collective guilt should be found in any Catholic medium of expression or communication." (NC News Service)

Children as commodities

For a long time, I've been wanting to write a reaction to an article titled "The \$134,000 Baby" which I saw in the *New York Times* a few months ago.

The author said: "You can buy a car without a tape deck, a television without remote control and a bathtub without a Jacuzzi, but 'no frills' children are not possible. All arrive with mouths to be fed, bodies to be clothed, brains to be activated."



By Antoinette Bosco

The article spelled out in detail just what the costs of raising a child to the age of 18 are. In addition, the editorial writer did a cost comparison of babies born in 1979 with those born in 1960.

As you can well imagine, the figures are impressive.

RAISING A BABY born in 1960 to the age 18 cost \$37,274. For babies born in 1979, the figure is expected to jump to \$134,000, without including college.

The article asked: "Do you get what you pay? Is the high priced child the human equivalent of the good copper pot — the one that goes on cooking long after the tin one burns out? We doubt it. Our bet is that 1979 babies will be to their parents just what the '60s crop is: a long-term investment with no guaranteed rate of return."

What I can't figure out is how I could have been so ignorant. Here I am, a parent who raised six kids, the first one born in 1950 and the last in 1963. I never realized that parenting was all about "investments" — expecting a certain rate of return.

I never thought of my children in terms of tin versus copper. I never saw any similarity between them and any other purchase that could be made on the face of this earth.

What bothers me most about the article is that it may indicate a new attitude about becoming a parent. It used to be that people contemplating parenthood spoke in terms of contributing to the human race and sharing in God's act of creation.

HAVE DOLLARS and cents now taken over? More important, do people want guarantees today that the expense is worth the effort?

Not too long ago, I attended a conference on families at a university. One session focused almost entirely on how unprofitable it is to have children these days.

At the conference, there was a lot of discussion about past eras when children were financial assets because they earned their keep and contributed to family productivity at an early age. Today the opposite is true. Today, children are unproductive and drain the family assets for an unbelievably long time, some 22 years counting college.

The case for childlessness, which came up often at the conference, made such practical sense that I shuddered.

WHEN UNIVERSITY conferences and a major newspaper both begin to see children as commodities, with tangible profits doubtful, it is possible they are reflecting a new trend that could influence couples.

I hope potential parents are well balanced enough to also consider the "loss" column of the account books before deciding that having children is too risky an investment.

The tally in the loss column would go beyond the dollar sign: It would include limiting your possibilities for growth and giving and receiving love. It also would include loss of continuity with the future.

Personally, I have one rebuttal for the *New York Times*: You certainly can have "no frills" children. Mine are living proof — because the money the paper claims it took to raise my kids was more than I ever earned. (NC News Service)

The senate on television

There is a proposal to allow the telecasting of the sessions of the U.S. Senate. The House of Representatives has allowed such telecasts for more than three years, the telecasts going to cable subscribers and available to the television networks.

What has been proposed for the Senate is what has been done in the House. It would mean there would be continuous live coverage for about 10 million cable subscribers and tapes of that coverage used by the networks to whatever extent the networks find newsworthy.

There is strong opposition in the Senate, however, and this opposition has been expressed in filibustering to keep the question from even coming to a vote.

Some veteran Democrats, led by Lousian's Russell B. Long, have led the opposition. They say that filming the Senate sessions would lead their fellow senators to play to the cameras and to talk even more than they do already.



By Dale Francis

SENATOR HOWARD H. BAKER, JR., the Tennessee senator who is majority leader, strongly supports the proposal. He says that the television camera would just be an extension of the visitors' gallery, that traditional opening of the public to the Senate floor.

It really is something of importance. Whether you realize it or not, cable television is going to be a significant force in the communications of the future. If it reaches 10 million now, it will soon reach 100 million. It provides opportunity for greater latitude in coverage of what is happening. The telecasting of the sessions of the House and the Senate potentially can have a tremendous impact on the government of this na-

tion. It will literally bring the elected national legislators of the nation under the direct scrutiny of the people who have elected them and who can re-elect them or turn them out of office at the next election.

But will having the television cameras there mean that legislators will play to the cameras, talk on incessantly to get television coverage? While it involved something different, a decision the U.S. bishops made only few years ago can be, I think, instructive.

The bishops' meetings, which began in 1919, were always held in private. The press was briefed after each session on what had happened, the issues raised, given quotes from those who had spoken but representatives of the press were not admitted to the meetings.

IT WAS proposed that the meetings be opened to the press. The opposition to the idea was very similar to the opposition of those senators battling television coverage of Senate sessions. I know the opposition's position on the bishops' meetings very well because I was a part of it.

My argument was that the bishops meeting privately could feel free to express their opinions, disagree with each other and generally argue out the points before them. But with the press looking on they might feel some constraint, not willing to expose disagreements and so the effect of the presence of the press would be harmful. It also occurred to me that some among the hierarchy might play to the press.

I was completely wrong. The presence of the press made no difference at all on the bishops. They spoke as freely, disagreed as openly and literally seemed oblivious to the presence of the press.

I think that if the Senate allows television coverage, as it eventually must, there will be more effect. Senators will have to pay attention, will have to stay awake and when they speak rather than speaking more lengthily will have to speak more concisely and to the point. I think a lot of old sloppy habits will have to change and the representatives of the people are going to have to act more precisely in the interests of the people when the people are looking on. And that's good.

Challenge the words

Q. I would like you to publish a list of the bad rock groups and singers. I know a lot of them are bad, and I'm concerned about getting under their influence. Will you please tell me some of the bad groups which I should not listen to? Thank you. (Maine)

A. I hesitate to publish the list you request because the rock scene changes so quickly. New rock groups appear constantly on the musical scene while others fade away quickly.



By Tom Lennon

To say that one group is all good or all bad would be a difficult judgment for me to make. But perhaps I can give you a few suggestions so you can make some judgments for yourself about whether or not you want a group to play a role in your life or, perhaps, to influence your values.

1. If you hear that some members of a group engage in sexual perversions during a performance, that should serve as a loud alert.

2. **AND IF** some musical dude bites off the head of a bat during a performance and has to go to the hospital for a rabies shot, that should make you wonder.

3. If the performers show a fondness for whips, chains and too much leather, watch out.

The list could go on and on. But perhaps some tips on judging lyrics (words) and music would be more useful to you, not only right now but for years to come.

Listen critically to the words of the songs that come your way. Question them. Challenge them.

What ideas, moods and attitudes are being planted in your mind through the words?

DO THE LYRICS put the seal of approval on "doing anything that makes you feel good?"

Is there a message, subtle or otherwise, that doing drugs is OK if it makes you feel good? And is "feeling good" or "getting high" presented as the most important goal in life?

Do the lyrics present non-marital sex as fine and dandy, sex of any kind at almost any time and any place with anybody?

Are the words of some songs so filled with darkness and despair about the world and people that they might drive a person to seek refuge in alcohol or other drugs?

Do any of the lyrics seek to drive a wedge between you and your parents or other people who play valuable roles in your life?

IS THERE anything in the words that is opposed to the ideas and values of Jesus and his church?

Next week we'll talk about the sound of the music that rock groups are offering you.

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

Help for smokers

Dear Dr. Kenny: I am 24, married five years very happily. I have two beautiful girls, one 2 years old, the other 4 months.

My problem is smoking. I smoked while I was pregnant with my youngest daughter, a few friends quit smoking and tried to get me to quit also. I couldn't.



By Dr. James and Mary Kenny

I have tried to quit many times. Each time I fail I get very depressed and hate myself more.

I went to a psychiatrist. He told me smoking wasn't my problem and that something else must be bothering me. After seeing him for two months we never found out what the other problem was.

I saw a priest, who told me we must realize that we will all die whether we smoke or not. He also told me not to let people put a guilt trip on me.

I have talked to my doctor. He tells me if I really want to quit I can.

I used to be happy and friendly. However, for

the past seven months I have been withdrawn and depressed. I am afraid to go anywhere in case someone will get on me to quit. This is a big problem to me. — Pennsylvania.

Smoking is an addiction. Like alcohol and drugs, smoking induces both physical tissue needs and psychological desire. Also, like alcohol and drugs, it is almost impossible to stop alone.

You have received differing advice from the psychiatrist, the physician and the priest. Typically, the advice ranges from blaming you for your wishy-washy character to being very understanding and telling you not to let other people dictate your life.

Yet the simple truth is that, despite some conflicting motives, you do want to stop. Over and over again you come back to that point. A second simple truth is that so far you have been unable to. You are not strong enough alone to defeat an addiction.

GIVEN THESE truths, what can you do to stop smoking? The first step is to admit you are an addict, and that you cannot succeed without the help of others. The next step is to inform yourself. I recommend two very sound pamphlets.

"The Twelve Steps and Traditions" is available from Al-Anon Family Group Headquarters: Box 182, Madison Square Station; New York, N.Y. 10010. These 12 steps are a way of life for many

alcoholics. They are equally valuable for smokers.

"How to Stop Smoking" is available from the American Heart Association: 7320 Greenville Ave.; Dallas, Texas 75231. This pamphlet details a simple step-by-step withdrawal program.

THE THIRD and final step is to give control over to someone else. You have already proved that you cannot stop alone.

Most commonly, addicts use friends or family members. Alcoholics Anonymous has been very successful with the buddy system. Two alcoholics agree to keep a check on one another. You could do the same with a friend who wants to stop smoking.

You might prefer the help of your husband. Set up a simple plan as outlined in the American Heart Association pamphlet. Have him keep a count on a calendar. Include a silly reward for successes and a silly penalty when you fail to achieve your goals.

For example, one cigarette-free hour might earn you a penny to keep in a mason jar. The penalty for having a cigarette might be that you sing one verse of a song at dinner. Start with small immediate goals and keep the whole tone light.

(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)

Pope exhorts marital 'passion'

This is the fourth in a series of commentaries by Terri and Mimi Reilly, directors of the archdiocese Family Enrichment Center, on Pope John Paul II's exhortation on the family.

By Terry and Mimi Reilly

Sometimes we wonder why people so often react in a negative way to the word, "sex" or "sexuality" when they hear it mentioned. It's almost as though the use of the word changes people's personalities. We've noticed many become defensive and even upset by its use or they'll laugh or joke about it's use but only in an off-colored way. We also know of many married couples who, for example, have never spoken to each other about their own growth in their sexual relationship. Sex simply is something married couples "do" but seldom talk about. Such couples seem conditioned to think sex is something unsuitable or inappropriate to speak of even in marriage. The reasons for this tragic reality are many. They might include the attitude that married sexual love is somehow "dirty" or "wrong." Procreation seems to be the only excuse for justification of the sexual act and even then is in the back corners of our minds. Therefore, one should really not speak of sexual intimacy. Those kinds of conversations are unsuitable.

Pope John Paul speaks of the sexual relationship that a husband and wife can and should share in deeply beautiful ways. He devoted one full year of presentations at his Wednesday audiences in Rome to the subject of human sexuality. During many of those presentations, he exhorted married couples to shed unnecessary guilt and seek a truly wholesome and open sexual intimacy. That was a shock to many! A little over a year ago, the Holy Father was quoted as saying that "lust" has no part in marriage and that it was wrong for a husband to "lust" after his wife. This statement was taken out of context with the rest of his Wednesday presentations and blown out of proportion by the secular press.

A COUPLE OF weeks prior to this presentation he spoke of the beauty of "passion" in married sexual love. This passion was presented in terms of

the mutual self giving of devoted married couples. When we define "passion" in context with the word "lust" we see the great wisdom and understanding John Paul has regarding sexuality. We discover that "lust" is very selfish and that passion is total giving and therefore very loving.

The Holy Father, in his apostolic exhortation on the family, "Familiaris Consortio," consistently refers to the conjugal act in connection with the whole person. He states that sexual love is an essential part of the total relationship couples share and that the love they share is more than sexual. "The total *physical* self-giving would be a lie if it were not the sign and fruit of a total *personal* self-giving, in which the whole person, including the temporal dimension is present: If a person were to withhold something or reserve the possibility of deciding otherwise in the future, by this very fact he or she would not be giving totally."

Is that what we've been taught? Were we taught to be passionate spouses or to give ourselves physically and personally to our spouse, not holding back? Or were we taught that married sexual intercourse was a duty? Most of us taught guilt and shame — that's the reality. Most of us adults were not taught about sex in our homes and that silence left a powerful negative message. The Pope sheds light upon the reasons for this attitude and adds a solution, "In the context of a culture which seriously distorts or entirely misinterprets the true meaning of human sexuality because it separates it from its essential reference to the person, the Church more urgently feels how irreplaceable is her mission of presenting sexuality and value and task of the whole person, 'created male and female in the image of God.'"

SOMEWHERE ALONG the way we've picked up or actually taught the message that the body is bad and the spirit is good. We then presumed that all that was bad was from the body — all that was good was from the spirit. We believe the Holy Father wants us as married couples to integrate our whole body — to not separate our sexual love as married couples from our total personhood. He affirms this by reasserting the teaching of the

Church regarding the meaning of the conjugal act — the unitive and the procreative. Both meanings are life giving. The procreative meaning is that of the conception of children and the unitive is the mutual self giving in the expression of sexual love. The Holy Father reminds us that the two go hand in hand and one meaning must not lose sight of the other. He ties the two together with the love of God.

Strangely, the procreative meaning is so "under" looked today. Somehow it has lesser meaning than the unitive. Two decades ago, the unitive had a lesser meaning than the procreative. They are equal and necessary for the continuing witness of love in marriage.



"OH, COME ON, HARRY! IT ISN'T LIKELY YOU'LL SIT NEXT TO THAT BODYBUILDER AGAIN DURING THE SIGN OF PEACE."

Scriptural Insights

LOVE MAKES LIFE WORTH LIVING

Readings: Acts 20:25f, 34f, 44-48; 1 John 4:7-10; John 15:9-17

By Fr. Richard Murphy, O.P.

Many of us have had to endure boring after-dinner speeches. Jesus Himself once gave a long talk, after the Last Supper, but during it you could have heard a pin drop. His words of spirit, truth, and life fill five chapters of the Fourth Gospel (John 13-17). They were words of such beauty and power that as we read them, thousands of years later, we find our hearts being stirred to the depths.

The theme of Jesus' words was love. "As the Father has loved me, so do I love you." A stunning revelation, when you think of it. Jesus' words mean that the supreme solution to the ills of our race, the divine solution to the ugliness of sin, is love.

When we stop to consider the magnitude of the evils that assail us on every side, we are terrified. How familiar we are with family troubles,

neighborhood disputes, crime and violence in the streets. How can we cope with them?

EDUCATION, sociology, and science have been hailed as trouble-shooters, but the solutions they offer are all too limited. Education helps, to be sure, but people with high IQs commit the basest of crimes. Sociology also helps, but there are deeper reasons for crime and violence than one's environment; evil stalks the best of neighborhoods.

Science has relieved us of many burdensome chores and contributed to our physical well-being. Alas, there is more to life than good cars and roads, packaged foods, TVs, air conditioning, and medical transplants.

"Thou hast made us for Thyself, O Lord, and our hearts are restless until they rest in Thee." That is St. Augustine speaking in his *Confes-*

sions. We too are beginning to see that it is not money, planes, tanks and bombs that will better our condition. As the gospel teaches, love is the most powerful source of goodness in all the world.

Without love, without an occasional pat on the back or word of appreciation, life is not worth living. Love is our air and water. Love is a two-way street, a kind of mutual awareness, acceptance, and giving. Blended into it is a strong measure of unselfishness, of loving another for him/herself. It is a meeting of hearts on a common ground.

IT IS FLATTERING to be even noticed by a famous person. God has done more than notice us; He is our creator and has so loved the world that, while we were yet sinners, He sent His only begotten Son into it to save us! By His creative act, He

shared. His love cannot be limited by any one people; it extends even to the pagans.

Love is spiritual reality whose force outstrips all material considerations. It is love that solves the vexing problems that plague us. It does not require that we put our brains in our pockets, far from it. We simply have to make room for the heart, as Jesus did, and all the saints. That is when things start happening.

True love calls for openness to others, a sharing together of spiritual as well as material goods, a respect for others and their feelings. Why? Because God is love, and His children must be like Him. Jesus' example of love changed the whole world; our love can help change our family, neighborhood, city and nation.

Read John 13-17 again, and be activated by a loving justice, courage, faith, and truth.

Ali Publishing Co.

No scandal to pray for Protestants

Q. My Protestant employer recently passed away. Today one of my Catholic co-workers and I were discussing the appropriateness of sending a Mass card to the family, having a Mass offered for him.

Is it all right to do this? Do the merits of a Mass for the dead apply to those who are not Catholic? (Massachusetts)

A. I confess my hesitation for several weeks before including this question, frankly because of some embarrassment about it appearing in Question Corner. I certainly mean no disrespect to you, nor do I in any way ridicule your concern and your honest question.

That question, after all, results from a mentality which was not of your making, but which we recognize today came out of an era and a mentality that was heavily influenced by the Catholic Church's efforts to preserve its identity and theological positions after the Protestant Reformation.

Court Aide Program Workshop Set

If you're interested in the Dade County criminal court system and you have some time to spare . . . there's a program that can put you and your free time to good use.

The Court Aide Program, sponsored by the Citizens' Crime Commission of Greater Miami, Inc., trains volunteers to observe and assist in a variety of functions of Dade's criminal justice system.

The Court Aide Program has scheduled a training workshop for new volunteers for 10 a.m., Thursday, May 20, in Room 283 of the Metro Justice Building, 1351 N.W. 12th Street.

If you are 18 or older, can read and write in English, and have as little as a half-day per week to offer, contact Bobbi Silber at the Court Aide Office, 1351 N.W. 12th Street, 547-7820.



FR. JOHN DIETZEN

Having said that, I also must say that your question reveals so many misconceptions about the church and about our faith that I hardly know where to start.

First, the Mass can definitely be offered for the intention of those who are not Catholic. It may even be announced publicly (in the parish bulletin, for example,) if two conditions are fulfilled:

1. The request for the celebration of Mass for the Protestant person should be made by the family, or at least explicitly approved by them. This is simply to assure that the non-Catholic's family will not be offended by something they do not believe in and perhaps might reject.

2. There should be no scandal resulting either for Catholics or for those of other faiths because of the announced intention of the Mass.

In this position, the church simply recognizes, in one of many ways, that it has no corner on God's love or on Christ's redeeming grace. Nor does it

feel it has any armhold on the directions in which the grace and love of the crucified and risen Christ — celebrated and represented in the Eucharist — will go.

Jesus Christ died for all mankind, as St. Paul and the rest of the New Testament attest time and again. If the Mass, the celebration of the Eucharist, is as we believe it to be, the reoffering of that once-and-for-all sacrifice to the heavenly Father, then every Mass is for all humankind too. No one, nothing of creation, is excluded.

OUR BELIEF is reflected frequently in the documents of Vatican Council II. The plan of the eternal Father "was to dignify mankind with a participation in his own divine life. He did not abandon them after they had fallen in Adam, but ceaselessly offered them helps to salvation in anticipation of Christ the redeemer."

At the end of time, "all just men from the time of Adam, from Abel, the just one, to the last of the elect, will be gathered together with the Father in the universal church."

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'Diner' more than nostalgia

By Michael Gallagher

NEW YORK (NC) — Writer-director Barry Levinson has come up with an offbeat and entertaining film in "Diner" (MGM-United Artists), a sort of urban, East Coast and considerably grubbier "American Grafitti." Once more we're in the territory of 50s nostalgia, but Levinson is too witty and too wise to settle for mere nostalgia.

The setting is Baltimore in 1959. More particularly, much, though not all, of the action takes place in a diner, the favorite hangout of some young men in their early 20s who were high school buddies and who want to cling to the carefree irresponsibility of the recent past even though the shadows of adult responsibilities are fast closing in. One is already married and the marriage of another is impending.

Three of four of the group are Jewish, another contrast with "American Grafitti," and the dialogue, especially that of Modell (Paul Reiser), has the reflective, unexpected, sometimes self-lacerating quality of Jewish humor.

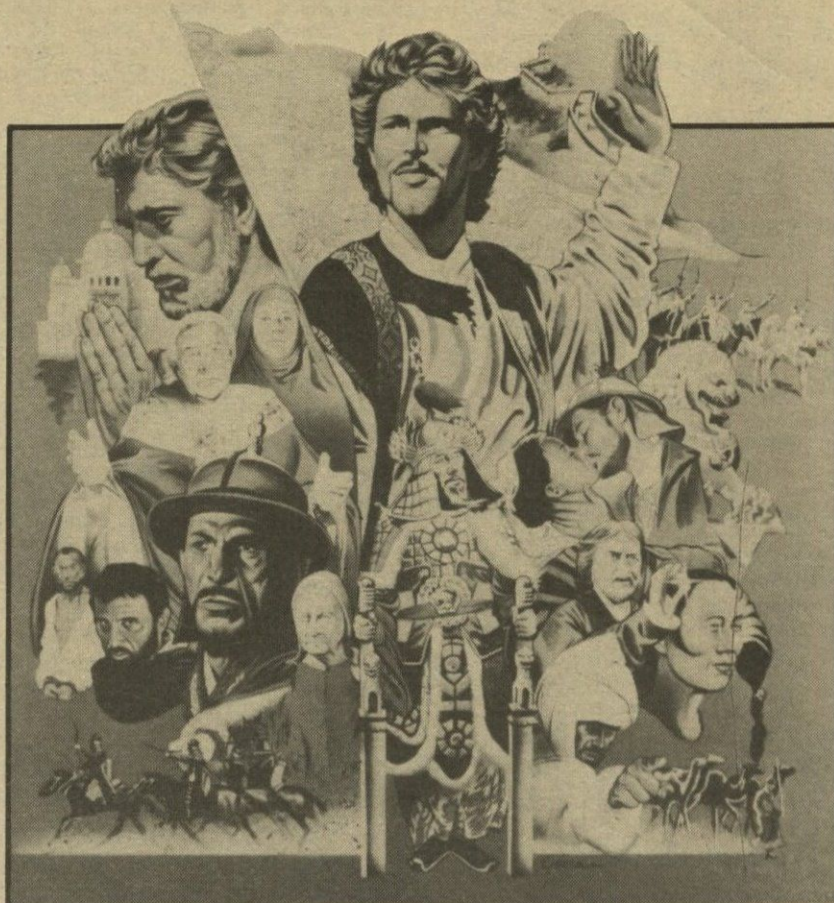
THE LOOSE plot revolves around the problems that smooth-talking Boogie (Mickey Rourke) is having with a truculent bookie he's in debt to, the trepidation that prospective bridegroom Eddie (Steve Guttenberg) is experiencing (an avid Colts' fan, he's determined to give his fiancée a football trivia quiz), and the confusion of Billy (Timothy Daley) over what to do about the girl he's got pregnant, a self-sufficient young woman with a good job who is not interested in marrying him. The important thing, however, is not the plot — and that's just as well — but the conversation, Levinson's marvelous dialogue handled expertly by his cast.

Levinson skillfully leads his characters from scene to scene, and we get to know each of them in a series of artless revelations. We learn, for example, that Fenwick (Kevin Bacon), a feckless dropout, conceals a superior intelligence and a real concern for his friends beneath a reckless, self-destructive facade. We learn that Boogie, the Don Juan of the group, has a core of decency that does set limits. And we pity Shrevie (Daniel Stern, who was so good in "Breaking Away") and his young wife (Ellen Barkin) — why can't the poor girl understand that Shrevie is dying to have her quiz him on what's on the flip side of any random selection of records from his collection? — but Levinson also gives us good reason to hope for their working things out in time.

DESPITE the lack of action in the usual sense, "Diner" never lags, except perhaps for a jazz-sequence in a sleazy strip joint that is out of kilter with the mood of the film and in a rather aimless conversation about an unwanted pregnancy that for no very pertinent reason takes place in the pews of a Catholic church.

But despite an occasional lapse of this sort, "Diner" is a remarkable film. The acting is flawless, so good that it would be unfair to single anybody out. "Diner" is not a great achievement, perhaps, but in its modest way it's an eminently worthwhile one.

This is mature fare. Since much of the conversation that figures so prominently in the movie has to do with sex, some of the dialogue, as well as a sequence involving a lewd practical joke in a movie theater, caused it to be classified A-III — adults, by the U.S. Catholic Conference. The Motion Picture Association of America has rated it R — restricted.



HISTORIC JOURNEY — Ken Marshall, top center, has the title role in the epic 10-hour NBC miniseries, "Marco Polo" airing May 16-19 on WCKT, Channel 7. The drama recounts the historic 13th century journey by the Venetian traveler through the land ruled by China's Kublai Khan. The production features an international cast including Sada Thompson, John Houseman, Leonard Nimoy, Sir John Gielgud and Burt Lancaster as Pope Gregory X. (NC photo)

'Real to Reel' gets another award

"Real to Reel" producer and co-anchor Carol Gallagher received top honors from the Religious Public Relations Council during its annual convention in Indianapolis.

Gallagher won one of 10 Wilbur Awards, the council's highest honor for outstanding reporting, for a feature presented on "Real to Reel" entitled "Creole Understood."

Gallagher came to the Archdiocese of Miami in 1981 after working in communications in the Chicago area. The program's current revamped format has replaced the Archdiocese's "Church and the World Today" and airs every Sunday at 10 a.m. on WCKT, Channel 7.

In its first year, "Real to Reel" has

also won a Proclaim Award from the United States Catholic Conference Communications Committee for three segments, "Stained Glass Prayer," "Clowns for Christ" and "Creole Understood."

A feature about *The Voice* will air sometime this month.

Fred Rogers of "Mister Rogers' Neighborhood" explains how his television show is an extension of his work as an ordained minister and an encore performance of St. Vincent DePaul Seminary's 8th annual "Evening of Music" is presented on this week's edition of "Real to Reel," Sunday at 10 a.m. on WCKT-Channel 7.

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Meeting addresses the survivability of nuclear war

The Peace and Justice Commission of St. Louis Church will sponsor a town hall meeting on the subject "CAN WE SURVIVE NUCLEAR WAR?" The meeting will take place on Monday May 17, 1982 at 7:45 P.M. at the St. Louis Church Family Center, 7270 S.W. 120 Street in Miami.

The meeting will commence with the film "THE FINAL EPIDEMIC" in which leading doctors detail the medical consequences of nuclear war. Following this film, Dr. David Wilson, M.D., Physiologist at the University of Miami Medical Center and member of the Physicians for Social Responsibility will explore the importance of immediate action on

the part of an informed citizenry to take action to prevent a nuclear war from taking place. The program will include responses to the film and a question and answer period. This very important meeting is FREE AND OPEN TO THE PUBLIC.

Citizens for Social Responsibility is a

group of Miami citizens concerned with the threat that nuclear war and the arms race poses to humankind. CSR provides support for Physicians for Social Responsibility Miami Chapter, which is a local chapter of the national PSR group, which has 60 chapters and over 10,000 members. Both PSR and CSR are located at 7210 Red Road, #208, Miami, Fl 33143. For more information call 238-7461 or 662-1521.

St. Timothy offers Bible school

St. Timothy's School, 5400 S.W. 102 Ave. (274-8229) is offering a Vacation Bible School (K-4) and an Academic Enrichment Clinic (Grades 5-8) from June 14 to July 2 - 8:00 a.m. to 11:15 a.m. Anyone interested in attending either of these may register May 18, Tuesday 9:00 a.m. - 2:00 p.m. in the C.C.D. Office.

Those enrolled in the enrichment program may take two of the following: study skill, math, reading or sports. The fee for the Bible School is \$10.00 per week. The Academic Enrichment Clinic is \$15.00 for registration and \$150.00 tuition. These fees include all books, texts and supplies used. Open to all students.

St. Rose of Lima wins math contest

The St. Rose of Lima School was placed first in the State of Florida in the 1981-82 Elementary Grades Mathematics Contest sponsored by the Florida Mathematics League an organization of the University of Florida, Gainesville. This contest is open to all schools: public, private and parochial in Florida. All of the St. Rose of Lima contestants placed among the first 18 in the state. The students involved were: George Hutton, Tom Courtney, Steve McKenna, Don Schenk, and Sean McGeary.

St. Rose of Lima is also proud of the results of the coveted Silver Knight awards sponsored by the Miami Herald. Of the approximately 18,000 eligible Dade High School students, 338 students were nominated as finalists. Five of the classmates were classmates for some years at St. Rose of Lima: Tiffany Cabassa (Msgr.

Pace High); Linda Fetko (Miami-Palmetto Senior High); Peter Fuchs (Archbishop Curley-Notre Dame); David McIntosh (Edison Senior High); and Jane Spinney (Archbishop Curley-Notre Dame).

Catechetical center sets closing dates

Archdiocesan Catechetical Center, 7506 N.W. 2nd Avenue, Miami 33150 757-0901 will close on Friday, June 11, 1982 and will reopen again in August. For the convenience of parishes and groups who will need audio-visuals during the summer these materials can be mailed to you. Please reserve your audio-visuals for June and July by sending a postcard to the Center. Someone will be available during this time to fill the orders. If you have any questions about the summer schedule you can phone the Center before June 11.

St. Vincent camp schedule

St. Vincent Summer Camp staffed and operated by Archdiocese of Miami has announced its summer schedules as follows: June 27th-July 3 for 14 years old and up; July 4-July 10th for 11-12 year olds; July 11-July 17 for 13-14 year olds; July 18-July 24 for 11-12 year olds; July 25-July 31 for 13-14 year olds; and August 1-7, available upon request.

The moral and physical development of the campers is promoted through the direct supervision of one of the priests of the Archdiocese, helped by a trained staff of seminarians. The camp fee is \$125 per week. The entire amount is due one week before the camp period begins.

For more information write to St. Vincent's Summer Camp Director, Archdiocese of Miami, 2900 S.W. 87th Ave., Miami, Fla. 33165.

It's a Date

Entertainment

The St. Juliana School Choral department will present a musical production, "The Best of Broadway" on May 14 and 15 at 8 p.m. in the St. Juliana School Cultural Center in W. Palm Beach. The program will feature the 80 voice Girls' Chorus who will sing and dance Broadway tunes from such hit Broadway shows as "All That Jazz", "Cabaret," "Annie," "Evita" and many more. The costumed production will feature solos, choral singing and tap dancing. Tickets are \$3 for adults and \$1.50 for students and can be purchased at St. Juliana school or call 655-1922.

The Miami Choral Society will have a concert May 16 at 7:30 p.m. featuring the Miami Boys Choir, Girls Chorus, and Children's Chorus, at St. Catherine of Siena Church, 9200 SW 107th Ave. in Kendall. Admission free.

Social Clubs

The Dade Catholic Singles club will meet for bowling on May 15 at 8:30 p.m. at the Don Carter Kendale Lanes, 13600 N. Kendall Dr. On Sunday May 16 there will be a picnic at Tropical Park at 11 a.m. Donation — \$3. Bring your own food. All Catholic Singles, ages 20-39 are welcome. For more information call Frank at 553-4919.

The Memorare Society, a social club for Catholic widows and widowers will hold their monthly meeting at St. Thomas School Library on May 21st at 8 p.m. Please call 274-0244.

Meetings

The Cathedral Women's Guild, May 16 following the 9:30 a.m. Mass and Communion at the St. Mary's Cathedral, 7525 N.W. 2nd Ave, will meet across the street at the parish hall.

The Renaissance Group (Ministry for separated and divorced men and women) meets May 16th at 3:30 p.m. in the parish house, Church of St. Hugh, 3455 Royal Rd., Coconut Grove. Speaker: Fr. Wilfredo Pena, judge and defender of the bond, Tribunal of the Archdiocese of Miami. Topic: Annulments. For more information: 271-5917 or 448-3845.

The Barry University Auxiliary will meet May 18 at 10 a.m. in Thompson Hall. A strong service organization the auxiliary is open to all men and women for an annual fee of \$5. For further information phone 758-3392.

Bread for the World, a Christian organization lobbying for famine prevention legislation, will meet May 18 at 7:30 p.m. in the conference room of the St.

Rose of Lima library, N.E. 105th St. between 4th and 5th Avenues in Miami Shores. Fr. Ernest Brunelle M.M. who has served as a Maryknoll missionary in Africa for 20 years, and Rev. William Scheer M.M. who served in Bolivia will address the group.

Potpourri

St. Stephens Council of Catholic Women is holding a women's retreat at the Cenacle Retreat House in Lantana, Fla. on May 14-May 16. Phone Peg Pretsch at 987-4124 for reservations.

St. John Neumann P.T.A. will be holding a Las Vegas Night on May 22 at St. John Neumann Parish, 12125 S.W. 107th Ave. in Miami from 8 p.m. until midnight. Roulette, blackjack, prizes, raffles and more. To purchase \$5 tickets call 595-4900.

Our Lady of Lourdes Academy is inviting all alumnae to attend a special reunion Mass on May 30th at 1:15 p.m. in the school auditorium. Following the Mass there will be a reception in the patio.

The Ladies Society of Little Flower Church, Hollywood will sponsor the program "Operation Crime Fight" in the auditorium at 2 p.m. on May 23rd. Mrs. Jerry Mahoney, Crime Safety Consultant,

will conduct the program. The public is cordially invited to attend.

Maurawood residence, an Archdiocesan maternity center, will hold a benefit "Vive Life Luncheon" on May 23rd from 11:30 a.m. to 3 p.m. at Manero's Restaurant at 2200 Palm Beach Lakes Blvd. in West Palm Beach. Three entrees will be served. Donation \$8 adults and \$4 children. For tickets and information call Marie Sibert at 842-2406.

The Cenacle Sisters will celebrate the Feast of Our Lady of the Cenacle on Saturday, May 22nd, at the Cenacle Retreat House Chapel in Lantana. The 3:00 p.m. Liturgy will be followed by a reception for the friends and retreatants of Sister Muriel Brown. Sr. Brown has served in the Archdiocese for the past fifteen years as the Director of the Retreat House. She will be leaving Florida for a new assignment in Long Island.

St. Leo College in St. Leo, Florida will host a survey of Christologies from the New Testament period to modern times discussed by Dr. Gerald S. Sloyan, professor of religion at Temple University, at the first "Theology Institute in Christology" being held at St. Leo College from May 28th - May 30. A noted Catholic theologian, Dr. Sloyan is one of the few Americans to have received the medal *Pro Ecclesia et Pontifice*, a papal award for service to the church. For additional information contact Dr. Tyson Anderson by writing P.O. Box 2158, St. Leo, Fla. 33574 or calling 904-588-8288. Refund deadline is May 14.

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CHRISTIANS AND...

'The Body of Christ' demands a commitment

By Katharine Bird
NC News Service

Franciscan Father Regis Duffy, a theologian at the Washington, D.C., Theological Union, likes to refer to a story about St. Augustine, the fourth century bishop of Hippo in Africa, to get at the meaning of the Eucharist.

One day, St. Augustine was talking to Christians about receiving the Eucharist in the hand. Customarily the words he used in distributing Communion — "This is the body of Christ" — were the same words used today, Father Duffy notes.

On this occasion, however, St. Augustine had a flash of inspiration and said to each Christian: "Be what you see. Receive what you are."

For the "Body of Christ" refers both to the real presence of Jesus in the Eucharist and also to the Christian community, Father Duffy points out. For him, St. Augustine's saying succinctly expresses the "constant interchange" in the Mass when Christians worship God and also learn how to act as Christians.

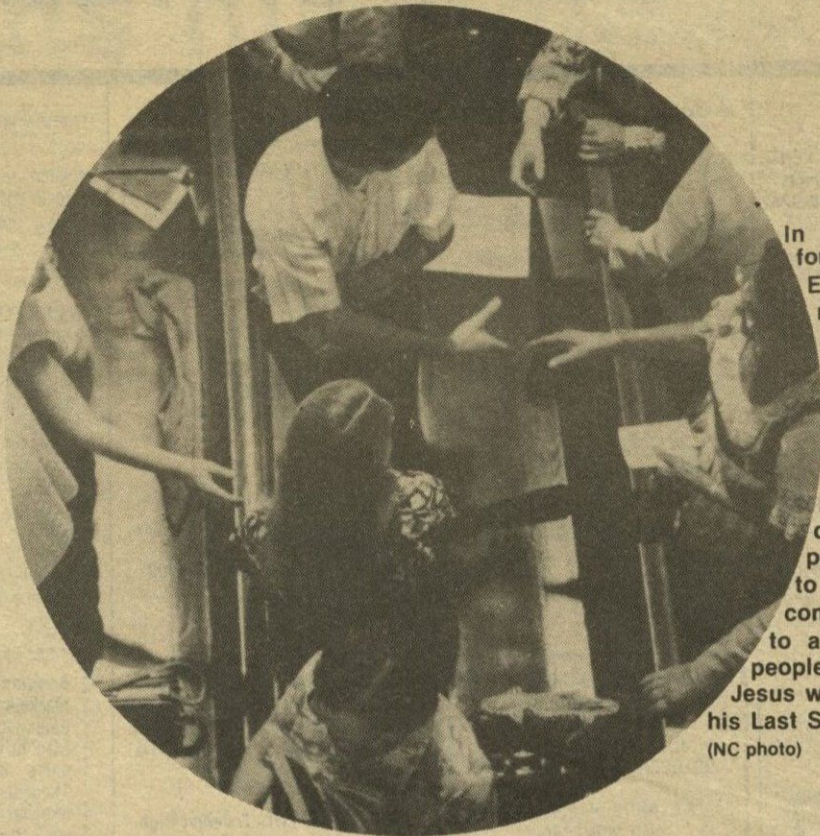
IN HIS CAREFUL study of the liturgy in Christian tradition, Father Duffy has been fascinated to find texts in which the Holy Spirit is called to transform the bread and wine into the body and blood of Christ and also to transform the community.

In a 1982 book published by Harper and Row, "Real Presence: Its Worship, Sacraments and Commitment," Father Duffy dwells at length on some implications of the Eucharist for Christians.

Father Duffy tells how the Mass "demands a price tag — commitment — on both a communal and an individual level for Christians." Furthermore, being committed — carrying out the Good News — means continually evaluating whether we are "evading or accepting the mission of Jesus."

According to the liturgy specialist, "the Word of God has to make us sensitive to each other's plight." We need to be on guard, he observes, lest the statements we make at home or in our communities "contradict what the Eucharist is all about."

The Eucharist "places the same demand on Christians throughout the church," explains



In preparation for receiving the Eucharist, members of a Christian community exchange the greeting of peace. This intimate moment at Mass indicates the peace we wish to others in the community and to all of God's people, just as Jesus wished at his Last Supper.

(NC photo)

Father Duffy. At the same time, "our individual witness may differ from place to place."

For instance, Christians in some areas may need to face up to the way they interact with minority groups. Their situation, Father Duffy comments, could be similar to that faced by St. Paul in Corinth. At that time, he adds, St. Paul "criticized the Corinthians for bypassing crucial social issues and for being insensitive" to others.

Another reason Christians participate in the Eucharist is to worship God. Father Duffy explains the notion of worship by recalling the ancient Jewish practice "of exploding instinctively into spontaneous prayer when they were surprised by something God had done for them." Mary's "Magnificat" is one such prayer, he says.

THE OLD TESTAMENT Jews "saw the footprints of God in their lives," he adds. They knew "God has given us concrete reasons to

love and adore him."

Father Duffy observes that, for the first Christians, the death of Jesus on the cross was very difficult to understand. Therefore, the scholar says, "the early Christians worked out the meaning of the cross by repeating what Jesus did at the Last Supper." The Mass became their text for understanding the death of Jesus.

As St. Paul observed in his First Letter to the Corinthians, "we keep proclaiming the death of the Lord until he comes again," Father Duffy says. Gradually, the early Christians came "to appreciate and acknowledge the sacrifice of Jesus in the context of the Eucharist," the Franciscan remarks.

And Christians learned they can't simply stare at the actions of Jesus — they have to enter into his work themselves, Father Duffy says.

Ultimately, Jesus is giving himself, totally, for the sake of others and inviting us to do likewise, Father Duffy concludes.

By Father John Castelot
NC News Service

An account of the beginning of a journey that ultimately will end in Jerusalem with the passion and death of Jesus is found in Chapter 9 of Mark's Gospel: "They left that district and began a journey through Galilee." (v. 30)

Mark reminds us of what is to come through a second prediction of the passion. But again the disciples do not understand. In fact, they were "afraid to question him."

Were they afraid of hearing the truth and facing its personal implications? Or was their fear the awe one feels when confronted with mystery?

Whatever, Mark leaves no doubt about the extent of the disciples' misunderstanding. Jesus has predicted his coming passion. But the disciples immediately get involved in a discussion of "who was the most important" among them.

THEIR MISUNDERSTANDING sets the scene for an instruction on discipleship. Jesus tells his followers that the criterion of greatness for a Christian is service — not what human standards might prescribe.

To illustrate, Jesus performs a symbolic action of the kind the prophets used in their preaching. He takes a little child, puts his arm around him, and says: "Whoever welcomes a child such as this for my sake welcomes me. And whoever welcomes me welcomes, not me, but him who sent me."

The term, "little child" or "little one" was used in early Christian literature to denote an insignificant, weaker member of the community. Jesus means that true greatness will be found in humble service to weaker brothers and sisters.

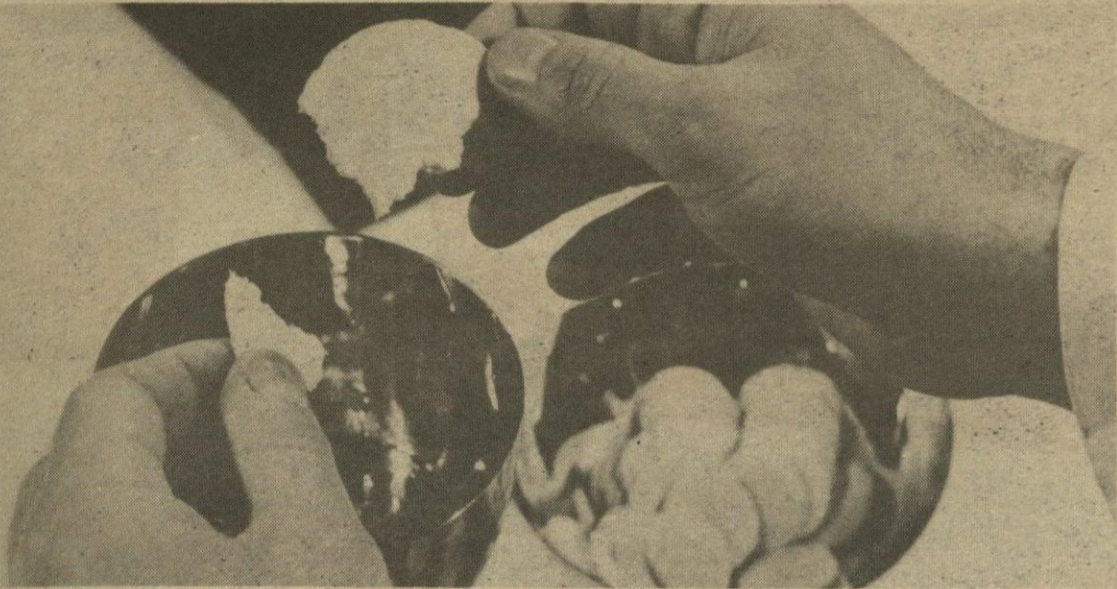
In the course of this instruction, Mark pulls together a series of sayings of Jesus. It is not always

I Believe ...
We Believe

know
your
faith

...THE EUCHARIST

Because we remember...



Franciscan Fr. Regis Duffy, a theologian at the Washington, D.C., Theological Union, says "the body of Christ" refers both to the real presence of Jesus in the Eucharist and also to the Christian community. He says the Mass "demands a price tag — commitment." (NC photo)

By Dolores Leckey
NC News Service

Meals are moments of intimacy. In every culture the sharing of food with others means that, to a greater or lesser degree, we are sharing our lives with them.

The Gospel is filled with intimate stories of Jesus dining with others. The wedding at Cana. The spontaneous dinner with Zacchaeus, the tax collector who climbed a sycamore tree to get a better view of Jesus. Such accounts portray Jesus' participation in the ordinary but important aspects of life that is shared.

THE GOSPEL also speaks of the ways Jesus personally fed those who were hungry and yearning for fulfillment of all kinds. The crowds on the hillside whom he satisfied with a few fish and bits of bread. Close friends he nourished after his resurrection.

Jesus ate his last Passover meal with his friends. On that occasion, Jesus gave himself to them in the form of bread and wine, saying, "Do this in memory of me."

Memory. Remembrance. What is remembered?

During the Passover meal, Jews to this day remember how God delivered them from oppression in Egypt — how God freed them. But also stories of recent oppression may be told: the

story of Anne Frank, perhaps; and other stories of the Holocaust in this century.

So it is with us. In the Mass we remember.

I DO NOT mean to say here that the Mass is only a remembrance, or that by thinking of it that way we learn all that might be said about how God acts in the present is this sacrament.

But the kind of remembrance that takes place in the Eucharist is important. It is more than the simple recollection of past events. It is the remembrance of events from which our identity — our self-understanding — derives. Those events of the past are part of us now.

Some years ago I was in a large gathering in a home where the Eucharist was being celebrated. Those present were involved in the civil rights movement, working for open housing.

We were from all parts of the country, from different races and educational backgrounds and had different experiences of home and community. During the canon I was startled by a phrase I had heard often, "Do this in memory of me."

At the time I thought: "It's worked. It really has worked. We are all here, in this house at this hour, in this worship, because of him, because of Jesus."

I realized also that we were reordering our attitudes and lives — all because of Jesus. Some-

how the memory of his values, his compassion, his justice and his mercy were burning in us, dimly perhaps, but burning nevertheless.

WE HAD HEARD and seen the story of Jesus over and over in the past. Now we were making some new and exciting connections. Others in other situations and in other ways have had similar experiences.

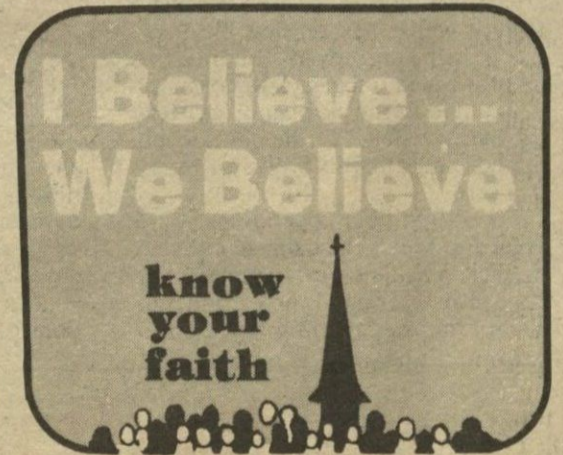
Some of us at that Mass began to talk afterward about how we felt our horizons stretching. We had grown up, most of us, convinced that the Eucharist was our personal communion with Jesus. Now we saw and felt another side of Communion, our communion with one another.

More important, there were glimmers of our communion with the oppressed people we were trying to help: families who did not have the freedom to choose where they would live. Those glimmers dispelled some of the subtle pride that suggested we were doing something special.

Recently, during a small prayer gathering, I listened to a meditation written by a fine poet — the well-known Jesuit, Father Daniel Berrigan:

"When I hear bread breaking, I see something else . . . So beautiful a sound, the crust breaks up like manna and falls over everything, and then we eat . . ."

"**SOMETIME** in your life, hope you might see one starved man, the look on his face when the bread finally arrives. Hope you might have baked it or bought it — or even kneaded it yourself. For that look on his face, for your hands meeting across a piece of bread, you might be willing to lose a lot, or suffer a lot — or die a little, even."



easy to see how the sayings are connected with each other.

It appears the sayings of Jesus in this passage are linked by their use of a catchword regarding the name of Jesus. The phrase translated "for my sake" in Chapter 9,37, means, literally, "in my name." This is the link to the following episode concerning John and his brother James (v. 38).

John complains: "Teacher, we saw a man using 'your name' to expel demons and we tried to stop him because he was not of our company."

TO WHICH JESUS replies: "Do not try to stop him. No man who performs a miracle using 'my name' can at the same time speak ill of me. Anyone who is not against us is with us."

In other words, Jesus is telling the disciples they are to be humble servants, not elitist snobs. Then, Jesus continues: "Anyone who gives you a drink of water because you bear 'the name of Christ' will not, I assure you, go without his reward."

But to get back to the theme of the little child, Jesus warns against scandalizing "one of these simple believers." It is a heinous crime to put obstacles in the way of their believing. But obstacles to belief, occasions of sin, may come from within a person, too.

So Jesus gives graphic descriptions of what people should do in the endeavor to avoid sin. He tells them: "If your foot is your undoing, cut it off!"

The language Jesus uses is obviously exaggerated, but the exaggeration is impressive and effective. The alternative to avoiding serious sin is to be cast into Gehenna.

At the time of Jesus, Gehenna was a malodorous dump in a ravine just south of Jerusalem, a ravine with an unsavory history. It had become a popular image for the place of eternal punishment — but only an image and, as such, not to be taken literally.

Throughout this section, Jesus plainly is telling the disciples that they must humbly follow his steps, in the way of the cross, to be at peace with one another.

Journey's beginning

Stabbing no match for Carol

Teen defeats brutal attack, works for tennis stardom

NEW YORK (NC) — Carol Ligotino seemed almost back to normal.

Her serve was straight and her backhand fierce in a tennis match that seemed little more than a simple exercise the gusty 17-year-old junior at Msgr. Scanlan High School had nearly lost her life in a vicious knife attack last December.

"You're lucky to get three points from me," she told me after our match at the New Rochelle (N.Y.) Racquet Club.

A promising tennis player who wants to turn pro some day, Ligotino is fast regaining her old form and is even surprising the doctors. One leg was horribly slashed in the attack near her home in the Bronx, one of New York City's five boroughs, a few days before Christmas. She believed then that her tennis days were over.

"I'm about 85 percent," she said after the match at the New Rochelle facility which has opened its doors free to help her recover. "But in a few months I plan to be back to normal."

Ligotino began picking up her tennis game on Jan. 27, the day she left the hospital after six weeks of intensive care.

Two eight-hour operations were needed to repair the damage inflicted by her assailant, who remains at large. The severing of three arteries in one leg impeded the flow of blood to



Carol Ligotino, 17, returns a shot on the tennis court. Sweatpants hide the scars of a vicious knife attack near her Bronx home that nearly cost her her life a few days before Christmas. The Msgr. Scanlan High School junior is ranked 25th in the nation, and is determined to regain her form and become a pro. (NC photo)

the limb, and veins in the upper portion of the leg had to be transplanted by microsurgery techniques. She also had a deep penetrating wound in her chest.

Miss Ligotino has vivid recollections of what happened last Dec. 22.

"It was about 7:30 in the evening," she said, "and I was getting off the Pelham Bay Subway on my way home when he grabbed me by the arm. I didn't even see him. He ordered me to go into the park and the only thing I could do was to try to get further away from the park toward the street.

"Then he stabbed me in the chest. I was lucky; it just missed my lung. The knife went into the nerves that go into the arm. Then I fell, and he was coming at my face or neck so I picked up my leg by reflex. He had a very big knife."

A Bronx cab driver took Ligotino to Pelham Bay Hospital where doctors stopped the bleeding before transferring her to Montefiore Hospital. Dr. Frank Veith, chief vascular surgeon, said later, "The leg was in serious danger of being lost."

Now much more optimistic about the outcome, Veith too has become one of Ligotino's tennis opponents.

The attack occurred a week before Ligotino was scheduled to play in her first professional circuit tennis tournament in Florida. "At first, I was afraid I would never play tennis again," she said. "But I'm determined to become a pro tennis player. I had great people around me."

Ligotino said she was grateful to her family who have stood by her throughout the ordeal. Her mother often attends the endless tennis practices she puts in to build up her game again.

'She has a lot of good faith. She doesn't dwell on things and she always has a very positive attitude ... She carried us through this.'

She said she was grateful too for the "understanding" of her classmates at Msgr. Scanlan High School and of Dominican Sister Eileen Clifford, the principal.

The teen-ager's determination "is unbelievable," her mother said. "And she has a lot of good faith. She doesn't dwell on things and she always has a very positive attitude. She was always like that as a child. She carried us through this. My husband and I were devastated by this thing. But she has remained so friendly to everyone."

the Saints *by Luke*

MARY MAZZARELLO WAS BORN IN 1837 IN MORNESSE NEAR GENOA, ITALY. SHE WORKED IN THE FIELDS AS A CHILD, AND AT 17, SHE JOINED THE SODALITY OF THE DAUGHTERS OF MARY IMMACULATE. STRICKEN BY TYPHOID IN 1860 AND UNABLE TO WORK OUTDOORS, SHE STARTED A DRESSMAKING BUSINESS WITH A FRIEND, PETRONILLA, AND THE TWO BECAME INTERESTED IN WORKING WITH GIRLS.

IN 1872 ST. JOHN BOSCO RECEIVED PERMISSION FROM POPE PIUS IX TO ESTABLISH A CONGREGATION OF NUNS AND APPOINTED MARY SUPERIORESS OF THE DAUGHTERS OF OUR LADY HELP OF CHRISTIANS, KNOWN AS THE SALESIAN SISTERS. THE CONGREGATION SPREAD RAPIDLY AND EXPANDED ITS ACTIVITIES TO CHARITABLE WORKS AS WELL AS TEACHING. MARY DIED IN 1881, AT NIZZA MONFERRATO. SHE WAS CANONIZED IN 1951 BY POPE PIUS XII. HER FEAST IS MAY 14.

ST. MARY MAZZARELLO

