

# The Voice

PRAYER  
in schools  
on the  
way back?

Page 11



Catholic Archdiocese of Miami

Vol. XXX No. 20

May 21, 1982

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## Papal trip in doubt

• Fatima trip...P10

VATICAN CITY (NC) — Pope John Paul II earlier this week still expressed his strong desire to visit Britain at the end of May but said the continuing hostilities between Britain and Argentina had put the long-planned trip in doubt.

Speaking from his apartment balcony to about 50,000 visitors to St. Peter's Square, the pope indicated that the fighting between Argentina and Britain in the South Atlantic was disturbing the atmosphere of peace and serenity which should surround a papal trip.

**THE COUNTRIES** are fighting about sovereignty over a group of islands called the Falklands by Britain and the Malvinas by Argentina. By May 16 Argentina had lost more than 400 members of its armed forces in the fighting, according to Argentine President Leopold Galtieri. Britain had listed 24 deaths by May 16.

There is still time for negotiations to change the picture, said the pope, permitting the trip to England, Scotland and Wales to proceed as scheduled May 28 to June 2.

"I know with how much desire and how much hope this trip has been awaited by the (British) Catholic community," said the pope prior to his customary Sunday recitation of the nighttime Regina Coeli prayer.

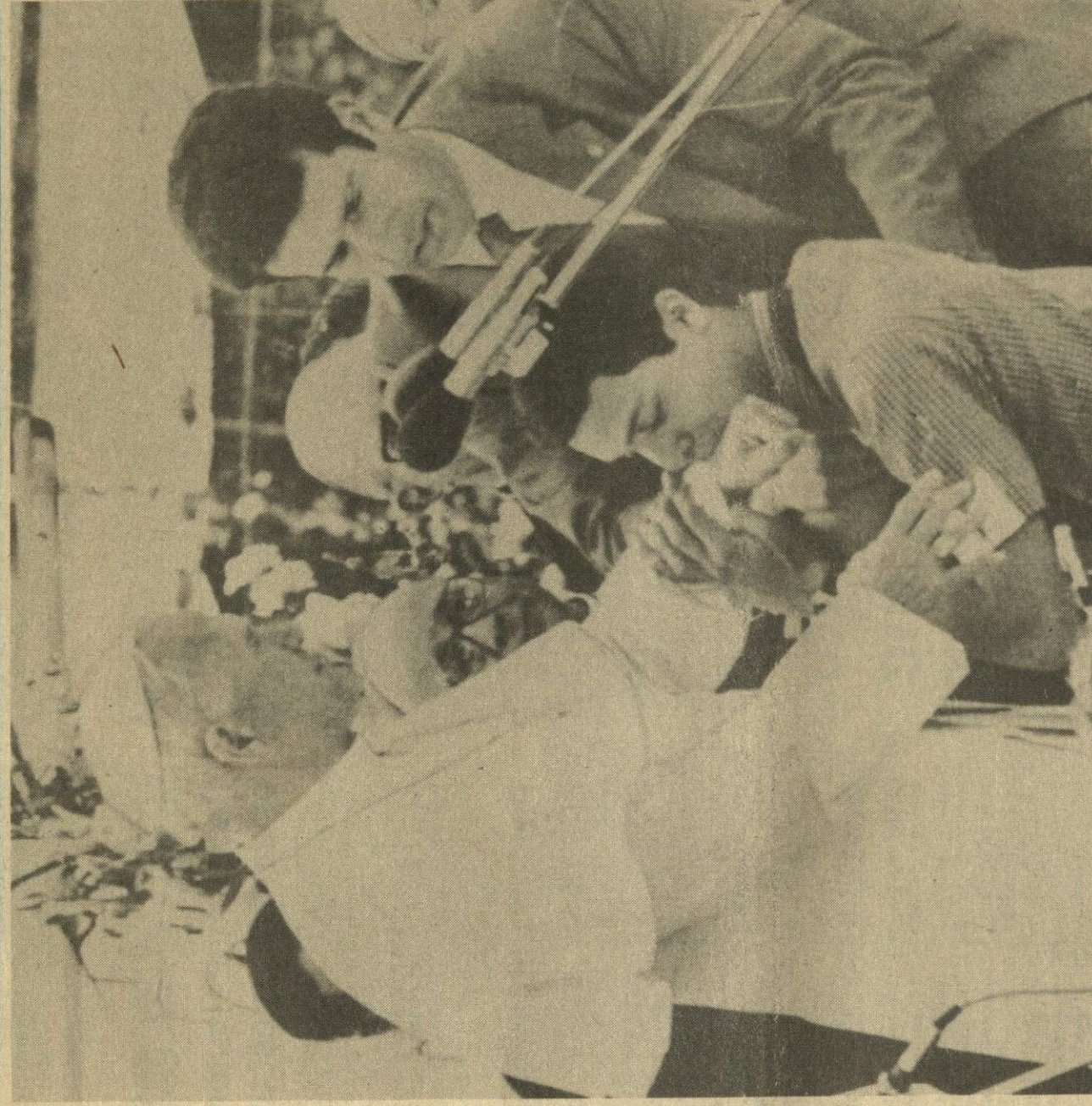
The pope, who would be the first pontiff to set foot in Britain, said that the event could be called "historic" and that it also had an important significance ecumenically.

**INDICATING THE pope's**

"We welcome them, we rejoice with them, we thank them," Archbishop Edward A. McCarthy said this Saturday on the occasion of the ordination of three deacons to the priesthood at St. Mary's Cathedral.

Indeed, there were many rejoicing at the event as friends and relatives filled the cathedral to witness Antonio E. Mendoza, Jordi S. Rivero, and David A. Smith, in the Archbishop's words, "commit themselves unreservedly forever."

Fr. Smith attended Blessed Trinity



Zealous student kisses Pope's hand as security man pulls him away in Lisbon. (NC photo)

dilemma over the trip, the English cardinal, George Basil Hume, said: "Inevitably people will read into it all kinds of things. If he comes to our country in the present situation, he will be criticized by 50 percent of the world. If he does not come, he will be criticized by the other 50 percent.

Cardinal Hume also had said that the pope had prepared more for the

British visit than for any of the previous 11 foreign trips during his pontificate.

In London on May 16, the *Sunday Telegraph* published a Gallup Poll which showed that 63 percent of those questioned thought the pope should not cancel the trip, 24 percent favored cancellation and the rest were undecided.

Press reports published in London say the pope has been under pressure from Latin American bishops to cancel the trip because of the conflict.

On the other hand, during May prominent members of the British hierarchy, including two cardinals, traveled to the Vatican in an effort to convince the pope to make the trip as planned.

## 'Committed forever'

### 3 more join priesthood in joyful ceremony

High School, Archbishop Curley High, St. John Vianney College Seminary and St. Vincent De Paul Seminary. Fr. Rivero of Coconut Grove is a graduate of St. Vincent De Paul Seminary and worked for a year in the archdiocese of Santo Domingo. Fr. Menoza, the first native of Spain to be ordained in the Archdiocese,

completed his studies at St. Vincent De Paul seminary after attending St. Thomas Aquinas College in Sparkhill, N.J.

**THREE CHOIRS** were present for the ceremony: the St. Mary Cathedral Choir, the St. Coleman Handbell Choir, and the St. Louis Handbell

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# Thousands thank God for sparing Pope

ROME (NC) — Thousands of Romans joined May 13 in prayer services thanking God for sparing the life of Pope John Paul II one year before.

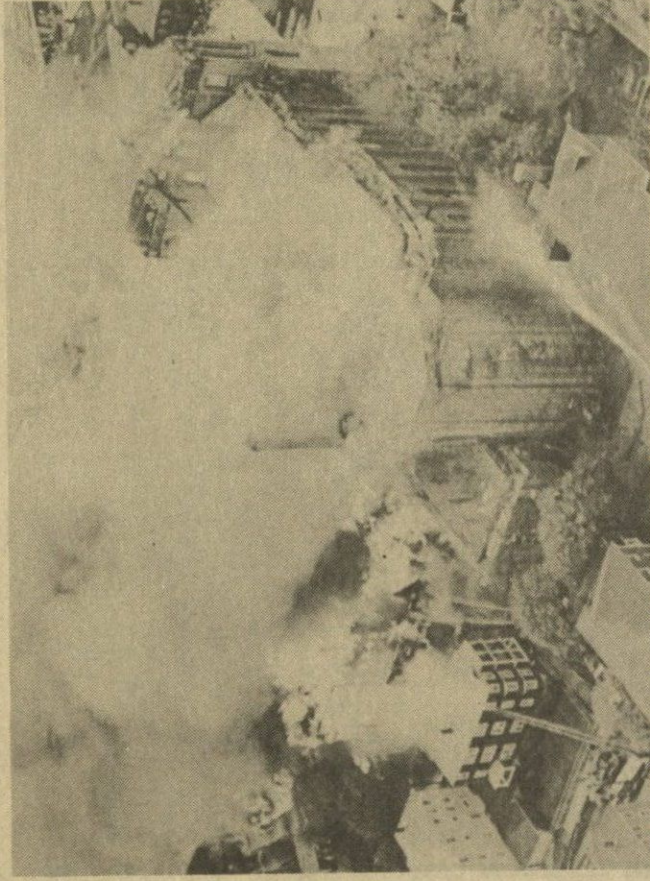
“Rome loves its Polish Pope” was the way a prominent Rome newspaper began its coverage of the many events which marked the first anniversary of the gunshot attack on the pope in St. Peter's Square.

Mehmet Ali Agca, a Turk, was apprehended immediately at the scene of the crime and later sentenced to

life imprisonment by an Italian court which found him guilty of the attempted assassination.

**MORE THAN 10,000** people carried candles and recited the rosary in an evening ceremony in St. Peter's Square led by Cardinal Ugo Poletti, vicar general of Rome.

The service took on an added significance, since participants also prayed in thanking that the pope had been protected again only the



**CHURCH BURNS** — The century old Notre Dame Catholic Church in Fall River, Mass. was destroyed by fire along with 25 to 30 other buildings and homes in a blaze that displaced an estimated 300 people. The fire started apparently when a workman participating in extensive renovation to the church was soldering metal on Notre Dame's roof.

## Reagan thanked for changing sub name

WASHINGTON (NC) — The U.S. Catholic Conference has commended President Reagan's action in ordering that the name of a nuclear attack submarine be changed from “Corpus Christi” to the “City of Corpus Christi.”

The change of name for the submarine was confirmed by the White House April 28 following protests of the choice of name by religious leaders, members of Congress and peace activists, including three who undertook a 64-day hunger strike.

In Latin, “Corpus Christi” means “Body of Christ.” It is also the name of a city in Texas, in whose honor the submarine was named.

Father Daniel F. Hoye, USCC general secretary, wrote to Michael

### Archbishop Glemp pleads for dialogue

CRACOW, Poland (NC) — Archbishop Jozef Glemp of Gniezno and Warsaw, Poland, has issued a new plea for dialogue after a week of violent clashes between police and Solidarity union supporters which left dozens injured and hundreds imprisoned. “In dialogue and not in muscles stand the strength of our spirit,” said the archbishop. Meanwhile, underground Solidarity supporters were reported as saying that new demonstrators were planned.

night before, when a man lunged at the pope with a bayonet at a ceremony at Fatima in Portugal.

Early in the morning of May 13 hundreds of Roman priests gathered at the catacombs of St. Callistus where they began a nine-mile pilgrimage on foot to the sanctuary of the Madonna of Divine Love, a popular devotional chapel on the outskirts of Rome.

When Rome was liberated from German occupation in 1944 Pope Pius XII dedicated the sanctuary to

Our Lady as the “protectress of the city.”

**THE ROMAN** priests celebrated a Mass at the sanctuary with Cardinal Poletti, thanking Mary for watching over the pope and imploring her intercession for world peace.

During the day, pilgrims streamed to St. Peter's Square, and many paused and prayed at the spot in the square's northwest corner where the pope had been shot a year before.

## News at a Glance

### Papal cancellation would answer prayers of some protestants

LONDON (NC) — The possible cancellation of the visit of Pope John Paul II to Britain if fighting between Britain and Argentina continues is considered by some Protestant clergymen as an answer to prayer. “God used the Falkland Islands crisis to keep the pope out of Britain,” said the Rev. Jack Glass, pastor of a Protestant church in Glasgow, Scotland, on May 12. And the Rev. David Samuel, the Church of England (Anglican) clergyman who is secretary of the Protestant Reformation Society, said he would regard the cancellation of the papal visit as an answer to prayer.

### Pro-life committee demands director's dismissal

WASHINGTON (NC) — The National Pro-life Political Action Committee called for the dismissal of Dr. James B. Wyngaarden as director of the National Institutes of Health in a telegram to President Reagan May 12. Wyngaarden, sworn in April 30, in his first press conference May 11 said abortion is a personal matter and should be left up to the individual rather than regulated by the government. He also spoke in favor of considering federal funding of test-tube baby research, calling it a legitimate area of study that could further benefit infertile couples. A pro-life committee spokesman said Dr. Wyngaarden was in “too sensitive a position to be making such radical statements.”

### New Jersey to hold freeze referendum

TRENTON, N.J. (NC) — The New Jersey legislature May 10 became the second state legislature to send a nuclear weapons freeze referendum to a state's voters. Wisconsin's legislature was the first. The referendum is a non-binding statement that the United States and the Soviet Union should agree to a “mutual, verifiable halt” in the production of nuclear weapons as a first step toward bilateral nuclear arms reductions. Bilateral freeze resolutions have been introduced into both the U.S. Senate and House of Representatives. More than 130 bishops have publicly backed a negotiated bilateral freeze on the testing, production and deployment of nuclear weapons.

### Buddhist monks demonstrate for disarmament

WASHINGTON (NC) — Led by Nipponzan Myohoji Japanese Buddhist monks, about 75 demonstrators from two cross-country marches — one originating in Los Angeles, the other in New Orleans — converged on the Pentagon grounds May 12 in a non-violent demonstration for nuclear disarmament. Two other marches — from Montreal and Bangor, Maine — are headed for New York, where all four groups will assemble in support of the United Nations Second Special Session on Disarmament to be held June 7-July 9. The New York demonstration will culminate an endeavor which began in April 1981 and involved more than 500 religious leaders who gathered in Japan for the World Assembly of Religious Peacemakers for General and Nuclear Disarmament.

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## 3 More become priests in joyful rites

(Continued from page 1)  
choir.

The Archbishop instructed the candidates to "seek to bring the faithful together into a unified family. Always follow the example of the good shepherd who came not to be served but to serve."

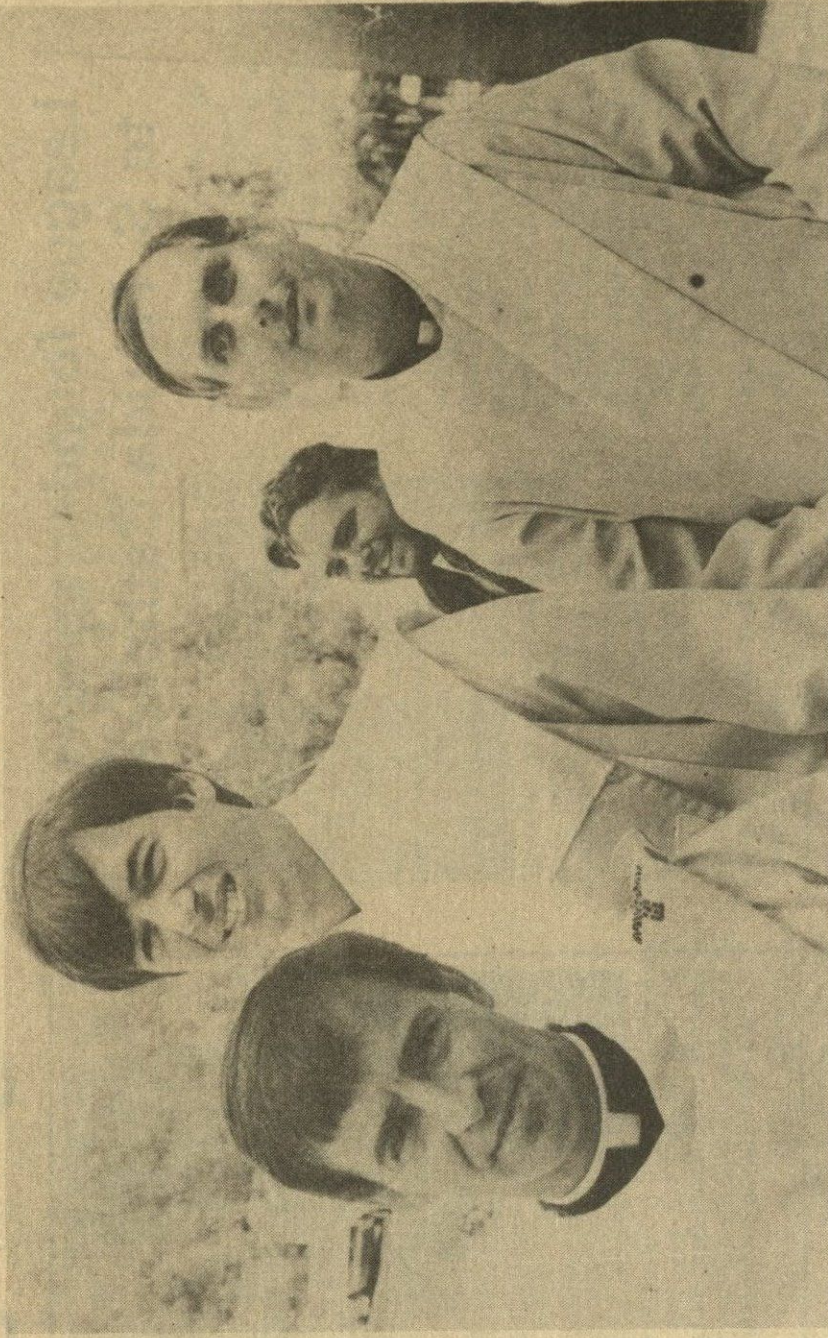
He concluded, "let us hope that the Lord our father will pour out the favor of heaven on these our priests."

Following the presentation of the three candidates each received the laying on of hands from the Archbishop and then from each of the many priests who had gathered for the solemn ritual.

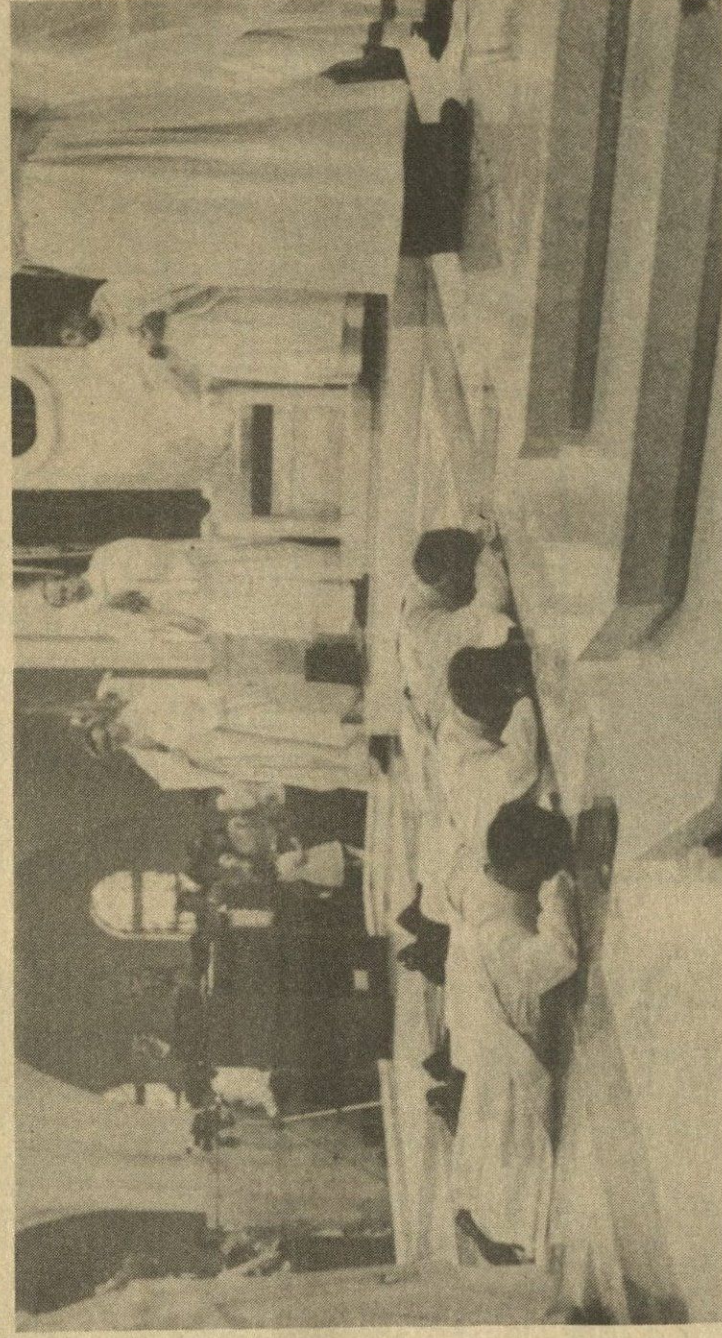
**EACH CANDIDATE** was then invested with the garments of his vocation, the chasuble and stole, and then presented with bread and wine as a sign of his sacramental duty.

The ceremony closed after all three candidates were embraced by their fellow priests, many of whom were old friends, as a sign of unity in the priesthood.

Priests at last, the three smiling candidates were welcomed with spontaneous applause before they joined crowds of family and friends outside the cathedral.



Deacons Anthony Mendoza, Jordi Rivero and David Smith process into St. Mary Cathedral where, minutes later (below), they became priests. (Voice photo by Prentice Browning)



## 5 Ordained as deacons, will serve in parishes

**BOYNTON BEACH** — Five young men studying for the priesthood at St. Vincent de Paul Seminary for the Archdiocese of Miami were ordained to the diaconate during ceremonies on May 8 at the seminary.

Bishop John Snyder of St.

Augustine conferred the order of diaconate on the Rev. Mr. Jose Espino of St. Benedict parish, Hialeah; the Rev. Mr. Thomas A. Mesick, Holy Spirit parish, Lantana; the Rev. Mr. Liam Quinn, St. David parish, Davie; the Rev. Mr. Robert F. Tywoniak, St. Vincent parish,

Margate; and the Rev. Mr. Jose Valoret of Havana.

Archbishop Edward A. McCarthy presided at the rites during which the deacons were authorized to preach, distribute Holy Communion, baptize, and conduct graveside rites.

During this summer Deacon

Espino will be serving at St. Bernadette Church, Hollywood; Deacon Mesick at St. Ignatius Church, North Palm Beach; Deacon Quinn, St. Kieran Church; Deacon Tywoniak, St. Brendan parish; and Deacon Valoret at St. Andrew parish, Coral Springs.

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# Anti-Catholicism going strong

## League founder speaks to S. Florida Catholics

By Prentice Browning  
Voice Staff Writer

What do New York Sen. Daniel Patrick Moynihan, historian Arthur Schlesinger Sr., and Yale Professor Peter Barick, have in common?

The answer is a shared belief that anti-Catholic prejudice is a resurgent and very real threat to the church.

Fr. Virgil Blum, founder and President of the Catholic League, cited quotes from these and other scholars and writers at a fundraising dinner for the League last week to make his point that anti-Catholicism is an important factor not only in the worlds of education and politics but in the more erudite realms of the U.S. Supreme Court and civil liberties organizations as well.

The Catholic League is an anti-defamation and civil rights league that is not only concerned about prejudicial legislation and trends against Catholics but is, in Fr. Blum's words, "deeply involved with the defense of all Biblical religious against those secularizing forces that would drive religion back into the catacombs."

**THE DINNER** Tuesday night was attended by Archbishop Edward McCarthy a league director, and several hundred local supporters who contributed over \$5,000 to the organization.

Fr. Blum, a Professor emeritus of political science, is the author of five books on the educational system and is also known as a teacher and lecturer.

A sampling of the quotes that Fr. Blum used to make his point are as follows:

Peter Barick: "Catholic baiting is

the anti-semiticism of the intellectuals."

Arthur Schlesinger Sr.: "I regard prejudice against the Catholic church as the deepest bias in the history of the American people."

Moynihan in a letter to all American bishops following the defeat of the Packwood-Moynihan tuition tax credit bill in 1968: "As others long before me have observed, anti-Catholicism is one form of bigotry which liberalism curiously seems still to tolerate."

Fr. Blum added a quote by columnist Michael Novak: "By and large Catholics have used the ostrich tactic to pretend that anti-Catholicism doesn't exist."

**"IGNORE THE** slander and, in-nuendo, laugh along with the cruel jokes, show one's own liberalism by joining a chorus deriding certain Catholic faults, errors, or practices."

Fr. Blum cited the press as an example of liberal anti-Catholicism especially in many recent editorials opposing tuition tax credits.

In their editorials, he said, "they portray Catholic schools as being rich, elitist, racist, and un-American."

Their views on this subject may be influenced by the irreligious attitudes common among many journalists, the league chairman suggested.

Fr. Blum pointed to a research study of 240 prominent print and broadcast journalists that showed that 86 percent seldom or never attend religious services and 90 percent are pro-abortion.

**"NOW, OF COURSE,** journalists



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**A TASTE FOR LIFE** — This little girl was just one of nearly 300 people, most of them Respect Life volunteers and their children, who gathered at the grounds of the Miami Respect Life Office last Sunday for a Celebration of Life picnic. Before the afternoon barbecue, Respect Life Director Fr. Dan Kubala celebrated an outdoor Mass for those attending. (Voice photo by Prentice Browning)

who embrace such values vigorously oppose tax credits to send children to God centered schools. Why? Because God centered schools teach values which are in sharp contrast with the values that they adhere to."

Fr. Blum spoke of civil rights organizations which have resisted support for non-public education. In particular, he remarked on the American Jewish Congress and the American Civil Liberties Union which introduced the "Divisiveness Doctrine" in federal district court (it was later overturned by the U.S. Supreme Court).

The Divisiveness Doctrine stated that the proposed Hyde amendment which would restrict federal funding for abortions violates the 1st Amendment since it allegedly seeks to incorporate in law a religious belief on when life begins.

This means "Catholics are denied an input into public policy," Fr. Blum said.

**QUOTING FROM** professor Monroe Friedman, former dean of Hofstra University and himself a member of the American Jewish Congress: "The Divisiveness Doctrine says to Catholics if you want legislation to pass and be constitutional you have to keep your mouth shut. This view is so fundamentally anti-civil libertarian that I find it shocking."

Even the ivy walls of the United States Supreme Court are apparently not immune to Catholic prejudice, the league chairman said.

Fr. Blum quoted experts who remarked on the prejudicial attitudes of justices William Douglas and Hugo Black.

Chief Justice Warren Burger himself said, "the court has a crab attitude toward Catholicism."

Although judgments are often handed down in a web of legal opinion and precedent, Fr. Blum pointed out that legalism is often called in to support already deeply held prejudices.

**MOREOVER, BOTH** Fr. Blum and Archbishop McCarthy, speaking briefly afterwards, cautioned the audience to take anti-Catholicism seriously.

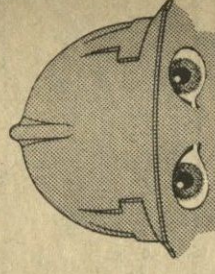
Fr. Blum quoted from Pope John 23rd. "He who possesses certain rights has the duty to claim those rights as marks of his dignity."

"In other words," he added, "it is un-Christian to say that in our role as citizens in a pluralistic democratic society that we should turn the other cheek."

"That is the way to personal perfection but it is a denial of our duties as citizens in a democratic society."

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# Archbishop on 'Donahue' hits detention camps

By Ana M. Rodriguez  
Voice Staff Writer

The federal government is solely to blame for the continued detention of about 2000 Haitian refugees in camps like the one at Krome Avenue, Archbishop Edward McCarthy said during an appearance last week on the nationally televised "Phil Donahue Show."

The Archbishop repeated his appeal that the Haitians in the camps be released and reiterated that the United States Catholic Conference is willing and able to resettle all the refugees and find jobs for them throughout the country.

**THE USCC** can do this "at no additional cost" to the federal government, he said, and the Reagan administration knows it. But "the delaying of the process is the U.S. government" and its policy, instituted in August of 1981, ordering that all illegal entrants be detained until hearings can determine the validity of their claims for political asylum.

While the Reagan administration maintains that its policy, designed to discourage the flow of illegal aliens into South Florida, applies to people of all nationalities, the Rev. Jesse Jackson, president of Operation PUSH, who also took part in the program, charged that the administration's policies were racist and a sign to blacks that they are not welcome in the U.S.

"**THESE PEOPLE** are actually being used to exhibit a policy or an attitude toward people. That is why today we would not lock up any European people like this, and we shouldn't. We wouldn't have 700 Soviet Jews in a concentration camp in Miami and we should not. We would not do this to Polish people and we should not. We must stop this measuring human rights by two yardsticks," Rev. Jackson said.

The commissioner of the Immigration and Naturalization Service had at first accepted an invitation to also participate in the show, Donahue said, but later declined because of litigation pending in federal court.

The legality of the Haitians' detention is currently being considered by a federal district judge in Miami.

Archbishop McCarthy said that prior to the Reagan administration's policy, the Haitians were being released into the community pending their immigration hearings.

**HE SAID** this country is required to admit the Haitians and give them a fair hearing by virtue of an agreement it signed at the United Nations, which requires that all signatory countries accept refugees who say they fear persecution in their native land.

The Haitians claim political asylum but the United States insists that they are fleeing for economic reasons and therefore are not entitled to refugee treatment.

"The big issue at this time," Archbishop McCarthy said, "is the release, the parole of the Haitians who are at Krome camp. Right now, the government is paying \$22,000 a year per Haitian to keep them in that camp. We're saying let's get them released until they have a chance to get due process, a fair hearing. Are they political refugees, which we've committed ourselves at the United Nations to take in or are they not? If they're not, everybody agrees they'll be sent back to Haiti."

Responding to audience questions about whether these Haitians' release would open the floodgates for all immigrants wanting to come to the United States, the Archbishop stressed that the situation of the Haitians is "unique" because for them, this is the country of first asylum.

Haiti, the poorest country in the Western Hemisphere, is ruled by "Baby Doc" Duvalier, a dictator who maintains friendly relations with the United States because of his anti-Communist stance. Haiti receives \$50 million every year in federal aid. Unfortunately, this aid rarely seems to reach the poor for which it is intended.

"**OUR GOVERNMENT** needs to use much stronger influence than it has to see that Haiti cleans up its own act," the Archbishop said.

Rev. Jackson blamed U.S. cor-



Rev. Jesse Jackson (right) also participated on the 'Phil Donahue Show' with Archbishop McCarthy.

porations, about 200 of them, for the administration's lack of economic pressure on Haiti. He said the corporations are profiting too much from the "slave labor" of the Haitian people, whose average salary is \$2 a day, to want the situation in that country to change.

According to statistics cited in the program, more than half of Haiti's six million people are teenagers, most of the people are illiterate, jobless and suffering from inadequate medical care and about one third of all Haitian children die before the age of four.

**STILL, "THERE** is no evidence of any desire for mass migration to America," Rev. Jackson said, precluding the likelihood that if the Haitians already here are released there will be a giant influx of them into South Florida or other parts of the

## Fr. Mckenna dies in Washington

WASHINGTON (NC) — Jesuit Father Horace B. Mckenna, known for his work in providing food, shelter, clothing and money to Washington's poor, died of a heart attack May 11 in Georgetown University Hospital. Father Mckenna, 83, assistant pastor of St. Aloysius Parish in Washington, was a member of the board of directors of **SOME** (So Others Might Eat), an agency providing meals, dental and medical care and counselling to the poor and homeless, from 1950 to the time of his death.

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country.

What this country must do, he said, is ensure "equal justice" for those already here, close the "concentration camps" in which they are being held and start making more demands that the Haitian government provide for its people, in the same way that the U.S. demands that Poland ensure the human rights of its people, by withdrawing aid until conditions improve.

"The number of people they're talking about (in the camps) does not threaten the stability of Miami or of the nation," Rev. Jackson said. "Two thousand people or less will not affect our balance at all" because that's less than two per cent of the total legal immigration to this country every year.

Despite the problems South Florida has to confront every day, including crime, drugs, a fall-off in tourism and the effects of the Mariel boatlift two years ago, South Floridians themselves think "the detention of those Haitians in Krome Avenue camp is inhumane," the Archbishop said.

"I'm proud of the South Florida community," he added. "I think we should move the Statue of Liberty there."

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**SURPRISED WINNER** — Giving out awards at the annual Scouting Mass at St. John Vianney Seminary Chapel Sunday, Archbishop Edward A. McCarthy was surprised and appreciative to be awarded himself with the St. George Emblem by Catholic Committee on Scouting chairman Chuck McGill, in recognition of his service to scouting. Nearly 100 Cub and Boy Scouts from throughout the Archdiocese attended the Mass, where they were awarded emblems for seeking "advancement in religious knowledge and spiritual formation." (Voice photo by Prentice Browning)

#### ARCHDIOCESE OF MIAMI

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

**THE REV. MONSIGNOR JOHN O'DOWD** — to Pastor, San Marco Church, Marco Island, effective June 9, 1982.

**THE REV. XAVIER MORRAS** — to Pastor, Immaculate Conception Church, Hialeah, effective June 9, 1982.

**THE REV. NEIL FLEMMING** — to Pastor, St. William Church, Naples, effective June 9, 1982.

**THE REV. THOMAS RYNNÉ** — to Pastor, St. Juliana Church, West Palm Beach, effective June 9, 1982.

**THE REV. RONALD BROHAMER** — to Pastor, St. Clare Church, North Palm Beach, effective June 9, 1982.

**THE REV. THOMAS HANLY** — to Pastor, Our Lady Queen of Martyrs Church, Fort Lauderdale, effective June 9, 1982.

**THE REV. GARY STEIBEL** — to

the faculty of Immaculata-La Salle High School, Miami, effective June 9, 1982.

**THE REV. MONSIGNOR JUDE O'DOHERTY** — to Pastor, Epiphany Church, South Miami, effective June 9, 1982.

**THE REV. DOMINIC O'DWYER** — to Pastor, St. Bartholomew Church, Miramar, effective June 9, 1982.

**THE REV. JOHN O'LEARY** — to Pastor, St. Mary Star of the Sea Church, Key West, effective June 16, 1982.

**THE REV. ANTHONY MULDERRY** — to Pastor of a new parish to be established in Plantation, Florida, effective July 1, 1982.

**THE REV. LEONARD PUISIS** — to Pastor, St. Matthew Church, Hallandale, effective June 9, 1982.

**THE REV. JOSEPH CARNEY** — to Pastor, Blessed Trinity Church, Miami Springs, effective June 9, 1982, and to membership on the Priests' Personnel Board, effective

## Knights of Columbus Ladies Auxiliary



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Saturday, May 22, 1982

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# Please support Hatch pro-life amendment

## Dearly Beloved in Christ,

We will soon be approaching in our Evangelization efforts a year of Faith. Each week as we gather as God's people we profess our Faith — one of our fundamental beliefs is that God is the giver of life.

For nine years we have been struggling to counteract the Supreme Court decision which legalized abortion in our country. Senator Orrin Hatch of Utah has introduced an amendment to the Constitution which would overturn that decision and allow the Congress of the United States and the State legislatures to enact legislation which would prohibit and restrict abortion. It is vitally important that we show our support for this amendment. The Bishops of the United States have given their support and are asking all Catholics to do the same.

Today the terrible black cloud of legalized, permissive abortion enshrouds our Republic. In the brief moments it requires to read this letter some ten of our unborn brothers and sisters will be done to death by legal

abortion; over two hundred an hour; over five thousand each day; nearly 37,000 each week; a horrifying estimate of 1,500,000, each year. Clouds of infant souls sent into eternity. Rejected. Unwanted. Never to anticipate joyfully the day of their birth. We feel as Christian people the searing heartsore of the broken fathers and mothers of long ago Bethlehem sobbing over the Holy Innocents.

A critical vote on the "Hatch Human Life Amendment (SJR110)" will soon be taken in the United States Senate.

May I ask you to inform your Senators and Representatives of your Commitment to the sanctity of human life and to emphasize that we want their full support on the Hatch Amendment.

I ask your earnest prayers for this effort on behalf of Jesus Christ in these His least ones.

Sincerely yours in Christ,

Edward A. McCarthy  
Archbishop of Miami

## OFFICIAL

May 10, 1982.

**THE REV. JOSEPH STEARNS** — to Chaplain, Knights of Columbus Council #7346, Clewiston, effective May 10, 1982.

**THE REV. RICARDO CASTELANOS** — to Pastor, San Isidro Church, Pompano Beach, effective June 16, 1982.

**THE REV. PAUL VUTURO** — to Pastor, St. John the Apostle Church, Hialeah, effective June 9, 1982.

**THE REV. ANTONIO MEN-**

**DOZA** (newly ordained) — to Associate Pastor, Little Flower Church, Coral Gables, effective June 16, 1982.

**THE REV. JORGE RIVERO** (newly ordained) — to Associate Pastor, Immaculate Conception Church, Hialeah, effective June 16, 1982.

**THE REV. DAVID SMITH** (newly ordained) — to Associate Pastor, Epiphany Church, South Miami, effective June 16, 1982.

## New parish in Plantation

A new parish is being created in Plantation. It has not been named yet as Archbishop McCarthy has decided to consult with the people of the new parish in deciding a name.

The following are the boundaries for the new parish which will be

established in Plantation, Florida, effective July 1, 1982:

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# Healing session

## 700 Gather at St. Brendan for low-key service

By Ana M. Rodriguez  
Voice Staff Writer

Caridad Delgado said her "close-up" vision had improved. Josefina Agustin said she no longer saw a little black spot in her right eye. Another woman said the noise in her ear had "disappeared."

The congregation clapped and "praised the Lord."

But the healing and the praising remained low-key, as Father Edward J. McDonough, a Redemptorist priest based in Boston, listened to the testimony of about 20 people, mostly women, who said they had been healed through his prayers.

About 700 had gathered for the healing retreat at the old St. Brendan Church in Miami last Saturday and Sunday, lured by published reports of the priest's "power" or by the testimony of friends and neighbors who had experienced some type of healing in the past.

**BUT IT WAS NOT** "hellfire and brimstone" speeches they heard, no flaming calls for repentance and condemnations of sinners. Neither did the crippled lay down their crutches and walk, or the paraplegics walk out with their wheelchairs underneath their arms. One woman did fall back into her seat, but that's where the outward emotion stopped.

Instead, Fr. McDonough spoke softly of Christ, God the Father, Mary and the Holy Spirit, between strains of "Come to Me Your Gentle Shepherd" and "He is Lord."

"Let us put our faith in the name of Jesus and realize that in His name and in His promises and in His love is our salvation," Fr. McDonough had said matter-of-factly.

When we pray, he had added, we must remember to do it with con-



Handicapped people join hands with others in the congregation to pray the "Our Father" during the Charismatic retreat and healing service held last weekend at St. Brendan. (Photo by Prentice Browning)

fidence in the God who "is interested in even our smallest headache." Then, our prayers will be answered and Jesus will give us signs "of His presence, signs of His power, signs of His love, proof that everything he told us is true."

**HE DID NOT** touch anyone physically, but little by little, as Fr. McDonough called for those who had experienced any kind of healing to come forward, a few people did, in groups of twos and fours. Some of them gave their testimony in English, others in Spanish, a few in both languages.

A mother brought her seven-year old child to the altar. She told of how the little girl had been born with a dilated esophagus and as a result suffered from severe vomiting and fever. Medical treatment had not helped and when told surgery was the only solution, the parents had taken the little child to Fr. McDonough in

Boston. He had prayed over her.

They flew back to Miami, the mother said, "full of faith" that their daughter had been healed. X-rays at Variety Children's Hospital confirmed this.

"I DON'T know what's happened," said the doctor. "Everything has disappeared."

That was a year ago and Fr. McDonough, perhaps the best known of Catholic Charismatic and "healing" priests, calls it a "sign of God's love."

He has seen many, he says, in his seven years of fulltime healing ministry, a mission that has taken the former parish priest to countless cities and towns in the United States and other parts of the world.

It all began so innocently 13 years ago, when he first joined a small, Charismatic prayer group in his Maryland parish that it took him six more years to make it his fulltime

job.

"There's no escaping it," he says now of what he calls a gift from the Spirit, but "it took me a long time to get into it."

**EVERY WEEK**, Fr. McDonough conducts healing services for about 2000 people at Mission Church in Boston, where he says he himself was cured of a double pneumonia as a child.

"I'm just an ordinary person," says the priest. God "does a lot of flamboyant and sensational things that I don't have to worry about. I don't have to create the flamboyance and the excitement. God does."

Although many people reject healings off-hand as something popular among Protestants, fanatics or even lunatics, Fr. McDonough stresses that "what I'm doing is what the Church is saying, although many peo-

(Continued on page 8)

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# Priest:

(Continued from page 7)

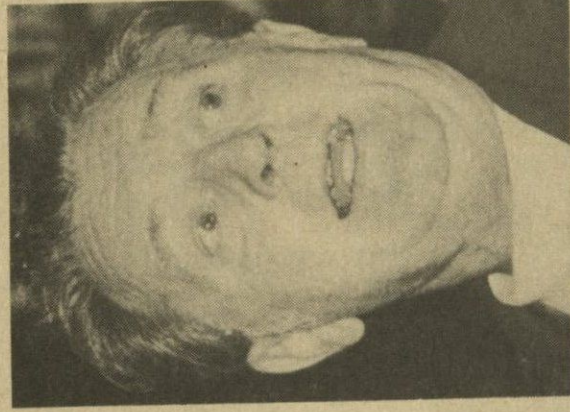
ple don't realize it."

If any group should be predisposed to believing in healings it should be Catholics, he says, with their long tradition of miracles and miraculous apparitions, even as recently as this century.

"We think it's new because our perspective is narrow," Fr. McDonough says. But "the Church is 2000 years old, and if anything is the old-time religion, if anything is traditional, it's healing. Jesus started it all."

The Acts of the Apostles describes many healings, the priest says. "For about 1000 years, healing was a very important part of the Church."

**AFTER A PERIOD** during which the tradition was lost, the Second Vatican Council tried to revive it, acknowledging that the Holy Spirit remained in the world, and His healing



Fr. Edward McDonough

power, as well as His other gifts, can be as obvious in this age as during the

**'God does a lot of flamboyant and sensational things . . . I don't have to create the flamboyance and the excitement. God does'**

—Fr. McDonough

time of the Apostles.

"Everybody who has the Holy Spirit has all the gifts of the Spirit," Fr. McDonough offers by way of explanation for his own particular gift. "But then it's a question of talents, of vocation and the way God wants to use you."

Some are better teachers. Others are better preachers. Others can pray for people and make them well again. The important thing to remember,

## Americans have more faith than Europeans — study

**WASHINGTON (NC)** More people in the United States and Ireland — 95 percent — believe in God than do people in 14 other countries questioned in a major international survey. And Americans more than any other nationality rated God as of the highest importance in their lives, the survey found.

The survey "is one of the most comprehensive and ambitious studies ever undertaken of human values," said Edward M. Sullivan, director of research of the center for Applied Research in the Apostolate, a Catholic research organization based in Washington.

The center conducted the survey in the United States and Canada in cooperation with the Gallup Organization.

**EUROPEAN** countries included in the study were Great Britain, France, West Germany, Spain, the Netherlands, Belgium, Italy, the Republic of Ireland, Northern Ireland, Denmark, Sweden and Finland. Non-European countries included were Japan, South Africa and South Korea, although the Korean study was so recent that data are not yet available.

The Gallup Organization conducted the fieldwork, which included hour-long face-to-face interviews with a scientifically selected sample of at least 1,200 persons in each country.

Among the findings of the study are these:

- The Americans and Irish believe in God — 95 percent — more than any of the other countries. Belief in God was 75 percent overall in Europe, dropping to 62 percent in France and 58 percent in Denmark.

- Seventy-one percent of Americans believe in life after death, compared to 43 percent in Europe and 40 percent in Japan. In contrast, only 67 percent of Americans believe in hell, but this was much more than the 23 percent in Europe or the 15 percent in Japan.

- Respondents were asked to rate, on a scale of 1-10, how important God is in their lives. More Americans than any other nationality rated the importance of God as 10 — 48 percent, with 70 percent of U.S. blacks and 64 percent of U.S. Hispanics giving the 10 rating. Americans were the highest of all countries (average rating, 8.21), followed by South African whites (8.55), South African blacks (8.45), the Republic of Ireland (8.02), Northern Ireland (7.49) and Italy (6.96). The lowest were Denmark (4.47) and Sweden (3.99).

- Respondents were asked for each of the Ten Commandments whether they still applied fully to them today. Responses in the United States were closest to those in Ireland, and the greatest contrast was with France.

- More than half, 51 percent, of Americans believe that there must be moral rules guiding sexual activity rather than leaving it to individual

choice. Europe in general is less emphatic about sexual guidelines, ranging from a low of 32 percent in France to a high of 61 percent in West Germany of people who favor moral rules.

- Only 34 percent in the United States agreed that there are absolutely clear guidelines about good and evil which apply to everyone whatever the circumstances, while 59 percent said there are no absolute guidelines. In Europe, only 26 percent agreed that there were absolute standards. Ireland was the highest with 34 percent agreement.

- Given a choice, 72 percent of Americans would opt for personal freedom rather than equality, which was chosen by only 20 percent. Equality was defined as "nobody is underprivileged and social class differences are not so strong." Great Britain was almost identical to the United States, with 69 percent choosing personal freedom, compared to 49 percent in Europe overall. In both Spain and Italy, more people favored equality over freedom.

- Eighty percent of those in the United States said they were proud to be American, in contrast to only 38 percent of Europeans who expressed pride in their nationality.

Funding for the study came from church organizations, foundations, industry and government.

however, is that Christ is the one who does the healing, not the individual. The individual is only an instrument, which is why Fr. McDonough believes there is "no clash" between praying for a cure from God and working through a doctor, who also heals, to get one.

**BUT WHAT ABOUT** those who die of cancer, who remain in wheelchairs all their lives, who live every day with aches and pains that will never go away? What does it mean when they are not healed?

That's where Catholics and Protestants differ, Fr. McDonough says. "Catholics don't believe that healing is an accomplished fact . . . We believe in redemptive suffering. We believe in the mystery of suffering.

"Everybody that seeks a healing or blessing receives . . . some healing or blessing. It isn't necessarily what we ask for but it's what God knows is best."

By the same token, "if you're healed, it isn't just your body that's been healed," the priest says. A person can be healed physically, emotionally and spiritually.

**FR. MCDONOUGH SHIES** away from calling his healings miracles. "The technical definition of a miracle," he says, "is it has to be approved by the Church . . . But to speak in general terms, I've seen miraculous things that have never been defined as such. There's no human explanation and the doctors have said so."

St. Rita Michael Aguilard, pastoral associate at St. Francis Hospital on Miami Beach, says "They are miracles. This is what we need to come back to, the reality of the healings all about us."

Active in the Charismatic movement for the past nine years, Sr. Rita said she attended the services at St. Brendan because in the last year and a half she has not had much opportunity to attend Charismatic services of that nature. She maintained she had seen very definite healings in her work in hospitals in Brazil and in small prayer groups.

In his talks and in his services, however, Fr. McDonough reminds people that they don't have to be sick to receive God's love.

"The most important thing is that we're grateful for the gifts we have and the healings we don't need," he says. "He loves you in giving you health as well as in restoring health. Health is a gift of God just as much as healing is, and health is the greater of the two gifts."



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# Peace pilgrims

**Priest leads 12 others on journey across globe, from Washington to Bethlehem**

Jesuit Father Jack Morris uses the word "incredible" a lot. But anyone who has planned a 6,500-mile pilgrimage probably has a right to the word.

"It's turned out just magnificent. None of us can believe it. It's incredible. There's been very little negative reaction on the road or in the cities. Everywhere we go people have stopped to give us encouragement and support," he said.

The Seattle priest is leading a dozen people on a pilgrimage from Bangor, Wash., home base for the Trident nuclear submarine, to Bethlehem.

**'We're making a cry for peace. The ultimate decisions will be made by world leaders, but they've got to know where the people stand.'**

birthplace of Jesus Christ.

They are walking and praying to call attention to the global nuclear arms buildup.

**THE PILGRIMS** left Bangor on Good Friday, April 9, and expect to arrive in Bethlehem by Christmas of 1983.

Father Morris, 54, said he began planning the trip for himself. Working with the elderly in Seattle, he read an article about nuclear war by Father George Zabelka, the former chaplain for the World War II squadron that dropped the atomic bombs on Japan.

"I had no plans of recruiting any-

body," Father Morris said. He called Father Zabelka and they discussed the idea of a trip. Then Father Morris told a Jesuit volunteer in Seattle of his plan. "Two days later he called me and said his whole house was interested." Meetings were held and plans made. All but one of the original planners stayed with the idea. "I didn't recruit any of them. It just happened. It's incredible," Father Morris said.

Blackie, as his friends call him, may not look the part of a devoted pilgrim. At 54, he is gray-haired and paunchy. He has a white beard. He dressed in T-shirts, baggy pants and tennis shoes. Just before the pilgrims began their walk, he threw his back out after a yoga exercise.

But if he lacks anything physically, he probably makes up for it in devotion and determination. "We're making a cry for peace," Father Morris said. "The ultimate decisions will be made by world leaders, but they've got to know where the people stand."

The path the pilgrims will take includes Washington; New York; Belfast, Northern Ireland; London; Geneva, Switzerland; Rome; Istanbul, Turkey, and Jerusalem. Father Morris intends to write to Pope John Paul II in Rome and ask him to walk a while with them. "And we want to go to London and talk with the (Anglican) archbishop of Canterbury," he added. They'd also like to meet with the World Council of Churches in Geneva.

He emphasized that the pilgrimage should change people's hearts by spiritual means. "I feel good about where we are spiritually," he said. "There's a lot of praying going on. There's also a lot of singing, even Gregorian chant. "It's incredible."

The pilgrims sleep in churches and



Fr. Jack Morris, S.J., center, leads group through Portland, Or. (NC photo)

homes en route and are provided food by people they meet. When they reach the East Coast, they'll have to cross the ocean. "We think someone will come through with a boat," Father Morris said.

The pilgrims all say they will make it all the way to Bethlehem. They have suffered blisters, sore knees and

other ailments, but they are determined. They are even talking of continuing the walk from Bethlehem back to Bangor.

"After all, we will have already covered more than half the land surface that we'd have to walk. So we just might do it," said Father Morris. "Wouldn't that be incredible?"

## Priests' group hits

Chicago, who died in April.

**THE CONVENTION** elected Father Robert Johnson of the Archdiocese of St. Paul-Minneapolis as new NFPC president. At 31 Father Johnson is the youngest president in the federation's 14-year history.

On the use of professional firms to break union organizing attempts in Catholic health and service institutions, the convention delegates said a tendency by administrators of such institutions to resist employee unionization contradicts principles of justice which are an integral part of the church's mission.

Unionization and union resistance have been a source of major controversy in Catholic hospitals and

schools as well as many other American educational and health care institutions in recent years.

In Catholic schools unionization movements grew with the surge of Catholic lay teachers replacing dwindling religious order personnel in the 1960s and 1970s.

**IN HOSPITALS** many workers in non-professional support jobs have been unionized for years, but amendments to federal labor laws in 1974 made it easier for nurses and other professionals involved in direct patient care to unionize. The number of nurses belonging to unions has swelled

ed from 30,000 in 1969 to a current level of 155,000, or nearly 14 percent of the nation's active nurses.

Last November in a pastoral letter on health care the U.S. bishops called for "full recognition of the rights of employees (in Catholic hospitals) to organize and bargain collectively with the institution through whatever association or organization they freely choose or through whatever other means seem appropriate without unjust pressures from their employers or from already existing labor organizations."

The bishops also warned, however, against abuse of the right to strike.

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## QUIT TRADITIONALISTS

# Attacker is former Lefebvre follower

NC News Service

Juan Fernandez Krohn, arraigned May 14 in Portugal on charges of the attempted murder of John Paul II May 12 during the pontiff's visit to Fatima, was ordained a priest by dissident Archbishop Marcel Lefebvre in 1978; said his first Mass, at which Archbishop Lefebvre spoke, in rented space in a fashionable Madrid hotel, and then broke with the archbishop and his Fraternity of St. Pius X, apparently over the issue of papal authority.

During his arraignment, he was ordered held for trial.

After the attempted assassination, Archbishop Lefebvre's group issued a statement denouncing the attack on the pope and reaffirming its attachment to the Holy See.

**THE FRATERNITY** was founded by Archbishop Lefebvre originally as a spiritual center and residence for

seminarians studying at the nearby University of Fribourg, Switzerland, and in 1970 was recognized as a diocesan congregation by a Swiss bishop. Canonical approval for the fraternity, then operating at Ecône, Switzerland, was later withdrawn. The fraternity opposes many Vatican II-initiated reforms, ecumenism, and the use of languages other than Latin in the Mass. Its priests are validly but illicitly ordained — that is, they have been ordained by a bishop but their ordinations and priestly ministries are not authorized by the church — and they use the discontinued 16th-century Tridentine Mass instead of the liturgy adopted since Vatican II.

Fernandez Krohn joined the Fraternity of St. Pius X after he had tried seminary life in Spain and found it unsatisfactory.

During a 1976 interview, he said he was attracted to Archbishop Lefebvre because the latter is "a defender of the traditional church, which is so threatened by progressives."

In July 1978 Fernandez Krohn said his first Mass, in Madrid in an exclusive hotel which reportedly charged his parents \$2,800 for the facilities. The three-hour Mass drew 900 Catholics, despite a warning from the Madrid Archdiocese that Catholics were not to participate in "such dangerous acts" or rebellion against church authority. Archbishop Lefebvre, accompanied at the Mass by a large group of seminarians from "traditionalist" institutions, used the occasion to deliver an attack on ecumenism as a deviation from the missionary spirit of the church.

**EXACTLY HOW LONG** Fernandez Krohn and the Fraternity of St. Pius X remained on good terms is uncertain, but according to the fraternity, Fernandez Krohn left the community in 1980.

According to French authorities, Fernandez Krohn then became active in a radical organization, the Sedevacantistes or "empty See-ists," who believe that no pope has been validly elected since the death of Pope Pius XII in 1958. Fernandez Krohn became acquainted with them about the time of his ordination.



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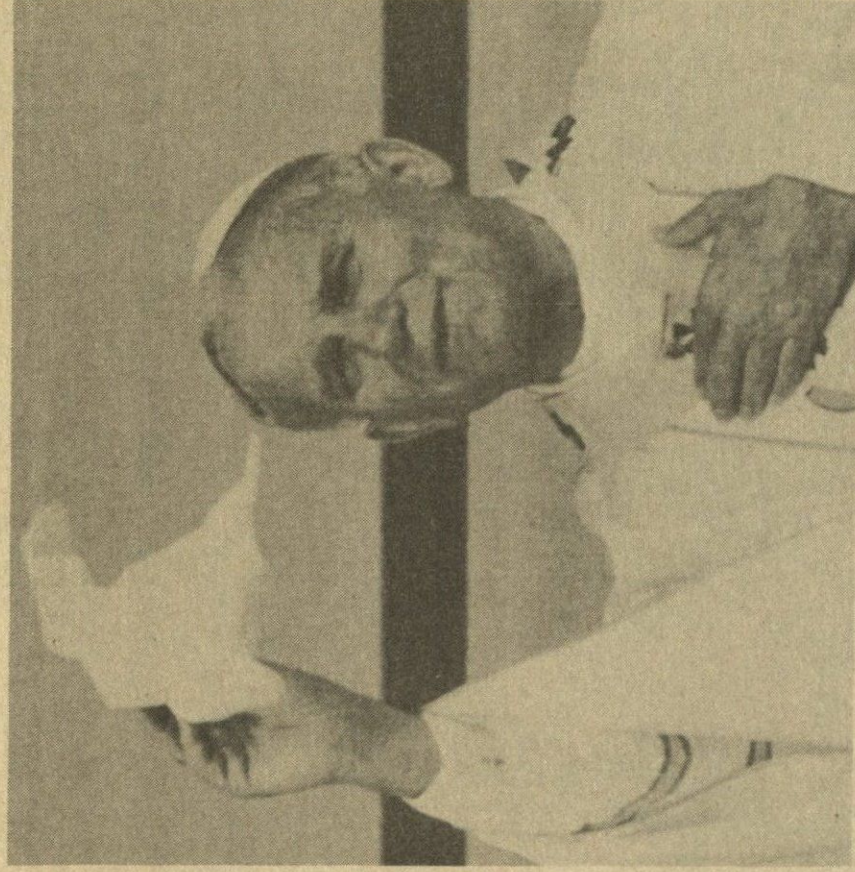
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Pope waves traditional white handkerchief of Our Lady of Fatima. (NC photo)

# 'Dense in thought,' Pope ends near-fatal trip

NC News Service

Pope John Paul II described his departure from Portugal May 15 as "a moment dense in thoughts and sentiments."

At the farewell ceremony in Oporto the pope spoke of feelings of gratitude, of confidence that the nation's religious traditions would remain intact and of hope for continued progress toward justice, freedom and peace in Portugal.

But the emotional four-day visit also nearly cost him his life. Mixed with the memories of cheering crowds in six cities was the memory of a grim-faced Spaniard who tried killing the Polish-born pope before a crowd of 1 million in Fatima.

The trip to express gratitude to the Blessed Virgin for having saved his life last year during an assassination attempt in St. Peter's Square became a reminder that such attempts could happen again.

**THE END OF THE** Portuguese visit, Pope John Paul's 11th trip outside Italy since his election to the papacy, also came at a time of concern about the fate of his 12th scheduled visit, to Great Britain, which could be cancelled or postponed because of the Anglo-Argentine fighting in the South Atlantic.

On May 16, the day after the pope returned to the Vatican, he said the fighting cast doubt over his visit to Britain.

papal trips.

The religious themes of the visit to Portugal and the nation's affectionate welcome to the pope were overshadowed in much of the world press by the actions of Juan Fernandez Krohn, a 32-year-old Spaniard and illicitly ordained priest, who approached Pope John Paul with a 15-inch bayonet during an evening prayer service May 12 in Fatima.

"Both his weapon and his attitude leave no doubt that he would have murdered the pope if he had gotten close enough to him," said a senior Portuguese police official.

The attacker shouted "down with the pope," and "death to the Second Vatican Council" as he was dragged away by police. Although a Vatican statement said Fernandez Krohn only got within six yards of the pope, television coverage of the attack showed that he was much closer and may have touched the pope with his left hand while bearing the bayonet in his right hand.

Pope John Paul's May 12-15 visit to Portugal, the poorest nation in Western Europe, focused on the need to preserve the Catholic faith of Portugal's forefathers and to promote the rights of man.

In 22 talks he repeated those calls to the nation's rural and industrial workers, to its politicians, to its clergymen and Religious, to youths, to intellectuals and to Portugal's overwhelmingly Catholic population.

The nation greeted Pope John Paul with enthusiasm and even "delirium," according to one Portuguese newspaper.

The pope — who would celebrate his 62nd birthday May 18, several days after the trip — crowded as many appearances as possible into the hectic four days, but the Portuguese always wanted more.

**WHEN HE RETURNED** to the apostolic nunciature in the capital of Lisbon May 14 for a night's rest, he found several thousand people pleading for him to appear on the nunciature's balcony and bless them.

He delivered the blessing, and said: "The pope has talked too much today. Now I'll just say one thing: Good night."

"I've never been so tired in my life as I've been on this trip," said U.S. Archbishop Paul C. Marcinkus, president of the Pontifical Commission for the Vatican City State and one of the Vatican organizers of



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# School prayers—coming back?

By Jim Lackey  
 WASHINGTON (NC) —  
 "Almighty God, we acknowledge our  
 dependence on thee, and we beg thy  
 blessings upon us, our parents, our  
 teachers and our country."

That prayer, written by New York  
 officials for the state's public school



children, led to the first of two U.S.  
 Supreme Court decisions 20 years ago  
 striking down officially sanctioned  
 prayers in the public schools.

If President Reagan has his way,  
 that kind of prayer — along with  
 more traditional offerings such as the  
 Our Father and readings from the Bi-  
 ble — will return to the public  
 schools. Reagan wants a constitu-  
 tional amendment which would  
 reverse the Supreme Court and per-  
 mit "voluntary" school prayer.

**PUBLIC OPINION** seems to in-  
 dicate that Reagan's position, an-  
 nounced May 6 on the annual Na-  
 tional Day of Prayer, has widespread  
 support. But even the churches can-  
 not agree on whether prayer in public  
 school is a good thing.

One bone of contention is over the  
 word "voluntary." Though both  
 sides use the same word, each assigns  
 different meanings to it.

To supporters of school prayer,  
 such as Reagan, "voluntary" means  
 that students would have the freedom  
 to excuse themselves whenever a  
 public school teacher offers a prayer  
 or asks another student to lead it.

Opponents of public school prayer,  
 on the other hand, have an entirely  
 different concept of "voluntary,"  
 prayer, which they say the Supreme  
 Court never has struck down. To

## Religious orders: retirement problems?

WASHINGTON (NC) — A survey  
 of religious orders in the United  
 States has found that 81.7 percent of  
 orders taking part must use current  
 operating revenues to take care of  
 their aged and infirm members.

Women's religious orders report  
 that 27 percent of operating revenues  
 are used for the care of older  
 members and that this pays for 68  
 percent of their care. Among  
 religious orders for men, the com-  
 parable percentages are 13 and 58.

The "Survey of Retirement Con-  
 cerns of Religious Institutes in the  
 United States" was conducted under  
 the joint auspices of the National

them voluntary prayers are the kind  
 offered by students on their own,  
 such as a student who privately seeks  
 divine intervention when stumped by  
 a particularly difficult algebra prob-  
 lem.

A bigger issue, though, is the type  
 of prayers that might be offered in  
 public school classrooms.

**SOME OPPONENTS** of a school  
 prayer amendment worry that the  
 prayers will reflect regional cluster-  
 ings of particular denominations,  
 such as prayers in Utah based on  
 Mormon theology. There might even  
 be battles over the Our Father, since  
 Catholics end it with "... but deliver  
 us from evil," while the Protestant  
 version ends with "... for thine is  
 the kingdom and the power and the  
 glory forever."

But school prayer supporters main-  
 tain that denominationally neutral  
 prayers — like the New York prayer  
 struck down by the Supreme Court —  
 can be composed which won't offend  
 various religious groups. And the  
 White House, in a fact sheet  
 distributed with the president's May 6  
 remarks, said the Lord's Prayer and  
 the Ten Commandments "are reflec-  
 tions of our Judeo-Christian heritage  
 that could not fairly be described as  
 the instruments for imposition of nar-  
 row sectarian dogmas on school  
 children."

School prayer supporters also con-  
 tend that a constitutional federal  
 court decision — sustained by the  
 Supreme Court — that high school  
 students cannot conduct their own  
 prayer services in public school class-  
 rooms before or after classes even if  
 the services have no official school  
 sanction.

**BUT OPPONENTS** of the amend-  
 ment argue that school prayer sup-  
 porters are not entirely without  
 remedy for their concerns. The courts  
 have upheld neutral "moments of  
 silence" in public school classrooms  
 as well as objective study of religion  
 conducted much like courses in  
 history or philosophy.

A spirited debate also is taking  
 place over the intent of the Founding  
 Fathers. Would Thomas Jefferson  
 and James Madison, if they were  
 alive today, interpret school prayer as  
 a violation of constitutional prohibi-  
 tions against an "establishment" of  
 religion?

According to the White House, the  
 Founding Fathers did not intend to  
 restrict the opportunities for religious  
 practice but rather wanted to "pro-

Conference of Catholic Bishops-U.S.  
 Catholic Conference, the Leadership  
 Conference of Women Religious and  
 the Conference of Major Superiors of  
 Men.

The survey found that the median  
 age of active Religious is rapidly ris-  
 ing, that many of these Religious will  
 themselves be retired in relatively few  
 years, and that they are not being  
 replaced by new recruits. This means  
 that the number of Religious in the  
 active income-producing category is  
 going down at the same time that  
 retirement costs are going up.

tect religious values from government  
 dictate or interference."

But the Lutheran Council in the  
 USA, one of several mainline church  
 groups opposed to school prayer, said  
 in a positive statement that new im-  
 migrants, new traditions and new  
 creeds have challenged our nation to  
 re-evaluate its belief and to throw off  
 practices "which may have been ap-  
 propriate at an earlier stage in our na-

tion's development."

Despite all the debate it seems  
 unlikely that a school prayer amend-  
 ment will be approved by the  
 necessary two-thirds votes in Con-  
 gress this year. The press of other  
 business — such as the budget, im-  
 migration reform and abortion —  
 probably will defer full consideration  
 until after the 98th Congress comes to  
 town next January.



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 tial gift of \$14. It's an easy way to start another  
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 FAMILY**



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 neediest. Simply tell you lawyer our legal title:  
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 return coupon  
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 offering  
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 STREET \_\_\_\_\_  
 CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP CODE \_\_\_\_\_

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# CATHOLIC SCHOOLS AND TAX CREDITS

## Catholic school a 'shining light'

### Reagan praises struggling, mostly black private school

By Steve Gorecki

CHICAGO (NC) — "This is the way it should be done," President Reagan told the administrators, faculty and 375-member student body of Providence-St. Mel High School during a visit to the school in May.

The president also told them, "You are such a shining light that I want to spread the word."

Providence-St. Mel was formerly operated by the Chicago Archdiocese

**'We are here because we heard about you. We heard what began with one man to save this school, has developed into an educational institution of which you all must be very proud. We hope that we can spread the word.'**

but due to declining enrollment, increased operating costs and necessary subsidies and a lack of financial aid, that affiliation was terminated by the archdiocese in June 1978. At that time the rapidly deteriorating school building also required costly repairs to meet the city fire code.

Today the predominantly black high school is still open, although its principal, Paul J. Adams, said, "I have bills running out my ears."

To offset those bills the school has received numerous grants and financial aid from private sources and corporations and now advertises itself as "more than a school . . . it's a kind of oasis . . . a place where learning is truly respected."

#### No government aid

The school, located in a black ghetto neighborhood, operates without



'SHINING LIGHT' — A student assists President Reagan as he dons a Providence-St. Mel High School jacket presented to him when he visited the mostly black private school on Chicago's west side. (NC Photo from UPI)

tax dollars and depends on tuition, fund raising and donations in order to stay open.

Religion remains a major component of the school's curriculum and 90 percent of the school's students go on to college. It is staffed by the Sisters of Providence.

Reagan heard of the Providence-St. Mel success story through television and newspaper stories about efforts by the principal, parents and students to rejuvenate the school, which now includes a junior high.

"We had to see this for ourselves," said the president, who was accom-

panied by his wife Nancy. Speaking from the stage of the school auditorium, he said, "And I also wanted to come here, very frankly, to meet your principal, because this is an instance of what one person can bring to be."

Reagan gave the students an explanation of his attempts in January to extend tax exemptions to segregated private schools. He said he was simply trying to reform the Internal Revenue Service.

"As it developed, this turned out that it was turned around and said that I was trying to provide tax exemptions for schools that still practiced segregation. Well, I didn't know there were any. Maybe I should have, but I didn't, and it was a total turnaround of what I intended. Yes, that one went wrong."

He told the students that most whites shared his commitment to brotherhood, "despite what lingering separations there are and what lingering divisions there are between people."

"And sure, there are rednecks and bigots and there are people that are prejudiced on all sides," he said, but added that most Americans shared his vision.

#### Honored principal

The president was greeted with a one-minute standing ovation and with warm applause throughout his visit to the school, which was extend-

ed from a scheduled 30 minutes to almost one hour.

In introducing the president, Adams recalled the many difficulties and struggles that had been overcome to keep the school open despite financial hardships and other problems.

"This is my day," Adams said. "This is a day I'll never forget. The anticipation and the waiting are over and the years of struggle have not been in vain."

"We're not afraid of hard work or the challenges of reality," Adams said.

Acknowledging Adam's statements, Reagan said, "We are here because we heard about you. We heard what began with one man to save this school, has developed into an educational institution of which you all must be very proud. We hope that we can spread the word."

The president, sitting center stage, then fielded questions from nine students about the Falkland crisis, the high unemployment rate of blacks, college loans, the nuclear arms race, gun control, the federal budget and the economy.

The president drew loud applause when he responded to a question about his support of prayer in schools by saying, "I don't think that God ever should have been expelled from the classroom."

Reagan also told the students that he is working on changes in the college loan structure because "much of

## 2689 to graduate here

Fifteen Catholic high schools in the Archdiocese of Miami will be graduating 2,689 students in ceremonies being held this week and in the next two weeks. Archbishop Edward McCarthy and Auxiliary Bishops Agustin Roman and John Nevins will be present at several of the graduations.

Msgr. Edward Pace High School in Opa-Locka and Mary Immaculate High School in Key West had their graduations yesterday, May 20. St. Brendan High School in Miami and Chaminade High School in Hollywood had theirs last Saturday and Monday respectively.

The other high schools and their graduation dates are: Madonna Academy, Hollywood and Our Lady of Lourdes, Miami, tonight; Archbishop Curley-Notre Dame, Miami and Cardinal Gibbons, Fort Lauderdale, tomorrow; St. Thomas Aquinas, Fort Lauderdale, May 24; Cardinal Newman, Palm Beach and Christopher Columbus, Miami, May 28; Immaculata-LaSalle, Miami, May 29; Carrollton School, Coconut Grove, June 3; Belen Prep, Miami, June 4; and Rosarian Academy, West Palm Beach, June 5.



## "Los Cristianos Deben Aceptar el Mensaje de Fátima..."

(Traducción por José P. Alonso)

*Síntesis de los dos más significativos discursos del Papa Juan Pablo II durante su visita a Fátima: Saludo al pueblo de Portugal al besar el suelo de la nación y la homilía en la Misa Pontifical en los jardines de Fátima ante más de un millón de personas.*

### Palabras del Papa al besar suelo portugués

Es ya tradicional en Su Santidad Juan Pablo II besar el suelo del país que visita como señal de amor fraterno y salutación a todos los hijos de Dios de esa tierra. En Portugal el Papa repitió la simbólica ceremonia y dijo:

"Durante el viaje hacia Fátima, y cuando regrese de Fátima haré lo mismo, elevé mi corazón con el cántico de acción de gracias a Dios de Nuestra Señora por haberme salvado cuando sufrí el atentado contra mi vida el año pasado.

"Esta visita a Fátima es también fruto del empeño de realizar un sueño que nació dentro de mi hace mucho tiempo, como hombre de Iglesia y como uno muy deseoso de conocer a Fátima directamente.

(La vida espiritual de Juan Pablo II está marcada por una fuerte devoción mariana.)

"Portugal es la 'pequeña Madre Patria' de un pueblo responsable por la evangelización de muchas partes del mundo. Tierra de gente honesta, generosa, paciente, honorable, tierra de mártires, de santos y de heroicos sirvientes de Dios que propagaron su fe, recibida en la cuna, desde los bosques del Amazonas hasta las frías aguas del Japón pasando por África y la India. Anunciaron el nombre de Cristo en todas esas tierras heroicos misioneros portugueses.

"Besar el suelo de un país es un saludo simbólico: un simple gesto que se hace más significativo cada vez que se repite y que despierta siempre nuevas emociones dentro de mí. Por mi parte este gesto está lleno de amistad, a causa de la amistad con que me rodean."

### Reconsagración del mundo a María. Homilía de la Misa Pontifical ante más de un millón de peregrinos.

En su homilía el Papa hizo un llamamiento a los cristianos para que acepten el mensaje de Fátima y hagan penitencias y oren por los pecados del mundo.)

"El mensaje de Fátima es en su núcleo básico, un llamado al arrepentimiento y a la conversión como en el Evangelio. El mensaje de Nuestra Señora es aun más relevante de lo que lo fué hace 65 años. Es hoy aun más urgente.

"Este mensaje es 'fuerte y decisivo'. Suena severo como sonaba severo el de Juan el Bautista en las riberas del Jordán. Invita al

arrepentimiento y nos da un aviso; llama a la oración y recomienda el Rosario.

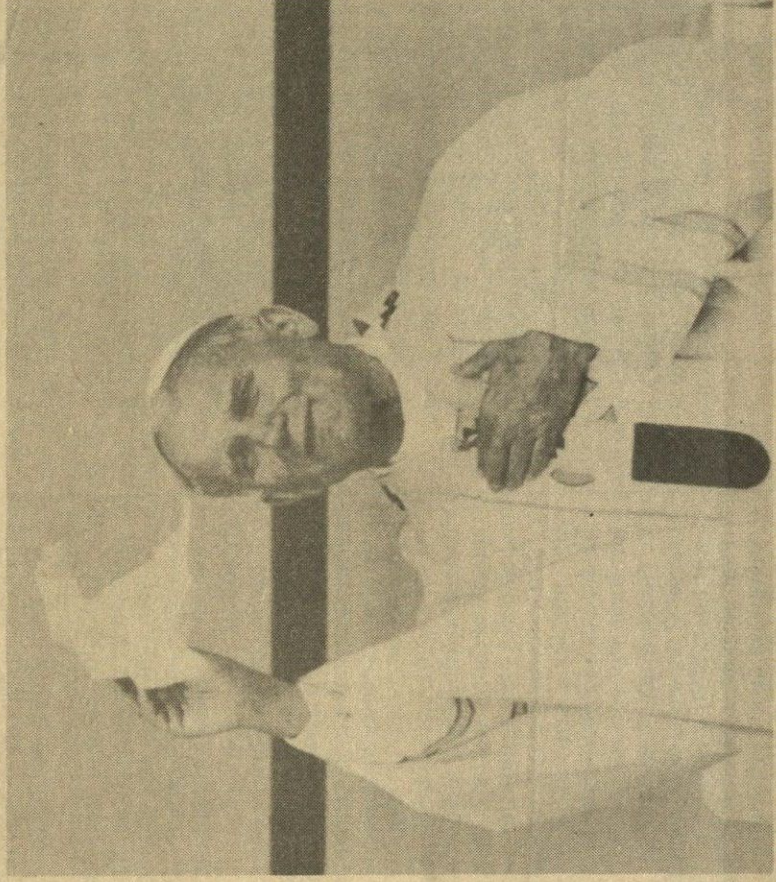
"Como Papa lei el mensaje de Fátima con 'miedo' porque veo cuánta gente, cuántos cristianos han tomado una dirección opuesta... el pecado, por tanto, se siente en el mundo como en 'su propia casa' y la negación de Dios ha sido diseminada en todas las ideologías, ideas y planes de los seres humanos.

Las sociedades están amenazadas por la apostasia y por la degradación moral. El colapso de la moralidad conlleva el colapso de las sociedades.

"El sucesor de San Pedro se presenta aquí también como testigo de la inmensidad de los sufrimientos humanos, como testigo de los casi apocalípticos presagios que se ciernen sobre las naciones. Se me oprime el corazón al ver el pecado del mundo y toda la gama de 'amenazas' juntándose como una negra nube sobre la humanidad.

"Pero también se regocija con esperanza cuando hago una vez más lo que hicieron mis predecesores, consagrar el mundo al corazón de su Santa Madre, especialmente consagrándole aquellos que, particularmente, mas necesitan ser consagrados a ese corazón.

Su Santidad Juan Pablo II al finalizar la Misa que celebró en el Santuario de Ntra. Sra. de Fátima, agita el tradicional pañuelo blanco que ondean los peregrinos, poco antes de regresar a Lisboa. (Foto NC)



## ¡Oigamos el llanto de las madres de Belén!

Muy amados míos en Cristo:

Después de muchos esfuerzos en la Evangelización nos acercamos al año de la Fé. Todas las semanas cuando nos reunimos como hijos de Dios, profesamos nuestra fé, y una de nuestras creencias fundamentales es que Dios es el creador de la vida.

Por nueve años hemos luchado para contraatacar la decisión de la Corte Suprema que legalizó el aborto en nuestra nación. El Senador Orrin Hatch del estado de Utah ha introducido una enmienda a la Constitución que cambiará dicha decisión y permitirá al Congreso de los Estados Unidos y a las legislaturas estatales formular leyes que prohíban y limiten los abortos. Es de gran importancia que demos nuestro apoyo a esta enmienda. Los Obispos de los Estados Unidos le están pidiendo a todos los Católicos que como ellos, también la apoyen.

Hoy esta nube del aborto legal y permisivo ensombrece a nuestro país. En los breves minutos en que lean esta carta unos diez de nuestros hermanos y hermanas por nacer perecerán por abortos legales, doscientos cada hora; cinco mil al día; cerca de treinta y siete mil a la semana; un estimado de millón y medio al año. Tantas almas inocentes enviadas a la eternidad, rechazadas, despreciadas, que nunca podrán disfrutar el feliz día de su nacimiento. Como Cristianos podemos escuchar el doloroso gemido de aquellos padres y madres que en Belén lloraron por los Santos Inocentes.

Un voto decisivo sobre la "Enmienda Hatch de Vida Humana" (SJR 110) se llevará a efecto en el Senado de los Estados Unidos.

Quisiera pedirles que le hagan saber a sus Senadores y Representantes de lo que ustedes sienten y piensan en relación con la santidad de la vida humana y enfatizarles que queremos su apoyo absoluto a dicha enmienda.

También les pediré en nombre de Cristo, Nuestro Señor, sus mas fervientes oraciones por esos, Sus hijos más desdichados.

Sinceramente suyo en Cristo,  
Edward A. McCarthy  
Arzobispo de Miami



# Hablando de... La televisión

Por Rev. P. Arnaldo Bazán

Uno de los grandes milagros de la tecnología moderna lo constituye, sin duda alguna, la televisión. Es asombroso que podamos tener un aparato donde mirar cualquier suceso, en el mismo momento en que está ocurriendo a miles de millas de distancia, amén de toda una serie de espectáculos y programas que nos permiten acrecentar los conocimientos, disfrutar de entretenimientos y hasta viajar por el mundo sin salir de nuestra casa.

Desde el punto de vista de las posibilidades que la televisión ofrece, no podemos menos que agradecer a Dios por tan excelente medio de comunicación.

Sin embargo, tenemos que preocuparnos por el uso que se hace, en la práctica, de este gran regalo, del que no pudo disfrutar la humanidad sino hasta hace relativamente poco tiempo.

En esto tiene mucho que ver el concepto que se tenga sobre la libertad de expresión, ya que mientras en algunos países la suprimen totalmente, en otros se llega a un puro libertinaje. En el primer caso, lo que se trata es de manipular la mente humana, usando de los medios de comunicación para convencer y adoctrinar de acuerdo a lo que quieran los gobernantes. En el segundo se da una utilización marcadamente mercantilista de los medios, y aunque se suelen imponer ciertos controles, no son suficientes para evitar que gran parte de la programación sea puro veneno.

Los gobiernos, ordinariamente, ejercen el dominio sobre el uso de las ondas. En los países democráticos se suelen conceder licencias de operación que permiten la formación de empresas que se dedican a explotar este medio con el fin de ganar dinero. Esto ha traído una gran competencia por conseguir el mayor porcentaje posible de audiencia y, con ello, las mejores ganancias.

¿Cómo se logra atraer la atención del público? Lo importante es brindar lo que sea del agrado de la generalidad y no lo que más convenga.

Si examinamos los programas de mayor teleaudiencia, de acuerdo a las frecuentes encuestas que se realizan, hemos de lamentar que no siempre son los mejores. El gusto de la gente — ¿por qué negarlo? —, suele ser horroroso. ¡Hay gustos que merecen palos!

Lo que más abunda es la violencia, sazónada con abundante salsa sexual y criterios reñidos no sólo con la moral cristiana, sino con el más elemental sentido de la decencia.

Los directores de los distintos canales suelen preocuparse, más que nada, por los puntos que logran alcanzar en el "rating," ya que cada uno significa una diferencia de millones de dólares en ganancias.

La preferencia del público ha creado toda una ciencia publicitaria, que se irradia en la forma de combinar todos los elementos disponibles para atraer a los espectadores.

Que los programas resulten, por lo

mismo, engendros capaces de provocar serios trastornos en las mentes de niños y jóvenes y a inducirlos a las peores depravaciones, poco importa. Lo que realmente interesa es el dinero envuelto en el asunto.

Parece, sin embargo, que pese a los grandes avances de la sicología profunda y a la multitud de investigaciones que se han realizado al respecto, no hemos logrado convencer a nadie de la necesidad de controlar lo que tanto daño puede ocasionar a la sociedad.

Ninguna persona decente se opone a que el Estado intervenga cuando, de las acciones de los individuos o las agrupaciones, pueden resultar lesiones de tipo físico, o daños en contra de la propiedad.

Por eso, hay toda una minuciosa legislación que impone estudiadas sanciones a los homicidas, ladrones y criminales de todo tipo, según el grado, especie y número de su delito.

Sin embargo, cuando se trata de los daños morales o mentales, nos cruzamos de brazos y obligamos al Estado a hacer lo mismo, volviendo a tomar vigencia el famoso axioma del liberalismo: "Dejar hacer, dejar pasar."

Para ello invocamos el derecho a la libertad de expresión; el derecho a la libre ejercicio del arte; el derecho a la libre empresa y el derecho a hacer lo que a cada uno le dé la realísima gana.

¿Qué se consigue con ello?

Que mientras se suprime de un plumazo, por el capricho de una insignificantísima minoría, la libertad de orar en las escuelas, se permite a los comerciantes que inundan la televisión de un veneno corrosivo que, bajo capa de arte o de lo que sea, va penetrando en las mentes, influyendo poderosamente en la manera de pensar y obrar de niños, jóvenes y adultos.

El poderoso caballero Don Dinero sigue cabalgando con su espada afilada sin que nadie sea capaz de detenerlo.

Con la televisión por cable parece que el desenfreno ha llegado al acabose. Y si alguien se queja será tildado de anticuado y enemigo del arte y la libertad. Total, cada uno debe tener el derecho de hacer en su casa lo que quiera y las empresas de televisión no obligan a nadie ya que cada quien tiene la posibilidad de encender, apagar y elegir el canal que más le convenga.

Con estas excusas es que se están destruyendo los soportes morales de una nación, sin que ni el gobierno ni los ciudadanos dispongan de los mecanismos adecuados para defenderlos.

No abogo, claro está, por un rígido control del Estado que impida la sana libertad, pero por ser la televisión algo que penetra la intimidad del hogar y que puede ser vista, casi a cualquier hora, por personas carentes de una suficiente formación, como los niños y los adolescentes, se impone un esfuerzo colectivo que reduzca al mínimo el riesgo de convertir

MAYO 24

# Virgen María, Auxilio de I



Al pie de la Cruz, donde murió el Divino Redentor, su Hijo, la Santísima Virgen mereció del Padre Eterno el privilegio de interceder eficazmente por todos los cristianos. Allí nos la dió Jesús por Madre y la estableció como Madre y Reina de la Iglesia, protectora de todos los fieles. Y María, que ganó este privilegio con tormentos más dolorosos que los de todos los mártires, pasó a ser, además de Nuestra Señora de los Dolores, María Auxiliadora de los Cristianos: porque no tenemos otra abogada en el Cielo, después de su propio Hijo a quien lleva todas las almas que se acercan a ella, con más influencia ante Dios Padre que la madre "llena de gracia."

Todos los Papas y los santos han sido fieles devotos de la Santísima Virgen y muchos han sido grandes escritores marianos proclamando al mundo las virtudes de nuestra excelsa Madre.

A la intercesión de María Inmaculada agradece la Iglesia las grandes victorias alcanzadas frente a los poderosos ejércitos musulmanes de otras épocas y la liberación de su esclavitud.

En España, nación mariana por excelencia, María dejó sentir su influencia bienhechora. Jaime I de Aragón, quien era fidelísimo devoto suyo, libró a su reino de los moros. Por ello el monarca sembró de Iglesias dedicadas a La Santísima Virgen todo su territorio.

Noventa años después el Sultán Selim II amenazaba a Venecia con una invasión formidable de infieles. Para defenderse de ellos se formó la Santa Liga de los Cristianos.

El Santo Padre Pío V, predestinado por Dios para ser el Papa del Rosario, profesaba una filial devoción a la Santísima Madre de Dios. Cada día rezaba el rosario que el mismo enriqueció con

muchísimas indulgencias. Y mientras los soldados cristianos, inferiores en número y en armas, se preparaban a la defensa, Pío V rezaba y pedía a todos los fieles, especialmente los miembros de la Cofradía del Rosario, que rezaran incansablemente.

La batalla de Lepanto, donde el gran Cervantes perdiera un brazo, fue un triunfo milagroso para los cristianos que Pío V atribuyó a la Santa Madre de Dios por el rezo incansante del Rosario. El 7 de Octubre de 1571, catorce días antes que llegaran los mensajeros con la noticia, el Papa supo de la victoria porque la misma Virgen se la reveló. Cuando llegaron los mensajeros en todas las Iglesias y Basílicas de la Ciudad Eterna se cantó el Te Deum. Como gratitud a la Virgen María, Pío V incluyó en las letanías a la Virgen la invocación: "Auxilio de la Cristianos, ruega por nosotros." Y dio a María el hermoso título que toda la iglesia aceptó gustosa.

San Juan Bosco, el gran santo

# Celebra Cursillos aniv

tuvo una aceptación inmediata. Vino al continente americano en 1957 extendiéndose por todos los países, incluyendo Estados Unidos, a una velocidad vertiginosa.

1959 fue el año decisivo para Miami. En el se hicieron los planes para comenzar Cursillos. El Padre Primitivo Santamaría que había venido a Miami con el propósito de organizar el movimiento, tuvo que comenzar por preparar el equipo que daría los rollos (instrucciones) y la organización de todo el cursillo. No fue hasta Mayo de 1962 que el Primer

Así como el gobierno norteamericano ha tenido que plantearse seriamente el problema de las drogas y se está luchando duramente por combatir este mal, así habrá que legislar para poner límites al derecho de comerciar con los poderosos medios de comunicación y de manipular las mentes de los seres humanos.

Es posible que la televisión esté causando, sin que muchos se hayan enterado todavía, mayores daños que los estupefacientes. Y si no se hace algo a tiempo podemos prepararnos a recoger daños impredecibles.

Por José P. Alonso

Cursillo de Mujeres marcó el #200

55 mujeres de todas las edades y de toda nacionalidad de habla hispana integraron el Cursillo #87, el 200 en los 20 años que el movimiento Cursillos de Cristiandad ha llevado a efecto en la Arquidiócesis de Miami.

El movimiento Cursillos nació en Palma de Mallorca en 1948. Tuvo su primera experiencia en el Cursillo #1 en todo el mundo en una pequeña comunidad cristiana de Palma en 1949. De allí pasó a Madrid en 1950 donde

este medio en un monstruo omnipotente de múltiples cabezas.

¿De qué valen los esfuerzos de los padres, de las escuelas, de las iglesias, si es la televisión la que, en definitiva, dicta las pautas a seguir y destruye en minutos lo que cuesta tanto trabajo construir?

Hoy los hogares tienen casi tantos televisores como miembros. ¿Podemos dejar a los padres el deber de controlar lo que deben ver o no sus hijos? ¿Serán capaces de hacerlo? Quizás a punta de pistola logren conseguirlo.



# os Cristianos

moderno puso a Maria Auxiliadora como Patrona de la obra salesiana y le construyó un Santuario bellísimo. Tal era su devoción por Ella.

Gregorio XIII, sucesor de Pío V, también fiel devoto de Maria, ofreció a la Santa Madre de Dios el título y la festividad que su antecesor, por delicadeza, no le dió declarando el 7 de Octubre Solemnidad del Santo Rosario como fiesta universal porque estimaba él que por el rosario alcanzaron del Señor el triunfo de Lepanto.

Pero Maria aun tenía que llenar una importante página de la historia, de donde surge la fecha del 24 de Mayo, casi dos siglos después.

En esta ocasión no se trataba de moros ni de turcos sino de Napoleón I, quien en la cumbre del poder creyó que el Papa Pío VII debía también obedecerle. Invadió a Italia y decretó la anexión a Francia del Estado Pontificio. Arresto al Papa y lo llevó prisionero, a pie y maltratado, a Savona. Siguió una cruel persecución a toda la Iglesia. Después el emperador mandó llevar al Pontífice a Fontainebleau para tenerle más cerca y oprimido. Pío VII apeló a la justicia Divina cuando Napoleón se proponía invadir a Rusia y el Supremo Juez oyó el lamento de su siervo. Napoleón fue derrotado por el crudo invierno.

En 1814 dejó en libertad al Papa tras cinco años de soledad y alejamiento de Roma. Durante el viaje decía a los que le aclamaban en los pueblos: "¡Valor y oración!". El 24 de Mayo entró en Roma en un coche del cual el pueblo desengachó los caballos para tirar ellos del vehículo hasta la Basílica Vaticana.

Pío VII perpetuó el recuerdo del Auxilio de la Madre de los Cristianos, en nombre de toda la Iglesia, declarando Festividad de Nuestra Señora Auxiliadora el 24 de Mayo.

"Auxilio de los Cristianos, ruega por nosotros."

# Sacerdotes de Cristo para siempre...

"Les damos la bienvenida, nos regocijamos y les estamos agradecidos a ellos," dijo el Arzobispo Edward McCarthy el pasado sábado en la ceremonia de ordenación sacerdotal de tres diáconos en la Catedral Santa María, de Miami.

Ciertamente había muchos gozando de la dicha del evento. Amigos y familiares llenaron la catedral para dar testimonio de que Antonio E. Mendoza, Jordi S. Rivero y David A. Smith, en palabras del Arzobispo, "se han comprometido, sin reservas, para siempre".

Los nuevos Padres Smith y Rivero son de Miami. El Padre Mendoza es el primer nativo de España ordenado sacerdote para nuestra Arquidiócesis después de haber terminado sus estudios en St. Vincent de Paul, nuestro seminario mayor en Boynton Beach.

El Arzobispo instruyó a los candidatos para "traer a todos los fieles a formar una familia unificada. Seguir siempre el ejemplo del Buen Pastor, quien vino no a ser servido sino a servir."

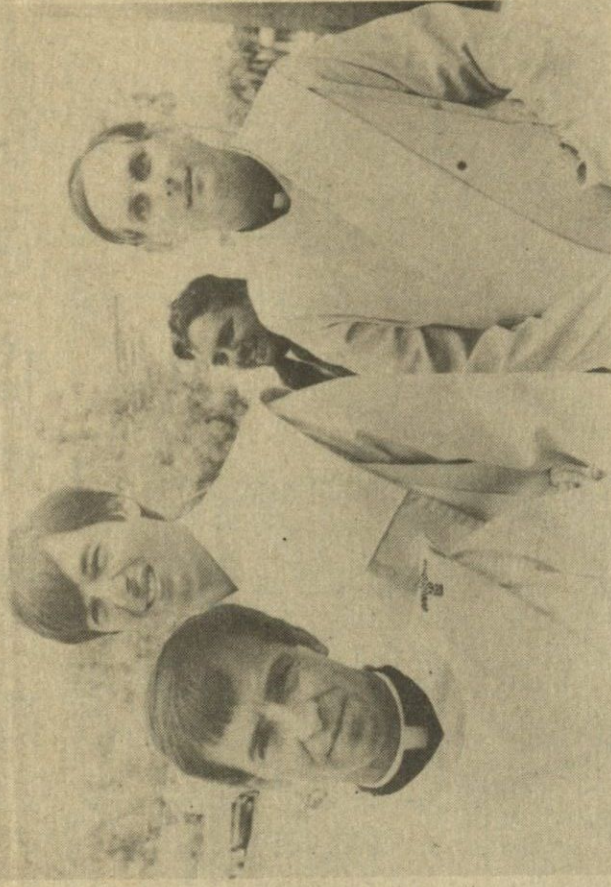
Y concluyó, "confiemos que el Señor derramará sobre estos sacerdotes nuestros, los favores del cielo." Ya ordenados e investidos del extraordinario y hermoso privilegio de poder convertir el pan y el vino en el Cuerpo y la Sangre de nuestro Señor Jesucristo, pasaron al altar junto al Arzobispo para terminar la Sagrada Liturgia de la ordenación.

Los tres nuevos ministros fueron

Cursillo de Miami pudo realizarse y los primeros hombres pasaron por la experiencia única de un apostolado hermoso, emocionante, descubridor del potencial espiritual de la persona humana como no hay otro. Desde entonces Cursillos de Cristiandad no ha dejado de llevar "luz a los ciegos del alma," a los que buscan "una respuesta a la incógnita de la vida," a espíritus conturbados por las ocupaciones y ansiedades de la vida moderna y a los que se sienten perdidos, sin rumbo, o a los que no saben por donde comenzar en sus vidas.

Este mes de Mayo marca el Cursillo número doscientos, es decir, un promedio de 10 cursillos por cada año en la vida evangelizadora del movimiento.

Este pasado domingo 16 de Mayo tuvo lugar la clausura de dicho Cursillo 200 (que correspondió al 87 de Mujeres) y para celebrar tan fausto evento unido al aniversario XX, hubo un encuentro de Cursillistas en la celebración de la Santa Misa que ofició Mons. Agustín Roman, Obispo Auxiliar de Miami concelebrando varios sacerdotes muy unidos a Cur-



Los diáconos Antonio Mendoza, Jordi Rivero y David Smith momentos antes de entrar en la Catedral para la ceremonia.



Los tres candidatos, arrodillados ante el Arzobispo y los sacerdotes que concelebraron la Misa.

abrazados por sus hermanos sacerdotes, sonrientes fueron recibidos por la concurrencia con un espontáneo aplauso uniéndose ellos a la multitud de familiares y amigos en el sacerdocio.

Por fin. ¡ya sacerdotes! Los tres

## Instalación del Padre Nickse como Párroco de St. Brendan

El próximo Miércoles 26 de Mayo será formalmente instalado como párroco de St. Brendan el Rvdo. Padre José P. Nickse, Director del Ministerio de Radio y Televisión de la Arquidiócesis de Miami.

El Arzobispo Edward A. McCarthy oficiará la Santa Misa con-

celebrada. La ceremonia será a las 8:00 p.m. La iglesia St. Brendan está situada en 8725 SW 32 Calle.

Padre Nickse estudió Comunicaciones y Radio y Televisión en Loyola University en New Orleans. Es miembro del Comité de Comunicaciones de la Conferencia Católica de E. U.

## ersario N° 20 en Miami

sillos, entre ellos todos los que han sido directores del movimiento durante los veinte años de existencia, comenzando por el precursor, el primitivo director del Cursillo #1, Rev. Padre Primitivo Santamaría, que según palabras de Mons. Román en la homilía, "estaba igualito. Todos están igualitos. Veinte años no son nada, unos pocos pelos grises pero igualitos."

El Padre Santamaría vino de Chihuahua, México, donde radica actualmente, para compartir el gozo de los 20 años de fructífera existencia de lo que él comenzó.

Representativos de cada uno de los 20 cursillos se pusieron de pie al ser llamado el número correspondiente. El auditorio del Miami High School estaba desbordado porque no había asientos para más cursillistas. Y esto, como señaló Mons. Román, es prueba del fruto duradero de Cursillos.

La nueva década ha comenzado con buen augurio. Cursillos de Cristiandad tendrá su propia y nueva "Casa de Emaús" muy pronto, con la ayuda de Dios y el esfuerzo de

(Sique en la pag. 4A)



## CEMENTERIO CATOLICO

*Our Lady of Mercy*

LA PIETA

11411 N.W. 25 Street  
Miami, Florida

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

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

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

Nombre \_\_\_\_\_

Dirección \_\_\_\_\_



# ¿Quién es el autor del nuevo atentado al Papa?

**Fátima, Portugal.** — Entre más de un millón de peregrinos que vinieron al Santuario Mariano de Fátima con motivo del aniversario de las apariciones, había un hombre, español de origen, llamado Juan Fernández Krohn, natural de Madrid y de 32 años de edad.

En el primer día de su estancia en Portugal Su Santidad sufrió la pena de verse atacado por segunda vez desde que inició su pontificado. Al final de un servicio de oraciones nocturno, cuando se disponía a bajar los escalones del altar del Santuario, el Papa se agachó para yudar a un sacerdote que dió un traspie; en este preciso momento corrió hacia él, cuchillo en mano y gritando lemas contra el Papa, la Iglesia y el comunismo, un hombre vestido con ropa talar. El hecho de vestir como sacerdote le permitió estar más cerca del Papa porque a pesar de la estrecha seguridad nadie podría sospechar de un clérigo, cuyo atentado quedó frustrado por miembros de la escolta que acompañaba al pontífice.

Juan Pablo II no sufrió daño alguno, fuera de la pena de ver a otro "fanático" atentar contra la "vida de ser humano". El Papa cree que es "el ser humano el que interesa", sea papa o un simple hombre de la calle.

Fernández Krohn fue identificado por la policía como sacerdote ordenado por el Arzobispo Marcel Lefebvre



**EL ATACANTE DEL PAPA es sujetado fuertemente por agentes del servicio de seguridad que escoltaban al Papa durante su visita a Portugal. Juan Fernández Krohn, español de 32 años, era un sacerdote seguidor del obispo Lefebvre con quien rompió después. En el momento de agredir al Papa gritaba lemas contra Juan Pablo II, contra la Iglesia y contra los comunistas. (Foto NC de UPI)**

en 1978. Dijo su primera Misa en un hotel de lujo en Madrid costeado por

sus padres, donde el Arzobispo Lefebvre habló a los asistentes.

## Religiosos frustran planes políticos rusos sobre conferencia de paz

**Moscú. (NC)** — Una reunión de más de 400 delegados religiosos de 80 naciones que tomaron parte en la Conferencia Internacional de Religiosos por la Paz celebrada en Moscú, y organizada por el Patriarca Pimen de la Iglesia Ortodoxa Rusa, advirtió al mundo "que la humanidad esta al borde de la total aniquilación" y pidió a la Unión Soviética y a los Estados Unidos tomar medidas urgentes para detener la carrera armamentista y para la desmantelación de los arsenales nucleares.

Los clérigos del Oeste describieron la ferozmente debatida declaración final de la reunión como una victoria al lograr rechazar los esfuerzos para hacer de la conferencia de cinco días titulada Conferencia de Trabajadores Religiosos para Salvar el Don de la Vida de la Catastrofe Nuclear, evitando así que fuera convertida en una pieza de propaganda pro-soviética.

Ellos dicen que el proyecto de resolución final presentado por los organizadores de la Iglesia Ortodoxa Rusa, con la aprobación del gobierno soviético, alababa a su presidente Leonid Brezhnev y culpaba a Washington por la continuación de la carrera de armas.

Le resolución final "fabricada" en una sesión que duró hasta las 3:30 de la madrugada en Mayo 14, celebró la decisión de Brezhnev de detener la

instalación de misiles de medio alcance en Europa oriental pero elogió también y aceptó la declaración de Reagan llamando a conversaciones que comenzarán en Junio sobre cortes en armas estratégicas.

Ya en la segunda jornada de la reunión de cuatro días, dos clérigos americanos protestaron contra la propaganda política anti-occidental que se escuchaba del podio de la conferencia.

Sin embargo el más conocido internacionalmente entre los americanos, el evangelista bautista sureño Billy Graham, tomó una línea neutral y estudiadamente evitó criticar directamente a sus anfitriones soviéticos.

En la sesión apertura de la conferencia, el primer ministro Nikolai Tikhonov claramente atacó a Estados Unidos aunque no mencionó el nombre. El Patriarca ruso Pimen, anfitrión de la Conferencia también tomó una posición política atacando a "los círculos políticos occidentales" y elogiando a la unión soviética como "amante de la paz."

Otros delegados que elogiaron a la Unión Soviética fueron los de Sri Lankan, quien lo hizo por detener la instalación de los cohetes de tipo SS20 nucleares en Europa Oriental (lo que ha sido desmentido por los servicios de inteligencia occidentales) y

el de Siria quien denunció a "los imperialistas y sionistas" por el reciente bombardeo de Israel en el Líbano contra fuerzas del frente de liberación palestino.

Ante estos indicativos de influencia política en la conferencia, que dan razón a las previsiones de Reagan de que la conferencia estaba planeada para ser una propaganda soviética, el obispo luterano de Minneapolis Most Rev. David Preus dijo a la conferencia que él "había venido en la esperanza de que los líderes políticos pudieran situarse por encima de los diferencias nacionales, ideológicas y políticas y tomar una común contra el peligro de las armas nucleares. Pero en vez de esto, la Conferencia esta convirtiéndose en un foro político pesadamente inclinado contra occidente. Hasta ahora sólo hemos oído propaganda política y yo les pido a ustedes los que faltan por hablar hacerlo bajo convicción religiosa y en honor al principio de equidad.

El discurso del Obispo Preus fue recibido con una fuerte ovación.

Después se dirigió a la conferencia otro clérigo norteamericano de la Iglesia Reformada en América quien también defendió el principio de equidad y advirtió que si la conferencia no se alejaba de la política unilateral y se dedicaba a tratar al asunto de las armas nucleares "de todas las naciones" estaba amenazando con dividir la causa de la paz."

El reporte policiaco dice que Fernández Krohn formó parte de la Fraternidad St. Pio X, formada por sacerdotes del arzobispo disidente, y que dos años después la abandono para formar parte de otro grupo llamado "Sedevacantistas," o "Sede vacia," porque no reconocen como legítimo ningún papa elegido con posterioridad a Pio XII quien, según este grupo, fué el último legítimamente elegido. Estos "sedevaciantes" consideran también al obispo Lefebvre como traidor porque a pesar de estar distanciado de Roma reconoce la autoridad del Papa. La disención vino a causa de algunas reformas de Vaticano II, como la Misa celebrada en el idioma nacional ya que ellos sólo aceptan el latín.

La Fraternidad San Pio X a criticado duramente a Fernández Krohn por el malvado atentado contra Juan Pablo II y denunciado con vergüenza que él haya pertenecido alguna vez a la fraternidad.

Krohn estudió leyes y ciencias económicas en la Universidad de Madrid antes de entrar en el seminario lefevbrista de Suiza. Algunos informes de su época de estudiante universitario lo relacionan con grupos de izquierda. Aunque parece que años después sobrevino ardiente anti-comunista.

Juan Fernández Krohn ha sido encasado en Lisboa de cargos por intento de asesinato y puede obtener una sentencia entre 15 y 20 años de cárcel si el jurado le encuentra culpable de los cargos. Todavía no se ha señalado la fecha del juicio.

## Cursillos...

(Viene de la pag. 3A)

todos y cada uno de sus miembros. El nuevo hogar está ya en construcción. Es una hermosa edificación.

"Con Cristo lo podemos todo." Porque "Cristo y nosotros somos mayoría aplastante."

Cursillo es sin lugar a dudas uno de los grandes vehículos de evangelización de la Arquidiócesis y uno de los mas poderosos medios de unión fraternal. En Cursillos se une el obrero con el profesional, el médico con el campesino, el zapatero con el arquitecto, el maestro con el alumno en un abrazo fraternal que une a todas las familias con Cristo.

## Flores a María de Antiguas Alumnas de Ntra. Sra. de Lourdes

La Asociación de Antiguas Alumnas del Colegio Filipense de Ntra. Sra. de Lourdes tendrán un acto de ofrecimiento de flores a la Virgen María el Domingo 23 de Mayo, a las 3:00 p.m., en la Iglesia St. John The Apostle, en Hialeah, a cuyo acto invitan a todas las ex-alumnas del plantel.

A continuación ofrecerán una merienda y entretenimientos para los niños.

También invitan a todas las antiguas alumnas para asistir a la Misa que celebrará el Rev. Padre Pedro Cartaya por el eterno descanso de Sor Asunción García, fallecida recientemente en Valladolid, España, en la capilla del Colegio de Belén el día 29 de Mayo a las 5:30 p.m.



# TS CATHOLIC SCHOOLS AND TAX CREDITS ining light'

## ool for surviving proudly and without government aid

this help was going to people whose family income was higher than it should have been. They really should not have been eligible for this help and we're redirecting it to families of low income where it is needed."

### No 'quick fix'

When one student questioned Reagan about the high unemployment rate, especially among blacks, the president called unemployment the greatest tragedy of recession but said he would not resort to "the quick fix" to end it.

"We've had seven recessions before this one since World War II

and in every recession up until now the government has come in with what I call a quick fix," he said.

He said the government would artificially stimulate the economy "and, for a little while, it's like taking a pill for a fever. The fever seems to go down, but then when the pill wears off, the fever is right back."

"And we're not doing that this time. We put in place a program to reduce the increasing cost of government. And we have succeeded, so far, in cutting the increase in cost of government in half or better."

Questioned about his views on gun control, Reagan received applause

when he told the students, "taking guns away from honest people isn't going to keep the criminals from getting them."

Reagan concluded the question and answer session by instructing the students to check the answers that he had given them and satisfy themselves that they were correct.

"I've had to answer some of your questions with some figures and what I think are facts," Reagan said. "Don't let me get away with it. Check me out. Make sure that what I hope you check out is true. But do that with everyone else who also comes before you and sings a song."

"Don't be the sucker generation. Take a look at it and say if it sounds good, I'll find out for myself if it's true."

Jaimie Wright, who graduated from Providence-St. Mel last year, said, "the president was quite impressive and changed a lot of my ideas about him."

However, not all the students were so impressed. Jerome Weatherly, a sophomore, said, "I thought it was all a political stunt. The president just told everything they all wanted to hear. I think we should check him out like he told us to do."

## Reagan justifies tax credits

President Reagan recently made a speech to the National Catholic Educational Association announcing a tax credit proposal which would help parents pay for their children to attend non-government schools. Editors of *The Voice* believe that statement to be an exceptionally thorough and well-reasoned explanation of the justification for tax credit legislation.

### Following is part of that speech reprinted:

Today, as your president, I am pleased to announce that, after consulting with congressional leaders, we will send to the Congress later this spring draft legislation to be known as The Educational and Opportunity Equity Act. Our bill will be aimed at middle- and lower-income working families who now bear the double burden of taxes and tuition, while still paying local taxes to support public schools. Working families would be able to recover up to half the cost of each child's tuition. Our proposal is fair, equitable and designed to secure the parental right to choose.

Key elements of our draft proposal include:

- A limited coverage provision that would restrict credit to parents of children in private, non-profit elementary and secondary schools. I wish we could include college as well but you know the budgetary constraints we are working under. I look forward to a day when we can expand this bill.
- A phase-in of credits beginning in 1983 to be completed in 1985.
- A maximum credit of \$500 per child.
- An income cap proposal to insure the benefits go to working families.
- And a policy of non-discrimination to insure credits are not available to parents sending their children to schools which discriminate on the basis of race.

### No aid to schools

It is important to understand that we do not propose aid to schools. This bill will provide direct benefit to individuals. It is proposed as a matter of tax equity for working, taxpaying citizens.

We do not seek to aid the rich, but those lower- and middle-income federal taxpayers who are most strapped by inflation, oppressive taxation and the recession that grips us all.

I would like to think we are offering help to the inner city child who faces a world of drugs and crime, the child with special needs, and the families who still believe the Lord's Prayer will do less harm than good in the classroom.

In 1979 a majority of all parents who had children in private elementary and secondary schools had incomes of \$25,000 or less. Secondary school parents pay average tuition costs of \$900, while also supporting their community public schools through local taxes. Our proposal is intended to relieve that dual financial burden threatening to usurp the traditional right of parents to direct the education of their children.

Today more than five million American youngsters attend thousands of religious and independent schools because of emphasis on values or the type of teaching available. Their parents have made this choice at great cost and sacrifice. They have made it because the education of their children is their greatest concern.

Sen. Patrick Moynihan, Democrat of New York, said a few years ago, "It is time we acknowledged that the ordinary family's insistence on pro-

viding its children with the best obtainable education results in costs that the federal government should help it to bear, not by giving it a gift or a handout, but simply by allowing it to keep a bit more of the money it earns for itself." I wholeheartedly agree, and I think most of you do, as well.

### Real difficulties

At the same time, we must recognize that America today faces real fiscal difficulties — difficulties which cannot be ignored in scaling and shaping the tuition tax credit proposal we are making. Our responsibility as parents and citizens requires no less of us.

It is no accident that we who are the freest people on earth have an educational system unrivaled in the history of civilization. We know that knowledge and freedom are inseparable. And we also acknowledge the right of every individual to both. They cannot be arbitrarily apportioned according to race or station or class.

The Pledge of Allegiance, now missing from too many of our classrooms, concludes with the affirmation that we are "one nation under God, indivisible, with liberty and justice for all." America embraces these principles and would abandon them at her peril.

Private education is no divisive threat to our system of education. It is an important part of it. Our public schools offer quality education to our children and are the heart of our communities. We must insure that their classrooms continue to provide the finest education possible. But alternatives to public education tend to strengthen public education. Taken together, public and private institutions sustain the diversity that has made our culture rich.

### Why not competition?

Excellence demands competition — among students and among schools. And why not? We must always meet our obligation to those who would fall behind without our assistance. But let's remember: Without a race there can be no champion, no records broken, no excellence — in education or any other walk of life.

This freedom to choose what type of education is best for each child has contributed much to America's reputation for excellence in education. Unfortunately, the high plane of literacy and the diversity of education we have achieved is threatened by policy-makers who seem to prefer uniform mediocrity to the rich variety that has been our heritage.

As competition has lessened, so has quality. As taxes and inflation have ballooned, choices have evaporated. Together we must restore the pluralism that has always been a strength of our society.

Our leaders must remember that education does not begin with some isolated bureaucrat in Washington. It does not even begin with state or local officials. Education begins in the home where it is a parental right and responsibility. Both our public and our private schools exist to aid our families in the instruction of our children, and it is time some people back in Washington stopped acting as if family wishes were only getting in the way.

"Train up the child in the way he should go," Solomon wrote, "and when he is old he will not depart from it." That is the God-given responsibility of each parent, the compact with each teacher and the trust of every child.



# Matter of Opinion

## All that glitters...

Once again we hear the sound of dice clinking in the closet, waiting to be let out.

The casino folks just won't give up. Kind of like a compulsive gambler, you might say.

They're getting up petitions again to bring casinos into the hotels on our sunny beaches and elsewhere. It's only been four years since Florida voters sent a similar measure down in flames by a two-to-one margin. Apparently the casino people are hoping that the current economic doldrums will change people's minds, that we will desperately reach out at any straw, or should we say carrot, if given an appearance of gold.

Strange reasoning, to suggest that you can solve your economic problems by giving to the casinos' wheel of fortune

## EDITORIAL

what little money you have left.

And as for the community level, you have only to look at Atlantic City to see the effects of increased crime, the displaced elderly who were supposed to benefit but have only been shoved aside by rising real estate prices. Be it noted, however, that business has improved in Atlantic City for some people — loan sharks, prostitutes and “enforcers.”

Gamblers Anonymous also has more work. They are counselling in high schools. Two-thirds of the students in Atlantic City High School say they have gambled in the casinos and 31 per cent call themselves “regulars.”

Tax revenues did go up as the casino people predicted. Problem is the required services, police, fire, etc, went up even more.

If someone asks you to sign a pro-casino petition, don't. Casinos are in the business for one thing. They want your money.

## Racially pure unite!

We are in receipt of a letter from one Maj. Donald Clerkin, commander of the “Euro-American Brigade,” what ever that is. He is angry at the various pro-life people and the Catholic League for Civil Rights. These groups had raised cane about letting the mongoloid infant “Baby Doe” starve to death rather than save it through a simple operation, as recently reported in the media.

The major and his “brigade” believe life must have “quality.”

Apparently the major — couldn't they afford a general? — has never had the arms of a mongoloid child tightly around

## Letters to the Editor

### Make sure food is for Poles

To The Editor:

If it is true that the people of Poland are or will be starving to death I am the first one to agree that we should do everything possible to alleviate the problem. However, if this is done, I believe that it would be proper to insist that the Polish Government inform the public through the press, radio and television that the food is being received from the people of the United States of America.

I don't believe that we should make the same mistake that was made at the end of World War II when we financed the suppression of the Hungarians, Poles, Czechs, Rumanians, Bulgarians, East Germans, Yugoslavs, Latvians, Gastonians and Lithuanians by the Soviet Union and freed up money that would have had

to keep them in line by meeting their minimum needs so that they (The Soviet Union) could build the greatest military force in the history of the earth.

We financed our avowed enemy whose goal is “World Domination” involving the elimination of all religions and freedom.

Donald A. Pruessman  
Miami

### Thanks for CHD support

I wish to thank the people of the Archdiocese of Miami for their continuing and generous support of the Campaign for Human Development. A check for \$62,733 has been received here at the national office. This



his neck and felt the unrestrained quality of that love.

And so the major goes on, “Therefore,” he says, “we reject imbeciles, cretins, racial mongrels and the like.”

Well, sir, we do agree on one point. We do not care for cretins either. Especially whole brigades of them.

amount is the 3/4 portion to be distributed nationally to self-help projects designed to remove the causes of poverty.

This year 610 funding proposals requesting \$35 million have been received. These are being reviewed and prioritized by national staff, the CHD Diocesan Directors, and the CHD National Committee of 40 people representing all geographic regions and the ethnic/racial makeup of the United States. As usual, we will have about \$6 million to fund about 150 self-help groups. The Ad Hoc Committee of 13 bishops will meet on June 12 to give their final approval to recommendations made by the National Committee.

Since 1970, the Archdiocese of Miami has received nine national CHD grants totalling \$295,700 for a return of 54%.

CHD provides an opportunity for

us to live as Jesus did, in solidarity with the poor, the wounded, the marginalized, and those considered “least” in our society.

Rev. Marvin A. Mottet  
Executive Director

### Who's the aggressor?

To The Editor:

Was it really necessary to use the “MILITARY COMPLEX AGGRESSOR” headline on the front page of the May 7th issue?

Unfortunately many stop after reading the headlines, with the result that they could be convinced that the United States is an aggressor nation and that the Soviet Union is a “non-aggressive” nation.

Nothing could be further from the truth since no one can dispute the fact that the Soviet Union's objective continues to be “WORLD DOMINATION.”

Donald A. Pruessman  
Miami



# God asks only for the moment

As everyone knows, it is rare to find Christianity and ancient paganism agreeing on anything. However, the feisty Romans had a saying which the Christians could both adopt and adapt. "Age, quod agis." Do what you are doing — do the job of the moment and forget the rest.

Needless to say, the pagans put a different slant on this. They translated the same thought in the groovy words, "Eat, drink and be merry today, for tomorrow you die."

The Christians (very likely converted Romans) put it this way, "Live for today only, just this present moment. Abandon yourself to God and rest in His will. He asks only for this very moment, not for tomorrow, not for next week nor next year."

**"Live for today' meant don't hoist more on your shoulders than you can bear. We really are odd birds, aren't we? We try to live in three dimensions—the past, the present and the future. The early Christians were told to stick only to the present. That's enough."**

Hence, concentrate on the job of the moment; put first things first. And faith added to this the assurance God for His part would help as needed. That's why St. Paul was always shouting, from steps or plazas or balconies or any place he could preach, "I can do all things in Him who strengthens me."

**OBVIOUSLY, THIS** came face to face with the matter of confidence in God. But it did so in a practical, common sense way. Follow me carefully for a moment.

"Live for today" meant don't hoist more on your shoulders than you can bear. We really are

The following statement was made more than 10 years ago by the fathers of the Second Vatican Council, and the demand that it receive careful attention grows more insistent as the months roll by:

"Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation."

I have read extensively on nuclear weapons. As a member of the steering committee of Clergy and Laity Concerned during the Vietnam conflict, I became familiar with the problems of condemning nuclear weapons and the wisdom of Vatican II's maxim: "Divine providence urgently demands of us that we free ourselves from the age-old slavery of war."

A recent article in *America* magazine impressed me for its sincerity and earnestness on this topic. The author, Mary Ellen Ruff, is a pacifist, a military wife, happily married and living in Fort Leavenworth, Kan.

**SHE IS PAINFULLY** concerned about the lack of knowledge on the part of Catholics, including Catholics in the military, about church teaching on nuclear war.

At Peace Park in Hiroshima, Japan, Pope John Paul II spoke in 1981 at an international meeting of scientists and scholars. The pope pointed out that probably half the world's research workers are at present employed for military purposes. He



By Msgr. James J. Walsh

odd birds, aren't we? We try to live in three dimensions — the past, the present and the future. The early Christians were told to stick only to the present. That's enough. Sometimes almost more than enough, it seems. The past is gone, kaput, finished, all done. The future does not exist.

What I am trying to say is simply that many of us manage to heap all three burdens on our protesting backs at the same time, and then lament that life is so hard, so frightening, so burdensome.

We have, of course, to deal with the present, because there is no escaping it. But many of us have developed the habit of turning to the past and digging up the bones of heartaches and sins and trying to bring them to life again and force the nagging burden of the dead and gone past to occupy their time and energy in the present.

Result — frustration, anger, constant irritation. **THE PRESENT** always has some pressing problems of its own. They are not always big, but they demand attention and thought. With the past barging in, one's strength and concentration are split and divided.

And that's not all. People who go back to relive what happened are just as likely to go forward into the future. They easily swing from what has been done in the past to what may happen. Their trip into the future becomes a futile and exhausting job of trying to put flesh and blood on what they imagine may come to exist.

Since the future with its feared problems may not come at all (and usually does not), their energetic mental exercise succeeds only in adding another bundle of aching apprehension to overburdened shoulders.

**WELL, THE LORD** can't be pleased with this. He knows better than we do our weak frame and

reminds us constantly we are given strength only for the demands of the present.

Did you ever reflect on this and come to realize he parcels out life to us only one moment at a time. Just one moment. No one is ever given a whole day at once or a week. We couldn't handle it. Far too much.

So it's very clear that God does not want us to go back to May of five or ten years ago and play the mental game of "How it might have been." He does, however, strongly endorse and even command that if there is need to repair damage we were guilty of years before, then the present should be used for that. Settle the failures, make reparation for the sins, injustices, crookedness of the past once and for all and then let them lie buried.

Jesus gave the key to the whole problem when he said, "Seek first the Kingdom of God and His justice, and all these things shall be added to you."

In seeking the kingdom (life hereafter, winning heaven, union with Jesus after death, call it what you will), He is asking us to do His will for this moment alone, and therefore we are seeking Him first. His promise, "all these things shall be added to you" is assurance our needs shall be added of through a combination of His help and our effort. Both are needed at the same time.

**DOES THIS MEAN** God does not want us to make provision for the future? Should we not make plans? The Gospels reveal such attitudes of leaving all to God as foolish.

Prudence is a virtue highly placed among God's priorities. But confidence may be greater in the sense that if we do as well as possible the job of the hour, God will aid us with His help in the problems the future will bring.

Living for the present in this sense is certain to lighten the burden of life, by leaving the dead past to the past, by letting God shape the future, since He alone can now see it.

With this kind of confidence, we have to please God greatly by being sure He has forgotten the sins of the past, that He will take care of us when the future becomes the present.

(Msgr. Walsh is pastor of St. Agnes parish in Key Biscayne.)

# The war nobody wants



By Fr. John B. Sheerin, CSP

asked: "Can the human family morally go on much longer in this direction?"

But according to Ms. Ruff, the average Catholic rarely reads papal statements, documents of the Second Vatican Council or pastoral letters of the bishops and the U.S. Catholic Conference.

While individual Catholics, especially young priests and sisters, played a large role in the peace movement during the Vietnam War, Catholics in general made a surprisingly small contribution in this area.

I find this surprising in view of the fact that recent popes have been ardent peace advocates. And numerous church leaders have spoken on the dangers of modern war. Nonetheless, one editor said recently: "The Catholic Church's position on modern war is one of its best kept secrets — most Catholics don't even know it."

**A PASTORAL LETTER** on issues of war and peace is being prepared for consideration by the

U.S. bishops' during their annual meeting next November. During last year's meeting, Archbishop Joseph Bernardin of Cincinnati, Ohio, chairman of the committee preparing the pastoral letter, told the bishops: "Our goal must not only be to state the teaching of the church on nuclear warfare clearly, but to find ways and means to bring this teaching to our parishes, pulpits and schools."

Archbishop Bernardin spoke of the need "to provide for effective methods of conscience formation on issues of war and peace." The pastoral letter that will be brought before the bishops, it was indicated, can be expected to consider questions concerning the legitimacy of military service, the right to conscientious objection or pacifism, and selective conscientious objection — including the right to resist service in a war involving nuclear weapons.

Nuclear weapons pose a new kind of challenge for society. And despite disagreements that exist in this area among well-meaning people, most agree that the actual use of nuclear weapons must be avoided.

**MS. RUFF** had a happy conclusion for her article. The fact that she and her military husband "live together with love and respect for each other while holding opposing views on Christian participation in war shows that hope exists for understanding and agreement on a larger scale."

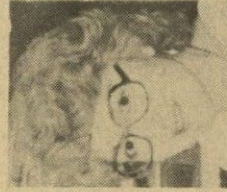
(NC News Service)



## Graduation: the varying sorts

For a long time, I did not find graduations particularly enjoyable. In fact, I considered them downright painful. They generated too many mixed feelings for me.

But now, some five years after my youngest son graduated from eighth grade, I find my perspective on graduation ceremonies has changed considerably.



By Antoinette Bosco

Time has created a considerable distance in my feelings. Looking back, I think I felt a great sense of nostalgia each time I watched one of my children approach the platform to receive a diploma. I was forced to consider the fact that my role as a mother was changing once again.

Each graduation brought home to me anew that my children were moving away from me. And this separation process — necessary as it was — always hurts. Graduations, then, became a time when I had to come to terms with reaching the end of a particular phase in life.

**TODAY I REALIZE** that people actually are in the process of graduating all the time — especially if we think of graduation as making a change in life or taking a step in some direction. Sometimes the graduations involve subtle changes; other times they are more dramatic.

Let me give you some examples of what I have in mind. When my daughter Margaret reached the age of 25, she

began to feel she was getting stuck in the career she was pursuing in New York. After thinking it over for a considerable amount of time, she made the dramatic decision to give up her good job and move to France for a while.

Initially she studied French and gradually became fluent in the language. Then she took a new position in Paris as a fashion adviser for the wool industry. Her job involves a certain amount of travel, including an occasional trip to China.

**MY DAUGHTER'S** "graduation" from a job that was beginning to bore her became an opportunity which opened many doors for her.

Another daughter, Mary, has experienced a graduation as well, though hers is a different kind. Mary went to graduate school and received a master's degree in business administration from Harvard University. A year ago she began to put her education to work with a firm in New York City.

Recently, however, Mary tells me, she has had time to start thinking about something other than making a living. She is beginning to pay attention to the spiritual side of her life and to talk about the need for cohesive wholeness in her life, something a career alone cannot provide.

I see her search for spiritual meaning as a graduation too.

**HOWEVER, WITH** my new appreciation for graduations of various sorts, I also have come to realize that not all graduations are joyful celebrations. Some are painful. And it may be that joyful graduations help prepare us for the painful kinds that come our way.

Encounters with serious illness even can be viewed as graduations. For when illness strikes a family member, a friend or acquaintance, or oneself, it leads to considerations of what changes we need to make in our lives.

Graduations from school are very definite moments of passage, concrete experiences. But they are only a prelude to the many kinds of graduations in store for us as we make our way through life. (*NC News Service*)

## A musician's view of rock

Dear Readers:

We have searched in my past two columns for some answers to a reader's question about rock groups. This week we are visiting with a 22-year-old guitarist in a rock group.



By Tom Lennon

The first time I met Tod he was 3-weeks-old and lived with his parents several houses away from me. Now 22 years have passed since he first smiled "hello" at me. Today he has a beard and long hair.

I turned to Tod for help in writing the two previous columns on rock groups and rock music. He belongs to a moderately successful local rock group and has studied the guitar at a state university.

Obviously he likes rock music a lot. "But I do have trouble with some of the lyrics," Tod says. "Some lyrics have double meanings and can be interpreted in a really bad way. If I had any kids, I sure wouldn't want them listening to those lyrics."

**TOD FINDS** some rock music destructive and filled with confusion. "I think these harsh, chaotic songs reflect the confusion so many young people see in the world.

"We hear all sorts of opinions and ideas and attitudes, and sometimes we wonder what to think.

"Lots of us young people are confused, and the confusion finds its way into our music," he added.

When Tod was at my house that afternoon, he was tired, deeply troubled, and had eaten practically nothing for three days. He was having serious problems with his job, his girl and his God.

We sat in my kitchen and talked for about an hour. Unexpectedly he asked me to put on some music.

"**SURE, WHAT kind?**" I asked. Tod groped for words, then said, "Something that doesn't have any conflict in it."

I thought a minute and smiled as I asked, "How about something that not only doesn't have a drummer, but has no beat at all, and not even any rhythm? Every note has equal value?"

He laughed. "I'll give it a try," he said.

I put the record on at low volume. He listened for a moment, then smiled and nodded agreeably.

"**AHH, THAT'S nice,**" he said. "It's Gregorian chant, isn't it? He studied that at the university."

He fell silent then and hardly talked at all during the next two hours of Gregorian chant. It seemed to have a healing effect.

Tod listened, and rested, and after a while quietly went home.

And perhaps listening to such music will lead you to explore still other types of music and to ask again, "What should music do for us?"

## Catholics in China

Church in China has denounced Archbishop Tang, removed him from office, refused cooperation with the Vatican.

So because it looks dark for Catholics in China, I want to tell you what my friend told me because it is a story of hope. I'm still not going to give names, it seems to me now it would be more dangerous than ever.

During the period of cultural revolution, there was unbelievable persecution, priests were imprisoned or sent to labor camps, churches were destroyed, there was relentless pursuit of any signs of faith and yet even though they were 15 to 18 years without even seeing a priest, thousands of Catholics held to their faith.

**WHEN PRIESTS** were released, but not allowed to continue as priests, they took jobs to sustain themselves but evenings they moved among the people, heard confessions, celebrated Mass. They found thousands of faithful Catholics. One priest learned skills in prison, works in a factory, but evenings he moves out to serve the Catholics who have been waiting for a priest.

Other priests, working and living in the general community, have fanned out to villages. Word spreads and Catholics come from long distances, to be ministered to by a Catholic priest.

It might be expected that the faithful Catholics would be the old but my friend, who has seen them and celebrated Mass for them, says there are many young people — even teenagers among them — who are faithful Catholics. Many young men in their twenties and thirties have remained unmarried because they hope the day will come when they can enter a seminary and become priests.

**IT IS DIFFICULT** for those priests who are serving secretly. They must not return to the same place too often for fear it will attract the attention of civil authorities. Although I know the number of priests working this way, I will not say here, but there are enough to have reached thousands.

The churches of the National Catholic Church are almost always nearly empty but this very day on a hillside somewhere a priest is celebrating Mass for Chinese Catholics. There is hope.



By Dale Francis

It was a fascinating story, filled with hope for the Church and my friend, who is a priest, not only told of a vibrant faith still alive in China, served by faithful priests who live hidden lives, but he told me of places and names. He was willing that the story be written as he had given it to me and he knows the situation so much better than I do.

But I feared writing the story, giving names and places, because it seemed to me not only possible but probable that those names and communities might find their way to lists in China. Then soon after my friend visited me, there were signs the Vatican hoped some accommodation might be made with the National Catholic Church. My friend had no hope for that but I thought the story I could write might somehow retard developments.

**SINCE THAT** time there had been apparent progress in the Vatican's relations with Patriotic Catholic Association and its National Catholic Church. It finally led to the appointment of Bishop Dominic Tang Yee-Ming as Archbishop of Canton. Alone among the bishops of the National Catholic Church, he had remained faithful to Rome. His appointment by Pope John Paul II held the promise of bringing unity of the Church in China with the universal Church. But now the National



## Parents look for help

Dear Dr. Kenny: I'm all for communication, unconditional love and pride of accomplishment. What powerful words, and so timely for using with my 17-year-old boy.

I started going to Parents Anonymous because of him. He responded immediately, joining the football team that day for the first time even though a senior. Eventually he got a letter.



By Dr. James  
and Mary  
Kenny

Then he went into wrestling for the first time and made varsity. Later he quit wrestling because he needed to get a job and go on to other things. This to me was progress.

Sometime you could talk of the many avenues of help that parents can seek. I've been so lucky in being able and willing to reach out for help.

Your kid's welfare, his or her normal development, should be the first priority, I think. A kid gets the message that you care when you as parents go out to places for help. You don't even have to tell them.

Messages and teachings are caught not taught. (Indiana)

What a nice letter about using others to grow. I love the way you put it. It seems you use others, not because you are sick or helpless, but because you thrive on the support and stimulation you receive.

I'd like to respond to your letter by outlining other resources.

Friends and neighbors. We all do and should look first to our friends for support. Friends can provide concrete, tangible aid as well as a listening ear, with the understanding that they may need us later on in the same way.

Family. In some ways family comes first. After all, family is the place where "when you have to go there, they have to take you in." Count on your family. However, sometimes your family relationships are the problem. That's when you need a friend.

**COUNSELORS, PSYCHIATRISTS**, psychologists and social workers can help with problems of mental health, child guidance, alcoholism and marital discord.

The psychiatrist should be a medical doctor, board certified in psychiatry. The psychologist should have his doctorate and a state license to engage in private practice. The social worker should be certified by the Academy of Certified Social Workers.

Self-Help Education Groups. There are many good groups that teach specific parent skills.

—Childbirth classes are worthwhile whether you plan a medicated delivery or are preparing for natural childbirth.

—La Leche League supports breast feeding.  
—Parent Effectiveness Training teaches parents to communicate without being judgmental.

**SELF-HELP SUPPORT** Groups. Parents Anonymous, as you have found, permits parents to share their joys and wounds. Toughlove is a similar organization for parents of older and troubled teens.

Many support groups are available for parents of emotionally-disturbed children, learning-disabled children, delinquent children and others. Alcoholics Anonymous is a phenomenally successful support group for recovered alcoholics. Al-Anon is a similar group for wives of ex-alcoholics. Alateen is available for the children in the family.

Schools and churches often sponsor groups which can provide information, growth and mutual support.

As you suggest in your letter, parenting can be a difficult task to try alone. Parents may need to be reminded to take advantage of some of the help available.

**IN TROUBLED MOMENTS**, look to friends and family. Look to experts. Look to support groups. Often there is no single answer.

Parents need a supportive group of others in the same boat who have a sympathetic ear to go along with an occasional bit of practical advice.

**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.**

## The vocation of the family

This is the fifth in a series of commentaries by Terry 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

We often enjoy sharing a story that most of us Catholics who are 35 years old or older have experienced. Many of us probably remember some time in the 7th or 8th grade being asked by our parents, friends, or teachers if we thought we had a "vocation." Often the question was asked as a part of a retreat. We were told we all had to make the "big" decision and decide if God was calling us to the life of priest, brother, or sister. Did we want to give our lives over to God in this special way? We would discuss and gossip about who we thought had a "vocation." Some of us decided we did have a "vocation" and entered the seminary or convent. The rest of us decided that we *didn't* have a "vocation" so we'd get married instead! Those were indeed good days with fun memories.

Pope John Paul II in his Apostolic Exhortation "Familiaris Consortio" tells us, "God inscribed in the humanity of man and woman the vocation, and thus the capacity and responsibility, of love and communion." He goes on to write, "love is therefore the fundamental and innate vocation of every human being." How simply beautiful!

### OPENING PRAYER

Thank you, Lord, for the countryside and especially for our nation's farms that produce such an abundance of good food. Thank you, Lord, for all the beauty and new life that spring and summer bring to our family. Lord, bless us as we gather for this Family Night. Amen.

### ACTIVITY IDEAS

*Young Families.* If possible plan a trip to visit a farm, one with a thriving barnyard of chickens, pigs, cows, a horse or two, dogs, and cats. Some city zoos have barnyards. Share thoughts about all the new life that happens on farms.  
*Middle Years Families.* Each family member makes a list of what he or

Most of us of the pre-Vatican II generation still think of "vocation" in terms of leading the celibate life. Yet the Holy Father exhorts our vocation of married person and parent to serve both the church of the home and the larger church. Of the vocation of married couples, he writes, "The baptismal priesthood of the faithful exercised in the sacrament of marriage constitutes the basis of a priestly vocation and mission for the spouses and family by which their daily lives are transformed into 'spiritual sacrifices acceptable to God through Jesus Christ.'"

What does the word, "vocation" really mean?

Vocation is a special calling, under God's guidance, to some special duty. It's a call, a summons to serve. Jesus does not call us to receive, He calls us to give. Married people are summoned to give to one another, totally, of themselves. They are to be life-giving in this love and to open themselves to new life. They are to extend this vocational love to their role as parent according to Pope John Paul II. We who are parents, reflecting on our role, realize that being an effective parent is not any easier than being an effective spouse! We all, at one time or another, feel quite inadequate in our roles as spouse or as parent. We sometimes feel we fail miserably; sometimes we do fail. Sometimes we succeed too.

Especially as our children reach adulthood, we

she has eaten the past twenty-four hours. Circle the foods that were artificial in some way, either with preservatives, artificial colorings, or additives. How much of such food was consumed?  
*Adult Families.* Read aloud Genesis 3:17-19 and Psalm 67.

**SHARING**

— Each tell what his or her

parents wonder if we've failed in our vocation if our children don't behave the way we expect. We've never met a parent who has said to us that their children lived exactly up to their expectations and we add in haste, "thank goodness!" We are to give a witness of love to our children, but we cannot really make them what we want. We are to nurture, to give our children an environment of love. John Paul asserts this by writing, "The couple, while giving themselves to one another, give not just themselves but also the reality of children, who are a living reflection of their love, a permanent sign of conjugal unity and a living and inseparable synthesis of their being a father and mother." Yes, we are a sign of God's love, and we are called not only as spouses but also as parents to nurture our spouse and children in all ways, and especially in the love of God.

The Holy Father stresses the importance of the role of the family in helping members to effectively perform their vocation. He writes of the natural outcome of such an effort by stressing that the family "becomes the primary and most excellent seedbed of vocations to a life of consecration to the kingdom of God."

If we do this, then we will have more persons of committed vocations in our church. Persons learn commitment in families. Then we'll have increased consecrated, married, and single vocations.

favorite thing to eat is.

— Each share what his or her least favorite food is.

### CLOSING PRAYER

Thank you for this Family Night and for the love we share by being together. Bless us this coming week and help us to do one thoughtful thing for some person we find difficult to like. Amen.

## Family Night



## LIFE IS A MEETING-PLACE

Readings: Acts 1:15-17, 20-26; 1 John 4:11-16; John 17:11-19

Religion bids us keep our eyes open to the next life, but at the same time reminds us of our duties, rights, privileges and obligations in this very real world.

Faith is not make-believe, nor is it wishful thinking. Life is earnest, and we live it under God. This means that the believer is acquainted with and lives by authority, love, and faith.

It is interesting to see how very aware the apostles were of the need for authority. Judas had defected, as we would say today, and gone over to the enemy; Jesus had triumphed, however, by rising from the dead. The apostles, realistically facing their new responsibilities, then re-established the "executive branch" by adding Matthias to their number.

**AUTHORITY IS everywhere and**

has many facets: political, religious, educational, familial, and federal. Executive skills vary greatly, as everybody knows. Even in the church. But especially in the church, there is a determined effort to capitalize on the talents and skills of gifted people. Parish councils are a modern, daring, even dazzling attempt to steer the local church effectively in the proper direction.

Law is the voice of authority. It can be cold and unattractive, if it stands alone. What makes church authority differ from any other kind is that it is never unaccompanied by love. It cannot be otherwise, for where God is, there is love. The community of believers is governed by those who are committed to love.

The famous existentialist, Jean Paul Sartre, once said: "Hell is other people." But he is not the voice of

Christianity. Other people are also God's sons and daughters, to be served in the conviction that in so doing we are serving the God who made us. Life is fiercely competitive, but if God is in it (as He is), it need not be a jungle.

The anguishing question that torments everyone under authority is, "If I acknowledge this authority, can I really be me?" The answer is, of course, that if the authority is honest and enlightened by reason and grace, it will powerfully help us to be better people and to do better things.

**IN FAMILY** life, we learn give and take and mutual respect and love. At school we learn how to use our mind and to associate with others outside of our family. In the post-school world, we learn the business and

manual skills that put bread on the table.

In His great prayer at the Last Supper, Jesus did not ask His Father to take the apostles out of the world, but to guard them from the evil one and to consecrate them in truth. God will not do for us what we can do for ourselves.

But we must be loyal subjects and members of the church. There will always be opportunities there for generous efforts and constructive criticism. Especially for criticism, for as Cardinal Newman once said: "Men, not angels, are the ministers of the gospel."

All life is meeting — with God, with other people. The best way to live it is to walk in faith, and love, and in grateful acknowledgement of lawful authority.

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**Q.** Sometime in April we are expecting another baby in our family. We have two friends we would like to have as sponsors, but both are men. We haven't really discussed it with our pastor yet, but I have heard that this is not allowed.

**A.** If there are two sponsors, must there be one man and one woman? It was my understanding that the only requirement for sponsors is that they be practicing Catholics and old enough to know what they are doing. (Texas)

You are basically right concerning the requirements for a Catholic godparent. The instructions for baptism indicate that a godparent should be mature enough to undertake this responsibility, and be a member of the Catholic Church who has received the three sacraments of initiation: baptism, confirmation and the



FR. JOHN DIETZEN

Eucharist. (General Introduction to the Rite of Baptism, paragraph 10.)

In accord with the function of godparents as aides to the natural mother and father in the spiritual care of their child, it is a long-standing tradition and custom in the church that if there are two godparents, one should be a man and one a woman. The instructions on baptism explicitly refer to this tradition: "Each child may have a godfather and a godmother." (Introduction to the Rite of Baptism,

paragraph 6.)

Apart, then, from an emergency or other unusual circumstance, the two godparents would generally be of different sexes, though the rite itself does not explicitly require this.

You might remember that if you wish someone to be godparent for your child, but that person is incapable of being present for the baptism, it is possible for another individual to stand in as proxy at the ceremony. You could talk to your parish priest about that.

As I have explained in this column previously, it is possible that a second godparent would not be a Catholic. Our regulations on baptism provide that, if the parents request it, a non-Catholic, baptized Christian from another church may act as godparent or Christian witness along with a Catholic godparent.

The same rules concerning the sex

## Can both godparents be men?

of the godparents would still apply.

**Q.** I am a confused convert. I thought I knew what the doctrine of the Immaculate Conception was all about. But after some discussion with Protestants, I'm not sure. I'm almost positive I heard a priest in our parish say recently that it had to do with the birth of Jesus. Can you help? (Illinois)

**A.** Surely you misunderstood what the priest said. I'm continually amazed at how many Catholics are still confused about this feast and doctrine.

The Immaculate Conception refers to the conception of Mary — that from the first moment of her existence in the womb of her mother she was free from original sin.

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

## Charismatic conference set for September

Catholic Charismatic Services announced that their 3rd Archdiocesan Conference will be held on September 24th, 25th and 26th at Broward Community College in Pompano Beach. The theme for this year's Conference is "Good News, God Needs You."

Guest speakers will be: Rev. Harold F. Cohen, S.J. of New Orleans, La., Archbishop Hanon's representative to the Charismatic Renewal in the Archdiocese of New Orleans, former member of the

Charismatic Service team and popular conference speaker. Local speakers and Workshop leaders will be Archbishop Edward McCarthy; Fr. David Russell of St. Louis Church, Miami; Fr. John Fink of St. Bartholomew Church in Miramar; Fr. Dan Doyle, S.M., of Chaminade High School in Hollywood, Msgr. Wm. McKeever of Little Flower Church, Coral Gables; Fr. Brendan Dalton of Visitation Church, Miami. Paul Lambert of St. Louis Church will act as Master of Ceremonies. Roger Grenier of St. Louis Church will lead the music. Scott Kahdahl from St. Louis Church and Fr. Bob Backherms, S.M. from Chaminade High School will lead the Youth Workshop. The C.C.S. Office at 5659 Johnson St., Hollywood, is now accepting registrations

for the Conference. Registration forms may be obtained by writing to C.C.S., P.O. 6128, Hollywood, Fl. 33021 or by calling 987-8554.

## Gov. Graham to Address K of C

State Deputy Jack Brady announced that Governor Bob Graham will address the Knights of Columbus at the 9:30 a.m. breakfast, following Mass, at the 78th Annual Florida State Council Convention to be held at the Sheraton Twin Towers in Orlando, Florida, on Sunday, May 30, 1982.

24,000 Florida Knights of Columbus and their ladies will attend this convention on May 28, 29 & 30, 1982.

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## Facing the unthinkable war

*THE FATE OF THE EARTH*, by Jonathan Schell. Knopf (New York, 1982). 244 pp., \$11.95.

Reviewed by James E. Milford  
NC News Service

The most mysterious phenomenon that mankind has to bear today is the mindless march to world suicide by nuclear weaponry. Only fools deny that there remain only two pathways left for the world — to life or to death.

In his 38 years of war resistance, among the hundreds of articles, speeches and books encountered by this reviewer, none can remotely compare to this powerful, relentlessly logical analysis of our standing at the edge of the nuclear abyss.

**THE ARRIVAL** of this unsparing book may well be the major catalyst in galvanizing a society which "systematically shuts its eyes to an urgent peril."

Indeed, following the secretary of state's announcement of the feasibility of "limited nuclear war," and worldwide revulsion over such madness, this historic publication is by far the most important book of the Nuclear Age.

With unassailable scientific data, distilled from warehouses of government, military, medical and environmental evidence, Schell demolishes all political delusions of any "recovery" from a nuclear "engagement."

What makes it tower over other important works?

He carries to the ultimate Gen. Eisenhower's dream when he said, "The era of armaments has ended, the human race must conform its action to the truth or die."

## REAL TO REEL

Sam Weisfeld, a Polish Jew who escaped from the Nazi death camps during World War II, speaks about the pain he endured because of his religious beliefs and Nathan Schaeffer, a toymaker with a big heart, is profiled on this week's edition of "Real to Reel," Sunday at 10 a.m. on WCKT-Channel 7.

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**SYBERIAN ODYSSEY** — John Savage and Willie Nelson star as Americans Victor Herman and Red Loon, sentenced to hard labor in a Siberian gulag in "Coming Out of the Ice," this Sunday, May 23 at 8 p.m. on CBS, Channel 4. (NC photo)

**THE TRUTH** is spelled out here in a virtual Constitution for Humanity with hammerblows of data, theological implications and scientific conclusions that leave not a shred of doubt.

Our predicament, Schell feels, is due to a mass unwillingness to think the unthinkable, and by so doing people are led into sick helplessness and a total denial of reality.

He challenges the godlessness of people who decry abortion on one hand and drowsily continue to support nuclear weaponry. He has no tolerance for "Christians" who identify the holocaust with Armageddon, and wait for their pie in the sky. These people he says, "hold a gun to their children's head."

**SCHELL** especially deplores

Catholics who turn the Christian command to sacrifice oneself for one's neighbor into "permission to sacrifice one's neighbor for God's sake." He wrenches the veil of see-no-evil from our eyes, steering a clear course between doom-saying apocalyptic "end-timers" and the "survivalists," tucked away in their \$100,000 shelters, complete with dried foods and machine guns.

In his eyes, the extinction of mankind is total blasphemy, man's final crime. He searches in vain to find a single biblical reference that could possibly justify an arms race. "In no saying of his," he writes, "did Christ even suggest the two great commandments — to love God and to love one's neighbor — could in any way be separated."

Schell's brave cry of the heart is a

labor of love. It should be televised, phoned, teletyped, published, broadcast, taught, spread by word of mouth to the church, talk show and classroom. It could spell the beginning of the end, not of us, but of the lunacy of war.

(Milford is a journalist, educator and lay theologian completing a term as superintendent of the Pelican Narrows School, an Indian school in Pelican Narrows, Saskatchewan.)

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## Fr. Devaney celebrates silver jubilee

Fr. Michael Devaney, pastor of Mary Immaculate Church in West Palm Beach will say a mass of thanksgiving May 23rd on the occasion of his 25th anniversary of ordination.

A native of Buffalo, New York, Fr. Devaney was ordained to the priesthood for the Missionary Oblates of Mary Immaculate at The National Shrine of the Immaculate Conception, Washington, D. E. on June 8th, 1957.

Fr. Devaney taught in Buffalo and served as student chaplain to the Christians Brothers Academy in Lincroft, New Jersey and was assigned to the Oblate Mission Band before coming to Hollywood, Florida in 1968. Until 1974 he was an associate pastor at St. Stephen's Church in Miramar. Named administrator of the newly established Mary Immaculate Mission in West Palm Beach in 1974. He became pastor in 1977 when the mission was established as a parish. In March of 1979 he established St. Rita's Mission in Royal Palm Beach Village and served as administrator until the diocese appointed a pastor in 1980.

Fr. Devaney served on the Priest Senate of Miami for two years. He was the first Catholic Priest elected as president of the Ministerial Fellowship of the Palm Beaches. He serves as Chaplain for Civil Air Patrol for the Palm Beach Squadron and has also served as a chaplain for the Knights of Columbus.

Fr. Devaney has been the organizer of the Catholic Mass for Shut-ins televised weekly on Channel 5 in West Palm Beach for the past two years.



## Mass for Mary

This Sunday, May 23, in St. Mary Cathedral, Archbishop Edward A. McCarthy will celebrate a special Mass in honor of Our Lady, whose month is May.

Recitation of the rosary will begin at 1:30 and the Mass will follow at 2 p.m. All parishes and organizations of the Archdiocese are invited to send representatives.

St. Mary's is located at 7525 N.W. 2 Avenue, Miami.

## Physicians honored at pro-life banquet

DR. MATTHEW J. BULFIN and DR. BART T. HEFFERNAN, Florida physicians, both nationally-recognized for their outstanding contributions to the pro-life movement, was honored on Sunday, May 16, at 8 p.m. at an Awards Banquet at the Tower Club, Fort Lauderdale, sponsored by Broward County Right to Life, Inc.

DR. BULFIN, President and founder of the American Association of Pro-Life Obstetricians and Gynecologists, was named Pro-Life Man of the Year in 1981 by Illinois Right to Life and Birthright and, in 1980, Alumni of the Year by Loyola University, Chicago. He was invited to testify in the United States Senate on behalf of the unborn child; his testimony included the presentation of evidence on the myth of the "thousands of women who die by so-called back-alley abortions." (Congressional Record, S. 18585, 1977).

DR. BULFIN is a member of the Advisory Board of Broward County Right to Life, one of the founders of the organization, and a Director-at-Large of National Right to Life. He, his wife Jean and their family moved to Lauderdale-by-the-Sea from Illinois in 1968. DR. BULFIN'S offices are located in Fort Lauderdale.

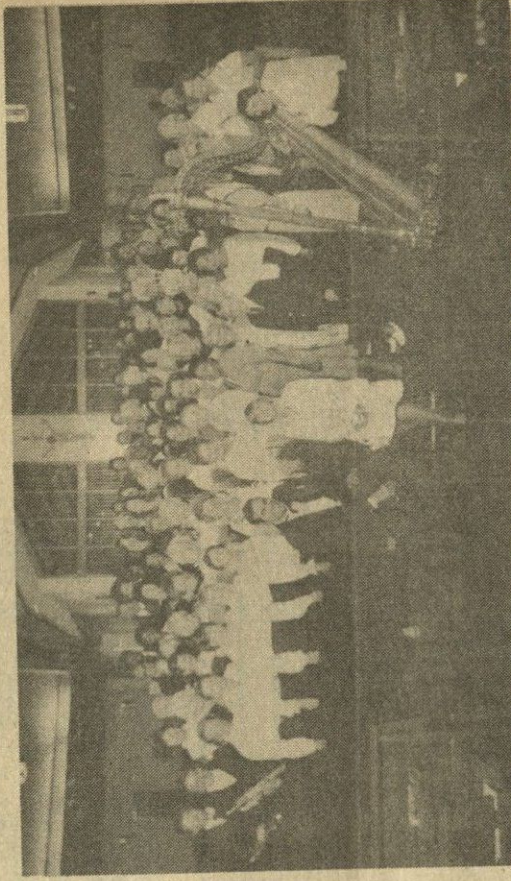
DR. HEFFERNAN was a founding

member of the National Right to Life Committee in 1968. In that year, he, his wife, Dr. Gloria Heffernan, and friends founded the Illinois Right to Life Committee. His dedication to the protection of all human life is succinctly expressed in his papers and addresses that citizens across the nation recognize the evil of abortion and works constantly to enact legislation to reverse the 1973 Supreme Court split-decision which created abortion-on-demand.

DR. HEFFERNAN was appointed guardian of all unborn children in the State of Illinois in Federal District Court cases and he prepared the brief for Federal Court cases in Illinois as well as for Supreme Court cases in defense of unborn children.

"The Committee", an award-winning film, was produced by DR. HEFFERNAN in 1970. His work "The Early Biography of Every Man" appears in the highly-acclaimed text *Abortion and Social Justice* (Edited by Hilgers and Horan, 1972).

DR. HEFFERNAN, his wife, and their five children moved to Sea Ranch Lakes from Illinois in 1969. His special field is cardiology. His offices are in Fort Lauderdale.



**JOYFUL SOUNDS.** A total of thirteen churches participated in *The Spectrum of Joyful Sounds '82* at St. Paul of the Cross and St. Vincent Ferrer in Delray Beach this month by lending the voices of their Catholic choirs and the skill of their accompanists. The concerts, which featured a spectrum of styles, and composers, was such a success say its promoters that it may become an annual event.

## Sr. Gross elected to the Hall of Fame

Sister Clarette Gross of Deerfield Beach was one of the nine 1982 Electees to the Dr. Nan S. Hutchison, Broward Senior Hall of Fame, chosen by a committee of community advocates chaired by County Commission Chairman Marcia Beach.

The nine hall of famers were chosen from 36 nominations and will be honored during special ceremonies scheduled in the County Commission Chambers.

Consideration for election was outstanding service toward the betterment of life during years normally reserved for retirement.

Sister Gross, 70, works with the Ambrosian Young at Heart Club at St. Ambrose. She meets monthly with the group and plans events that will give the elders stimulating and educational activities. Her dedication to the seniors has helped develop fundraisers to support their activities.

Sr. Clarette coordinates raffles to support shut-ins, plans assistance programs for cancer victims, and visits the sick and bereaved. Through her encouragement and guidance, she has helped seniors cope with daily living and personal problems.

## Social clubs

**The Young at Heart Senior Club of St. Bartholomew Parish** will host a Golden Wedding Anniversary Luncheon on June 8th for those couples in the parish who have been married 50 years or over.

**The Dade Catholic Singles Club** will have a house party at "Charles House," 3321 NW 20th St. at 8 p.m. Admission \$3. All Catholic singles ages 20-39 years are welcome. For more information call Frank 553-4919.

**St. Juliana's Separated and Divorced Support Group** cordially welcomes all ages to attend our regular monthly

meeting on Wednesday, June 2nd, at 8:00 p.m. in the cafeteria located at 4500 S. Dixie Highway, W. Palm Beach. Our guest speaker will be Tim O'Higgins who will address the topic of "Hurting." For further information, please call Mary 833-8255 or Betty 655-4653.

## Bazaars

**The St. Joseph's Catholic Women's Club** will hold a "End of the Year Sale" on May 22nd from 10 a.m. to 5 p.m. and on May 23rd from 9 a.m. to 2 p.m. at St. Joseph's parish ahl, 8625 Byron Ave., Miami Beach.

**The St. David Women's Club** will sponsor a Flea Market on Saturday, May 29th, from 9:00 a.m. to 6:30 p.m. and on Sunday, May 30th, from 9:00 a.m. to 3:00 p.m. on the Church Grounds, 3900 South University Drive, Davie, Florida.

## Entertainment

**St. Maurice Church** will host a presentation by the "A Joyful Noise" ensemble of "The Witness," on June 5, at 7:30 p.m. a Christian musical based on the life of Christ. Free admission. For further information about having "The Witness" presented at your parish contact Chris Dorman in Coral Springs at 752-3950. St.

Maurice is located at 2851 Stirling Rd. in Ft. Lauderdale.

## Spiritual renewal

**The Legion of Mary** will hold a day of recollection of May 22nd for junior members at the Legion House at 8700 N.E. 2nd Ave., from 9 a.m. to 3:30 p.m. Rev. Michael Kelly is the spiritual director.

**St. Clements Church** will hold a Thanksgiving mass at noon on May 23rd. Immediately following the mass there will be a reception in the parish hall. There will also be a parish picnic on the grounds that afternoon.

## Aging commission presentation scheduled

"Perspectives on Identifying and Using Resources in the South."

Non-members of the Southern Gerontological Society may take advantage of the conference's exciting program by paying a daily \$15 registration fee (no meals included).

For additional information, write Dr. Bradford Courtney, Georgia Center, University of Georgia, Athens, GA 30603.

## Swim school slates kids lessons

**THE SUMMER SWIM SCHOOL FOR CHILDREN** is offering swimming lessons for children at the Barry University pool May 10 through June 18 and June 21 through July 30.

The Swim School is open to both preschool and elementary school aged boys and girls and classes are grouped according to skill and age; a minimum of six children is accepted per class.

For information and/or registration, call Neill L. Miller, Associate Professor of Physical Education at Barry University, 758-3392, extension 395 Monday through Friday.

The Florida Council of Churches Commission on Aging and the Elderly will present a session at the Southern Gerontological Society Annual Meeting to be held in Orlando, June 2-4, 1982 at the Sheraton Twin Towers. The session is entitled "Religious Communities: A Major Spiritual and Social Resource for Enhancing Quality of Life for the Aging."

The panel, which will include a member of the clergy, a social worker with more than thirty years experience in Geriatrics in Florida, and an attorney who is an active lay leader on behalf of the elderly, will discuss the relation of religion and religious institutions to gerontology.

The presenters for this session will include the Rev. Phyllis Carter, District Executive, Church of the Brethren in Florida and Puerto Rico; Mrs. Margaret Jacks, ACSW, Advisory Council, 1981 White House Conference on Aging; and Mrs. Lois Thacker Graessle, attorney, President, Hospice of Northeast Florida.

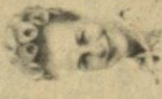
Renowned gerontologist Dr. Alex Comfort, keynote, will open the conference on June 2 at 11:00 a.m. He will speak on

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Yotfee 271-4458</p> <p><b>5A-NOVENAS</b></p> <p>Thanks to St. Anthony for prayers answered. Publication promised. Kathy Deal</p> <p>Check the Business Service Guide for <b>HONEST, RELIABLE SERVICEMEN</b></p> <p><b>6-TRAVEL</b></p> <p><b>BUS TOURS TO WORLD'S FAIR AT KNOXVILLE TWO DEPARTURES</b> JULY 23 to AUGUST 1 OCTOBER 18 to OCTOBER 26</p> <p><b>ST. ANNE DE BEAUPRE AND MONTREAL</b> AUGUST 12 to 16</p> <p><b>EGYPT &amp; HOLY LAND</b> June 13 to June 26, 1982 With Father Jim Reynolds</p> <p><b>IRELAND AS YOU LIKE IT!</b> July 18 to August 2, 1982 With Father Brendan Dalton</p> <p>For Details, Call 358-1276 <b>THE CATHOLIC PILGRIM</b> 150 SE 2nd Ave., Suite 1110 Miami, Florida 33131</p>	<p><b>9-CRAFTS</b></p> <p><b>FRAN FUN WITH YARNS</b> 8238 NE 2nd Ave. Mon-Fri 10-5 PM, Sat 10-3 PM 756-1470</p> <p><b>10-AMUSEMENTS, PARTIES, ETC.</b></p> <p><b>SPORT FISHING "HELEN C."</b> 947-4081</p> <p><b>CAPT. 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# Eucharist means 'I love you'

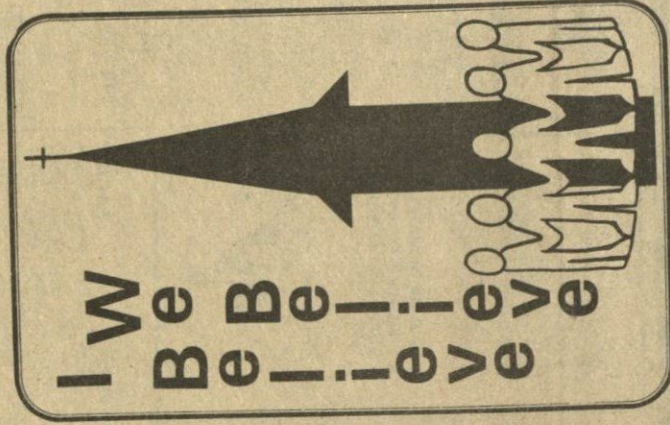
By Katharine Bird  
NC News Service

People in love naturally tend to express their feeling for each other, frequently, in expressions of endearment frequently. Few would expect a single "I love you" to suffice.

There is something about the language of love which cries out for a response, notes Nicholas Lash, a theologian at Cambridge University in England. To assure another of continuing love, Lash adds, it is necessary "to renew the declaration, to reinforce and repeat it."

In some mysterious way, such statements build love up.

LASH USES that analogy of a



couple's love to spark his discussion of the Eucharist in the lives of Christians. He writes in a book titled, "His Presence in the World."

He points out that the earliest Christians were sure they were in the presence of the Spirit of the risen Christ. Today, too, when Christians gather for the Eucharist, the theologian writes, the same risen Christ is present, shaping the people into his community.

Coming to the Eucharist, says Lash, is the way Christians respond again and again in love and trust to Christ. In the Eucharist, Christians renew and refresh their relationship with Christ.

Father Robert Griffin, University of Notre Dame chaplain, tries to give people a sense that the liturgy presents a God who loves them without qualification and is waiting to help them deal with their shortcomings.

In fact, he is convinced that people reach an important conversion point after "they have some personal experience with failure," usually after they reach adulthood.

For most people, it is only after they become adults and have seen the results of "lots of unhappy choices" that the need for grace is really appreciated. At such times, the role of the Eucharist can become more apparent — easier to understand, Father Griffin suggested.

**THE EUCHARIST** is also an opportunity for Christians to learn how to live as a community of people who love one another. The Eucharist acts as a catalyst. Often too, when the Eucharist is



In Detroit, a blind man, assisted by another member of the Christian community, approaches the altar to receive Communion. As the man joins himself with Christ, the woman, too, by her service fulfills her commitment to the Eucharist. Both their lives thus become linked with Jesus. (NC photo)

celebrated, the needs within a given community come to light.

Sometimes, for example, Christians are reminded of the wealth of interests and the wide range of needs within a Christian community by hearing the concerns expressed during the prayers of petition at Mass. The actions of others in the eucharistic community also call us to attention — attention to the community as it really is.

An observant college student may draw the community's attention to

the needs of the poor in developing countries.

A busy professional who donates time willingly on a regular basis to work at a St. Vincent de Paul store for the poor may lead other Christians to similar action.

At the Eucharist, the lives of those who serve and those who have special needs are linked by Christ.

And often we are stimulated by the special gifts and concerns of others to look more carefully at our own gifts and the ways to use them.

By Father John J. Castelot  
NC News Service

Jesus is journeying toward Jerusalem. As he moves along, he instructs his disciples and the crowds. Mark has collected some of those instructions in Chapter 10.

Divorce is a subject of practical importance for Mark's community of early Christians. According to Mark's account in Chapter 10, some Pharisees felt it was permissible for a man to divorce his wife, for "Moses permitted divorce." That permission was spelled out in the Old Testament in Deuteronomy 24:1-4.

However, Mark continues, Jesus indicates that the dispensation was granted because people seemed to accept and appreciate God's will in the matter. Jesus then turns to the creation story to see what God's intention for men and women originally was.

**JESUS REMINDS** his listeners that "God made them male and female." The story in Genesis 1:27 indicates God's intention that people form a union as permanent as "one flesh." Therefore, Jesus continues, no man has the right to dissolve the marital union.

Later, when the disciples question Jesus privately, he makes the teaching more specific "Whoever divorces his wife and marries another commits adultery against her."

In Jewish law, adultery was not considered a crime against one's wife. Therefore, what Jesus says recognizes that the woman has rights too. Mark, to apply the teaching to his community, adds that a woman is forbidden to divorce her husband.

Mark's community was living under Roman law, which gave women the right to divorce. Jewish law did not.

The instruction on marriage is followed by an incident involving children. Here Jesus displays indignation at the blameworthy behavior of his disciples.

The picture of people bringing young boys and girls to

have Jesus touch them is quite true to Jewish life. At the time, people often did this when a famous rabbi visited.

**THIS STORY** may have been preserved because Christians found it an answer to a question about the status of children. Should children be baptized like their parents?

In fact, when Jesus orders the disciples not to hinder the children who are approaching him, the word he uses for "hinder" is the same used in the baptismal rite. And Jesus laying his hands on the children brings to mind a gesture used in baptism.

"It is to just such as these that the kingdom of God belongs," Mark wrote. The distinctive characteristic of children in Jesus' day was utter dependence on others. Therefore, only people who acknowledge their dependence on God are open to receive his saving love.

A similar meaning can be found in the story about the rich young man in Chapter 10, verses 17-23. The young man is obviously sincere. Jesus "looks on him with love." Unfortunately, the young man is misinformed. He thinks he can earn God's favor.

Jesus' response is designed to inform the young man that he cannot earn everlasting life by "doing." Actions are important, but it is more important to surrender completely to God's gracious love.

**GRACE** is not a reward — it is a gift. Jesus is not calling the young man to a life of poverty. He never demands that as a condition. Rather, Jesus is graphically teaching that dependence on God — not on wealth or personal efforts — is what is required.

That is why it is difficult for the rich to enter the kingdom. Their independence is an obstacle to dependence on anyone — even God. But, as Jesus says to the disciples' surprised reaction: "For man it is impossible, but not for God. With God all things are possible."

## Along the way



I Believe

... We Believe

KNOW YOUR FAITH

# Leading Eucharistic lives

By Dolores Leckey  
NC News Service

The Eucharist — the Mass — is central to the lives of Christians in the Catholic tradition. We come together, some each day. And we offer to God the ordinary fare of our lives, bread and wine, "the work of human hands."

In doing so, we remember Jesus' final days on earth. On the night before he died, Jesus invoked a blessing: "This is my body," he said as he offered bread to his friends. Then he shared a cup of wine with them saying, "This is my blood."

Across the centuries and many cultures, the church preserved and treasured those words. The church believed from the beginning that the bread and wine of the table (and later the altar) really became the body and blood of Jesus.

**IN THE SECOND CENTURY**, Justin Martyr said: "We have been taught that the food, over which thanks have been given, is the flesh and blood of that incarnate Jesus." Believers, even the most theologically unlearned or most defiant, know that with those words the bread and wine are no longer ordinary. They are the Christ.

Television viewers or readers of Evelyn Waugh's "Brideshead Revisited" will recall the scene when Julia, no longer a practicing Catholic, is challenged by her lover, Charles, to explain the "magic" of the Mass. "You know it's all nonsense," he asserts. Julia's whispered response is, "I wish it were."

**Those who claim to be  
Christians are called  
to lead Eucharistic  
lives, to forge a counter-  
culture of sorts.**

Julia cannot shake the mystery of Christ or Christ's presence in the sacrament out of her head or her heart. Perhaps she has partaken too often of the divine food and, bit by bit, she has absorbed too much of Christ into the marrow of her life.

The result: She decides finally that she must leave Charles and walk, alone, a new path. (Both Charles and Julia are divorced.)

In Julia's anguish one hears the echoes of St. Augustine: "If then you are Christ's body and his members, it is your own mystery which you receive." Julia can no more deny the presence of Christ in the Eucharist than she can deny her own reality.

Julia's story demonstrates how the Eucharist reaches beyond our conscious life into the hidden and unconscious dimensions of our being. There, in our secret places, Christ touches us. There our inner vision is cleansed ever so gradually so that we come to see with the eyes of God.

**WE BEGIN TO SEE** that the incarnation of Jesus, the Eucharist and creation are intertwined. The world, and all that dwells there, is sacramental — for it speaks to us of God and communicates God to us. Like the poet Tennyson, who saw God in every flower, we know that God's spirit courses through the universe, from the fallen leaf underfoot to the farthest galaxy.

Where does that kind of awareness lead us? If we are willing, it must lead, I believe, to a deliberate choice to share actively in God's creative and redemptive work in the here and now. This has to be a conscious choice, I think, for we live in a world not generally given to the praise, thanksgiving and reverence that characterize our Eucharist — and that could come to characterize daily life.

On the contrary, we live in a world which pollutes the air we breathe and the water we drink; where health is concentrated among a small percentage of people and where millions go hungry daily; where technology and scientific achievement are often used to benefit the few.

Ours is a world of terrorists and revolution, where nuclear war is not only thinkable but increasingly probable.



Lucy Thelusnord is comforted by Narada Estrada, a neighborhood resident, following a school bus accident in Miami where six students received minor injuries. The eucharistic experience doesn't end with a water at Mass on a Sunday morning. A commitment to the Eucharist ultimately leads one to share in God's creative and redemptive work. We are called to lead eucharistic lives. (NC photo from UPI)

**THOSE WHO CLAIM** to be Christians are called to lead eucharistic lives, to forge a counterculture of sorts. I think this means, first, a fearless examination of all the ways each of us inhibits God's redemptive and creative work.

It will mean naming and confessing our own violence and irresponsibility. It will mean approaching the sacrament truthfully and humbly. Only then can we begin to live in a eucharistic way — a way that reflects what the Mass means.

Only then can we begin to offer all that we are and all that we possess in order to create, with God, a world marked by cooperation and unselfishness.

When Jesus broke the bread and blessed the wine and gave it for all, He summoned us to a new kind of communion. When we eat His bread and drink His wine, over and over, the summons bit by bit becomes clearer.

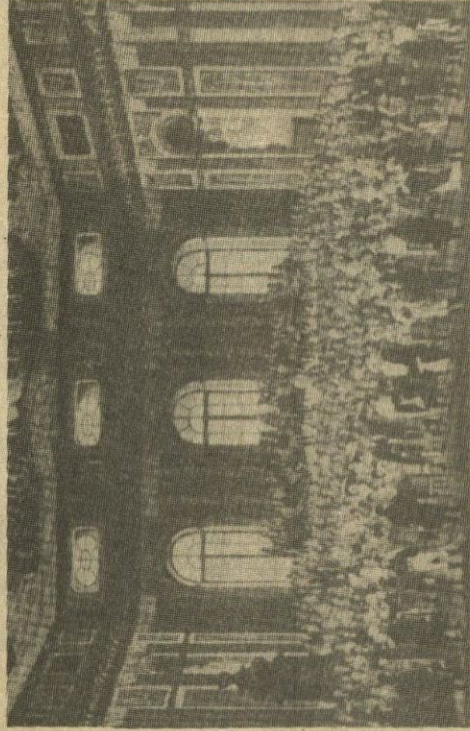


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