

## Pope into troubled waters

Pope John Paul II, after consulting with British and Argentine bishops, took the "courageous" step of not only continuing with his trip to Britain but of going to Argentina as well just days later.

Insiders privy to many of the discussions which led to the pope's decision to go ahead with the trip said the decision was a victory for collegiality and for courage.

It was only after bringing together Argentine and British cardinals for a public Mass for peace May 22 and two days of intense discussions that the pope made us his mind, the sources said.

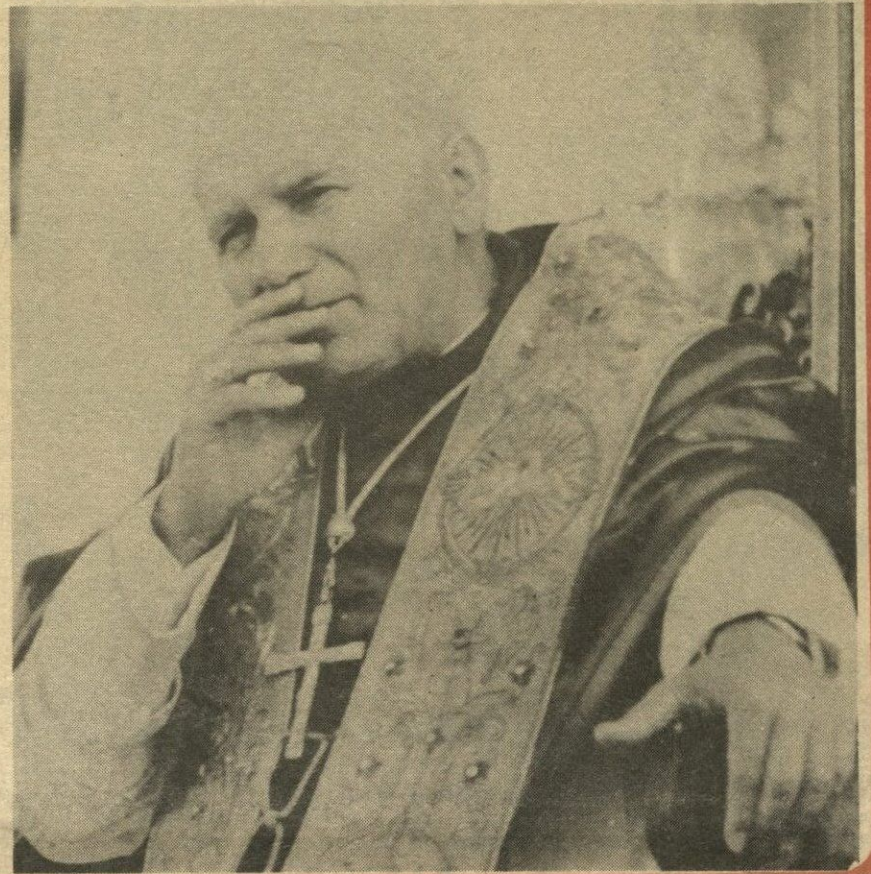
The British prelates, said Vatican sources, presented their case in striking fashion: the 18 months of spiritual preparation culminating in the pope's trip; the elderly waiting to be anointed by the pope; the young men whom he would ordain; the thousands of couples who would renew their marriage vows in the pope's presence; the international dimension of the pope's meeting with the Anglican primate, Archbishop Robert Runcie of Canterbury; the ecumenical setback which the trip's postponement would cause.

In the conversations the British prelates highlighted the points they had been making openly in the press during that same week: A postponement would be a pastoral and ecumenical tragedy.

Cardinal Hume had said it would be years before the trip could ever be held again because of the costs involved (\$11 million) and the feelings which a postponement would create.

"When the Latin Americans heard the British cardinals and archbishops explain all of this," said one Vatican source, "they were tremendously open and understanding."

"These (the Latin Americans) are tremendously courageous guys," said one veteran newsman. "I'd hate to be in their shoes getting off the plane when they go back. But the pope's visit is a pastoral one and not political, and they are willing to explain that to their people."



## Pregnant without love

### St. Vincent Hall helps girls to better future

**'You hear it all the time. They weren't shocked. It was just 'Oh well, she's pregnant.'**

By Prentice Browning  
Voice Staff Writer

Sally is 14 years old. It's an age when most young girls are shyly making the first tentative approaches to the opposite sex. It's a time for sharing fun with a good friend, for awkward moments, and looking ahead with anticipation to high school.

But for Sally, a resident of St. Vincent Hall, a home for unwed mothers operated by Catholic Community Services, it has been a period of worry, confusion and loneliness. She is one of many pregnant teenagers living at the facility, funded by the Archbishop's Charities Drive and United Way, that offers counseling, medical care from a part-time doctor and nurse, and a place to stay while prospective mothers make the difficult decision of what they will do when the baby is born.

Sally, like most St. Vincent Hall residents, comes from a one parent family. Her mother is dead. Her rela-

tionship with her father, an alcoholic who social workers say tends to be stern with his daughter, is a rocky one. Her boyfriend has broken off with her and after she has her baby next month she intends to live with her sister.

ACCORDING TO administrator Fintan Muldoon, her case is very typical of the some 90 young girls per year, mostly in their middle to late teens who reside at the center located next door to Mercy Hospital.

Sally has already made her decision.

"My father and I talked it over," she says, "and we thought the best thing to do was to put the baby up for adoption so the baby will have a better home."

Tearful, depressed, Sally speaks about how her friends and family reacted to her pregnancy.

"These days I don't think they (schoolmates) think too much of it 'cause you hear it all the time. They

weren't shocked. It was just 'oh well, she's pregnant.'"

"IT DIDN'T bother me (that they knew) because I know I'm not going back to the school. It did bother my father because he is staying there and now he knows that everyone knows that his 14-year-old daughter is pregnant."

Sally says that her attitude has changed while she has been at St. Vincent Hall.

"I've changed, because when I got pregnant I was doing drugs and drinking but I'm not going to do that anymore, because now that I'm here I've been thinking that the past has been so bad that I'm just going to try to make the future better."

Why did she get pregnant?

"The main thing was my father who was never home. I never got any attention. I was the only girl in the house, my brothers were always gone. Whenever I needed love my boyfriend was there. I had friends that had gotten pregnant, still it never occurred to me that it could happen to me."

THE PHRASE "it could never happen to me" is a refrain that to

Muldoon, a bearded social worker with an Irish accent, has become all too familiar in his two years at St. Vincent Hall.

"Most teenagers do not think of the consequences (of sex)," he says. "The immediate need has to be satisfied and to think about contraceptives or not having sex is to think that maybe there will be consequences that would have to be taken into consideration."

As in Sally's case, the administrator hears quite often the need for love that can drive teenagers into unfortunate situations. It is this need that the agency focuses on rather than to encourage the use of birth control methods.

"The availability of more contraceptives is not the answer. The problem is to help the girl, and help the family to see the needs for love

(Continued on page 12)

**Voice wins  
national awards  
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# News at a Glance

## Rev. Moon found guilty of tax evasion

NEW YORK (NC) — A U.S. District Court jury found the Rev. Sun Myung Moon, founder of the controversial Unification Church, guilty of failing to report \$162,000 in income to the Internal Revenue Service. His attorneys say they will appeal the conviction. The Korean religious leader could be fined up to \$25,000 and sent to prison for 14 years, although a typical sentence in such cases would be five years.

## Pro-lifers visit Ireland

CHICAGO (NC) — A group of U.S. pro-lifers toured Ireland at the request of the Pro-Life Amendment Campaign, that country's first national pro-life organization. The purpose of the 10-day visit by the pro-lifers was to prevent "the laity from being lulled into a sense of security" about the possibility of less restrictive abortion coming to Ireland, said Dr. Herbert Ratner, one of the travelers and editor of *Child and Family Quarterly*. Although Ireland's laws prohibit abortion, in 1968 several abortion referral agencies were opened in Dublin, prompting many Irish women to seek out abortion clinics in England. The Irish Pro-Life Amendment Campaign is a coalition of several Irish organizations which was formed in anticipation of possible court action and to counteract the media and educational campaign of abortion advocates.

## Archbishop denies seeking overthrow of government

MANAGUA, Nicaragua (NC) — Archbishop Miguel Obando Bravo of Managua has denied assertions by Interior Minister Tomas Borge that he is part of an opposition movement seeking to overthrow the Sandinista government. During a labor rally in May Borge said that anti-Sandinista groups outside the country had appointed a "supreme directorate" including the archbishop, to replace the current government. "A bishop's call is never to temporal power," said Archbishop Obando to the local paper, *La Prensa*. Currently the bishops' conference is at odds with the Sandinistas over freedom of the press, labor organizing, national religious holidays and Marxist influence in the government.

## Nicaraguan Missionary receives threats

WASHINGTON (NC) — Father Robert Stark, a U.S. missionary in central Nicaragua, said opponents of the Nicaraguan government have threatened to kill him and his parishioners if they cooperate with government development programs. Father Stark was in Washington to talk with congressmen and human rights groups concerning the conditions among the 30,000 peasants scattered in 33 villages throughout his mission. Father Stark said during a raid by "counter-revolutionaries," as natives call them, food, hunting rifles, and machetes belonging to the villagers were seized and orders were given by the rebels not to help the Sandinista programs.

## Priest denies misuse of office

LOS ANGELES (NC) — Priest-author Msgr. John Barry May 18 denied allegations by the National Catholic Reporter, a national weekly newspaper, that he misused his office at Los Angeles archdiocesan religious education director to earn royalties from religious education textbooks he wrote. NCR said the 45-year-old priest, who has headed the office since 1973, used his position to give a virtual monopoly in the archdiocese to textbooks he authored. Msgr. Barry said his books were only on the junior high level and that, throughout his term as director texts by other publishers were also approved for use in the archdiocese.

## Priest suggests Dr. Graham "softened" criticism

NEW YORK — Father Casimir Pugevicius, executive director of Lithuanian Catholic Religious Aid, a New York group which monitors religious repression in the Soviet Union, has criticized the Rev. Billy Graham's comments on religious freedom in the Soviet Union. Dr. Graham May 10-14 attended an international religious conference in Moscow and afterwards said he saw no direct evidence of religious repression in the Soviet Union. Father Pugevicius suggested Dr. Graham had softened criticism of the Soviets' control over religion in order to return sometime to preach.



CAPE WALK — Pope John Paul II walks over the long black capes students laid before him on his entrance to the ancient University of Coimbra on the last day of his four-day visit to Portugal. The Pope also tried on one of the traditional capes given to him by a student. (NC photo from World Wide)

## Solidarity for Nobel Prize Labor group to nominate

UNITED NATIONS, N.Y. (NC) — The World Confederation of Labor, representing 14 million Christian labor union members around the world, wants the Polish Solidarity union movement to receive the 1982 Nobel Peace Prize.

The intention to nominate the beleaguered Solidarity movement for the prize was announced at a press conference in New York by Jan Kulakowski, secretary general of the

Christian trade union confederation, which is based in Brussels, Belgium.

Kulakowski later called on United Nations Secretary General Javier Perez de Cuellar of Peru to discuss the human rights situation in Poland. But Perez de Cuellar was deep in the final stages of his mediation effort in the Anglo-Argentine crisis over the Falkland Islands, so he asked his chef de cabinet, 'Hamed Essaafi, to discuss the Polish situation with Kulakowski, a native of Poland.

## Guatemalan peasants end embassy sit-in

GUATEMALA CITY, Guatemala (NC) — Members of the Center for Peasant Unity, an Indian organization, ended their sit-in at the Brazilian Embassy in Guatemala after the military junta agreed to honor results of mediation by diplomats.

The group was protesting what it regards as government repression in rural areas.

The peasants were given safe conduct and taken to Mexico City in the company of Brazilian diplomats. The junta said it was "respecting the physical integrity" of all involved in the sit-in.

The sit-in began May 12 and the peasant leaders held hostage seven members of the mission, including Brazilian Ambassador Antonio Carlos de Abreu d Silva. They warned police to stay clear of the embassy.

The center has connections to the January 31 Popular Front, founded

after a group of peasants from El Quiche occupied the Spanish Embassy in Guatemala in 1980. Security forces that stormed the building were blamed for the deaths of 39 people when fire broke out. The peasants said they were trying to call public attention to the repression by the armed forces in their villages.

### The Voice

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# Pope will send disarm plea to U.N.

UNITED NATIONS (NC) — Cardinal Agostino Casaroli, papal secretary of state, is scheduled to deliver a papal message to the U.N. General Assembly's Second Special Session on Disarmament, which is shaping up as a star-studded occasion to assuage world fears of a nuclear holocaust.

The June 7-July 9 session is to feature President Reagan's maiden U.N. address June 17 and a laying out of the Soviet position three days earlier by Soviet Foreign Minister Andrei Gromyko as well.

Reagan had hoped to make the session the occasion for his first face-to-face meeting with Soviet President Leonid Brezhnev, but the Soviets said they prefer a different setting for the summit meeting somewhere in Europe in the fall.

By mid-May 10 prime ministers and 17 foreign ministers had indicated their intention to attend the session. They include prime ministers Margaret Thatcher of Britain, Helmut Schmidt of West Germany and Menachem Begin of Israel.

**BEHIND THE MESSAGE** from Pope John Paul II to the disarmament session is a strong message by Pope Paul VI to the first disarmament session in 1978, which condemned the "balance of terror" approach to peace and urged instead a



300,000 'Die-in' demonstrators in Tokyo urge the UN and all countries to halt the nukes. (NC photo)

peace based on international trust, justice, law and social development.

Pope Paul condemned the arms race as a "theft from the poor" and urged a global conversion of manpower, money and other resources from weapons production to programs of social development. Pope John Paul struck the same theme last year when he visited Hiroshima, Japan, where the first atom bomb was used in warfare.

The Second Vatican Council categorically condemned any use of nuclear weapons on civilian populations. Last January the pope sent delegations of scientists to major world capitals to spell out the cataclysmic effects of a nuclear blast and warn leaders against ever using such weapons.

What observers may watch for most closely in the message from Christianity's chief leader is whether he broaches new ground in assessing the morality of the possession of nuclear weapons for deterrence purposes. That question has increasingly become a focal point of discussion by U.S. Catholic bishops and many other segments of American and European religious leadership.

The 157-nation United Nations is bracing for a spate of demonstrations by peace organizations, many of them with strong religious ties, and a virtual invasion of delegates from various non-governmental organizations around the world involved in the public's quest for more effective disarmament policies.

**TO COMMEMORATE** the Second Special U.N. Disarmament Session, a "Stop World War III" sculpture by William King was unveiled May 17 in Dag Hammarskjold Plaza adjacent to U.N. headquarters. Sponsored by the War Resisters League, the project represents a message to all people and governments that although World War III can happen, "it is possible to stop it."

A number of "peace walks" across America by Buddhist monks and others are expected to converge in New York for the beginning of the special session, six months after they started at various points in the South and West.

An appeal by some 40 religious leaders around the world, ranging from the Dalai Lama of Tibet and Russian Orthodox Patriarch Pimen

of Moscow to a number of leading Catholic bishops and cardinals, has asked believers of all faiths and all nations to fast and pray for the success of the conference

An international religious convocation on the subject of disarmament is scheduled for June 11. The following day, a disarmament rally is planned in front of the United Nations.

The War Resisters League, a 59-year-old pacifist organization which believes that "war is a crime against humanity," announced plans for "civil disobedience action" June 14 in front of the American, British, French, Chinese and Soviet missions to the United Nations.

Collectively, the United Nations holds that it is imperative to reduce world tensions, halt the arms race and lessen the possibility of a nuclear holocaust. But individually many countries, especially the nuclear powers, continue to produce more weapons and advocate only disarmament plans that would enhance their own strategic position.

## Miami religious leaders push nuclear freeze

By NC News Service

The national nuclear weapons freeze campaign scored gains in Michigan and Florida in mid-May.

In Miami top religious leaders, including Catholic Archbishop Edward A. McCarthy, issued a joint letter to more than 700 area clergymen asking them to endorse a freeze on nuclear arms and distribute pro-freeze petitions among their people.

In Detroit the Michigan Nuclear Weapons Freeze organization announced May 18 that it had gathered

at least 280,000 signatures, 50,000 more than required by law, to put the nuclear freeze question to a statewide referendum this fall.

The Michigan group planned a rally on the front lawn of the state Capitol in Lansing on May 26, the deadline for referendum petitions this year, and said it expected by that date to be able to present "well over 300,000 signatures" to the state Board of Canvassers for certification.

**THE NUCLEAR FREEZE** cam-

aign calls for the United States and the Soviet Union to negotiate a mutual, verifiable freeze on any further production, testing or deployment of nuclear weapons as a first step toward nuclear disarmament.

The organizers of the signature campaign in Michigan said they did not begin circulating petitions until February and relied totally on non-professional volunteers to gather the signatures.

Despite that, they said, "no other

petition campaign in Michigan has ever gathered this number of signatures in such a short time."

In the appeal in Miami for support of a nuclear freeze by the clergy of Dade County, Archbishop McCarthy was joined by Rabbi Solomon Schiff, executive vice president of the Greater Miami Rabbinical Association, and the Rev. J. Lloyd Knox, district superintendent of the United Methodist Church, who wrote on behalf of the Greater Miami Ministerial Association.

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# Voice staffers win awards

The Voice has won two major awards in national Catholic press competition this year for news reporting and photography.

The Catholic Press Association competition takes place annually among 146 diocesan newspapers, 10 national newspapers and over 300 magazines.

The "unanimous" first place award in the Best News Report category went to the Voice's Ana M. Rodriguez and Prentice Browning for a report on Mother Teresa's visit to Miami last June, written by Rodriguez and with photos by Rodriguez and Browning.

Browning also won second place for a heart-rending photo of a weeping Haitian man at a funeral for drowned Haitians.

Said the judges of the first place news report:

"This year's unanimous winner is *The Voice*, of Miami, for 'Give Love, Not Hate,' Ana M. Rodriguez's excellent, descriptive coverage of Mother Teresa's visit to open a home for homeless and battered women. Photos by Ms. Rodriguez and Prentice Browning are sure to attract reader interest to a story that has excellent flow, from the taughtly-written lead to the still interesting end. A fine professional job."

Judges commenting on Browning's photo, said, "an emotion packed picture, 'Haitian Tears' places a close



## Schools a threat?



Award-winning photo of grieving Haitians.

second for *The Voice*, of Miami. The photo captures the precise moment of grief of Haitians weeping for drowned compatriots. An eye-arresting photo displayed to best advantage (on the front page) it demonstrates the photographer's ability to react immediately to a dramatic situation."

The award ceremonies in Phoenix, Ariz., were attended by some 350 Catholic editors and journalists from the U.S., Canada and the Caribbean.



Joyfully cutting the ribbon for the Daily Bread food bank warehouse Friday were from left Rabbi Solomon Schiff, A.D. Moore, assistant to the County Manager, Dick Walter, Daily Bread food bank president, and Auxiliary Bishop John A. Nevins of the Archdiocese of Miami.

## Food bank gets \$1-a-year cupboard

By Prentice Browning  
Voice Staff Writer

"It's a magnificent example for love of mankind," Auxiliary Bishop John A. Nevins said at the ribbon cutting last Friday for a warehouse for the Daily Bread Community Food bank.

The non-sectarian volunteer organization has been looking for a permanent home for the vast quantities of food it received since its inception last year.

Participating in the ribbon cutting ceremony were Bishop Nevins, Rabbi Solomon Schiff executive vice president of the Rabbinical Association of Greater Miami, A.D. Moore, assistant to the County Manager who filled in for Metro-Dade Mayor Steve Clark, and food bank president Dick Walter.

The food bank was originally started with the help of donations and volunteer help from St. Maurice

Parish in Fort Lauderdale.

**THE FOOD BANK** people began to distribute food in February last year and in March distributed 600,000 lbs. of cheese at a dozen locations. Last September they gave hundreds of cartons of surplus food to 16 charitable organizations in one day because they had no room to store it.

The new warehouse 1336 N.W. 22nd St., has 30,000 sq. feet of room, including a walk-in refrigerator and is leased from Dade County for \$1 a year.

The food is donated by farmers, manufacturers, and wholesale houses, that have more than they can sell, or have discontinued or mislabeled merchandise.

A pleased Executive Director of the food bank, Howard Cawein, said Dade County officials were impressed by the food supply temporarily stored at a Plantation Sysco warehouse and by a food give-away last year.

## 'Love one another,' tiny 'saint' begs Miamians



Part of award-winning coverage of Mother Teresa's visit here.



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# The parish, old and new ...and how they differ

The following is an excerpt from Bishop Grady's address to the Diocesan Council of Catholic Women's convention May 11 in Orlando

By Bishop Thomas J. Grady

It would be a mistake to think that as Catholics we could have lived in the real world with all of its changes and not ourselves been somehow changed. It was to avoid that mistake that the Second Vatican Council was held. The Church has been trying to help us to remain loyal Catholics and at the same time understand ourselves under new circumstances and adapt ourselves to some new ways.

Let me try very briefly to describe how we were and then how we are as Catholics. There is an advantage in what I am trying to do, but there is also a danger. The first danger is that I must oversimplify and be brief. The second danger is that in contrasting before and after I run the risk of seeming to downgrade the past or the future or to seem to take sides.

I am not taking sides. I am trying to show how the past has melded into the present. The essential values remain the same. The expression or style may be different, but the basic truths remain valid in the old and in the new. I am not speaking of specific changes — for example why we have lay persons reading scripture at mass, but the fundamental changes that underly and explain all the particular changes.

First, the way it was:

We thought of Christ as Savior, as Redeemer, as the one who paid the price of our sins and ransomed us and brought us to heaven.

The purpose of life was to save our souls. This was accomplished by avoiding sin. Careful distinctions were made between sins that could keep one out of heaven (mortal) or those that were bad, but would not exclude one from heaven (venial). The important identification for Catholic was keeping the commandments. To be a Catholic meant to go to mass on Sunday, to eat fish on Friday, to fast during Lent, etc.

In the parish as it used to be (parish has not changed as much as many other things) the important thing was to belong. Catholics answered the question "Where do you live?" by replying, "In St. Catherine's" or in whatever parish. The roots of their lives were sunk in St. Catherine's —



in the parish. For a Catholic to be alive was automatically to be a parishioner.

Often, there was a strong mixture of culture or nationalism, in the parish. It was an Irish-Catholic, or a German-Catholic or a Cuban-Catholic parish. The lifestyle of the parishioners was a strong sanction — one did not miss mass or get divorced for fear of what people would think. Associating with fellow parishioners at church, in school activities, in social functions was frequently a source of inspiration — parishioners were encouraged by the good example of other parishioners. The parish supported its members — the "parish" turned out for wakes and funerals. Parishioners visited the sick, etc.

The parish was rather closed in upon itself. Because of a strong belief in structure and hierarchy and authority, the parish identified with the diocese, but in its own individual way.

The parish was not ecumenical. Protestants tended to be considered "black protestants" or left handers. The parish was not open; rather it was biased or unconsciously prejudiced.

The Catholic today also sees Christ as Savior, but more as the messenger from the Father, as the Beloved Son of the Father who breaks into human history and human life in order to tell us about the Father, in order to reveal the Father's love, to reveal himself as Son, to reveal the Spirit eternal in the Father, but also abiding in us.

The great message that Christ brings — the good news is that we are loved. By his essence God is good. He lives in eternal and infinite innocence, wishing nothing but to pour out his goodness, his Spirit upon his Son and upon his creatures, his children made in his own image and remade in the image of Christ. We are caught up in the outpouring of his goodness, of his love.

The old parish — which was a good parish — the kind of parish from which I came and in which I have happily served — saw Christ not exclusively but emphatically as the bringer of rules and the eternal book-keeper recording for or against us the events of our individual lives.

The new parish — which has not really come into being, but is beginning to emerge — sees Christ as the expression of the Father's eternal love. We cannot be linked to him unless we are linked to our neighbor. We cannot accept his love unless we accept his love for the world. We cannot accept his kingship unless we serve the world as he did.

Every individual change that has come into the modern church has something to do with relationship — with love. At the Last Supper Christ spoke in terms of relationship, of love, of service. He said: I am in the Father. The Father is in me. Whoever sees me sees the Father. Live on in me as I do in you. There is no greater love than this: to lay down one's life for one's friends.

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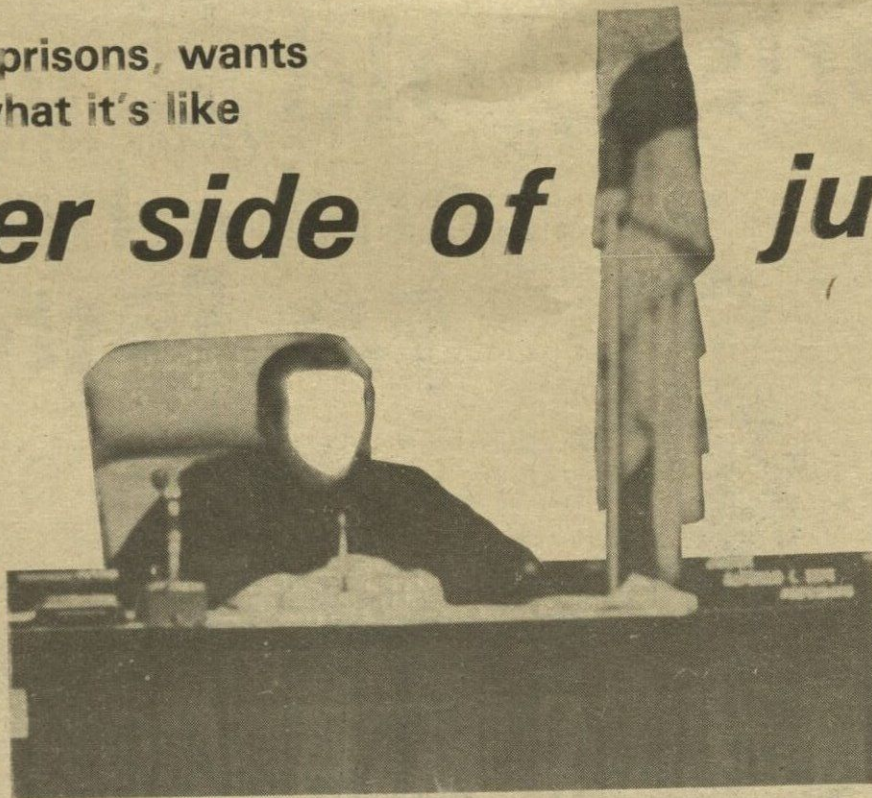
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Sister ministers in 7 prisons, wants others to know what it's like

# Other side of judge's bench



(The following is reprinted from *Community*, the publication of the Diocese of St. Augustine.)

By Julie Crum  
Community Staff Writer

Sister Hannah Daly was upset.

An article about two Miami judges — both Catholic — had recently appeared in the Diocese of Miami's newspaper. "If the opinions of these two 'Catholic' judges are what we base our Christianity on, then we are in big trouble," she wrote to the newspaper's editor.

What was bothering Sister Hannah was the way the judges looked at the criminal justice system and the way the article left out what she considers the Christian response to the plight of the imprisoned.

"Our Christian people deserve to hear what it is like to be on the other side of the judge's bench and who the majority of the accused really are," she wrote.

For her part, she knows very well what it is like to be in prison and who the accused are. In her lime-green Volkswagen Rabbit, she drives 600 to 800 miles a week visiting seven prisons in the Diocese of St. Augustine. It is her full-time ministry.

"She's totally dedicated to the prisoners," says Ron Richard, who has worked with Sister Hannah for more than a year as one of a small band of volunteer prison visitors from Orange Park. "She's candid and completely herself," he says, "and the prisoners really respond to her. She's done so many things for them that they trust her and confide in her."

Sister Hannah's involvement in prison ministry is a career-come-lately. If it hadn't been for an unusual experience a few years ago, she would still be spending her days and her energy as a nursing sister.

"I got into this (prison ministry) because of contact with a family in



— Julie Crum/Community

**TENDING TO NEEDS** — Caring is Sister Hannah Daly's full-time concern, whether for plants or prisoners. Porch of Gainesville convent is her greenhouse.

crisis," she explains. "A 16-year-old boy named David, the son of a cleaning lady where I worked, was charged with homicide and put in jail. He was held for one year before he was acquitted." While faithfully visiting David every week, she saw first-hand the "awfulness of jail" and the injustice of the system.

"Perhaps," she thought to herself,

"God is intervening in my life and calling me to work for social justice."

With her usual spunk, she decided to make a change in her life. At Miami's Jackson Memorial Hospital, she requested duty on Ward D — the prison ward.

"I didn't need special training," she says. "My training as a religious was the best preparation I could have

had."

But Sister Hannah eventually did go for special training — to Houston, Texas to become a certified institutional chaplain. She returned to Florida in 1980 and took up residence in Gainesville with several of her fellow Sisters of St. Joseph.

In her attempt to "pioneer something that will last" as a prison ministry program, Sister Hannah translates her vision into many activities. Her idea of service, for example, includes visiting families of prisoners and trying to keep their relationship going. "The whole family unit is profoundly victimized when a father is imprisoned."

She also looks for sponsors for men who cannot be paroled without them. "We desperately need a house for men who have no jobs and no place to go."

When her vision of justice takes over her thoughts — probably when she is behind the steering wheel on her unending circuit from prison to prison — she sees parish churches as mediation and restitution centers where victim and offender resolve their differences, and problems are handled by the community rather than by the courts. She sees a time when most prosecutions are prevented and ineffective laws are changed. She sees true justice in the criminal justice system.

Meanwhile, she hopes for more volunteers to visit the prisoners and show them human concern.

Ron Richard understands why Sister Hannah was upset about the article that ignored the plight of prisoners. "I think she truly sees Jesus Christ in each one of those guys. She loves them unconditionally, no matter what they may have done."

(Editor's note: The *Voice* article referred to above was not intended as an examination of the entire justice system but rather as judges' views of current changes and trends from the judicial point of view.)

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# School prayer:

## A past filled with confrontations

First in a two-part series.

By Joseph Duerr  
NC News Service

School prayer remains a volatile issue today, as seen by the pro and con responses to President Reagan's endorsement of a constitutional amendment restoring voluntary prayer in public schools. But today's "battle of views" is mild compared to the violent clashes of a century ago.

Religious practices in public schools have resulted in a number of religious confrontations over the years, many of them involving the Catholic Church.

IN THE MID-19TH century, when prayer and Bible reading were widespread in public schools, Catholics were in the forefront challenging the reading of the Protestant version of the Bible, the singing of Protestant hymns and recitation of the Ten Commandments and the Lord's Prayer.

Some of these challenges led to violence in the streets.

In 1843, after Bishop Francis Kenrick of Philadelphia asked the local school board to permit Catholic pupils to use the Catholic version of the Bible in public schools, Nativist elements charged that Catholics were trying to eject Bible reading from the schools.

Bible reading in schools became a rallying cry for anti-Catholic sentiments, and Bishop Kenrick's petition resulted in riots in which Catholic churches were attacked and convents burned.

The riots in the City of Brotherly Love prompted Bishop John Hughes of New York to place an armed guard around Catholic churches. Bishop Hughes also led a campaign in New York against the required reading of the Protestant version of the Bible in public schools.

At about the same time in Maine, a Catholic priest in the town of Ellsworth was tarred and feathered for leading his parishioners in contesting the reading of the King James version of the Bible in public schools. Catholics went to court to challenge the Bible reading law, but the Maine Supreme Court ruled that the law did not interfere with religious belief.

IN MASSACHUSETTS Catholics went to court to protest the reciting of the Ten Commandments in Boston

public schools, and in Cincinnati Archbishop John Purcell proposed that no public school student be re-

### 'Riots in the City of Brotherly Love prompted John Hughes to place an armed guard around Catholic Churches'

quired to read the Bible against the wishes of his parents.

Against this background, some expressed surprise when Catholic leaders spoke out in opposition to the 1962 Supreme Court decision which declared unconstitutional prayer in public schools and to the 1964 ruling against Bible reading in the schools. Among those criticizing the 1962 prayer decision were Cardinals Francis Spellman of New York and Richard Cushing of Boston and then Archbishop (now Cardinal) John Krol of Philadelphia.

Cardinal Spellman said, "If that simple prayer (the New York Board of Regents prayer struck down by the court) can be interpreted as violating the separation of church and state, than I too can only pray: 'God save the United States.'"

Cardinal Cushing called the decision "ridiculous," and Cardinal Krol said that by the ruling the high court was "actually establishing secularism as a state religion."

The prayer decision was also criticized by the Knights of Columbus and a national committee of Catholic school superintendents. The superintendents termed the decision a "deterioration of our American tradition."

Others maintain that the position of Catholic leaders in the 19th century was misinterpreted. According to this view, Catholics were not op-



posed to religious practices as such in public schools; what they objected to mainly was the reading of the Protestant version of the Bible and the recitation of Protestant prayers.

Perhaps, the shifts in attitude was a combination of both views.

AS CARDINAL LAWRENCE Shehan of Baltimore remarked in 1962: "In the 19th century, from a Catholic point of view, the chief obstacle to the exercise of religious liberty was the dominant non-Catholic religious influence in politics generally, and especially in public education. Today, religious freedom faces a new foe in secularism — the rising movement to ban all religious practice and influence from public life and, ultimately, no doubt, from the whole field of education."

It is the "increasing influence of secularism in this country which alarms us in some of the recent decisions of the Supreme Court," Cardinal Shehan added.

Whatever the explanation for the change in attitude, Catholics became part of the school prayer debate which has continued, almost uninterrupted, over the past 20 years.

(Next: Divisions among Catholics.)

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### IN MEMORIAM MAY INMAN, 91

Died May 6, 1982 in North Beach Hospital, Ft. Lauderdale. Formerly from Boston, she moved to South Florida in the 1920's. A registered nurse and skilled physical therapist, she was trained by Dr. Harvey Cushing and at Peter Bent Brigham Hospital in New England early in this century. Ms. Inman set up and operated the first solariums in Dade and Broward Counties. She helped restore the health of many sick and elderly priests. She was a noted philanthropist and benefactress of the local Catholic Church as well as missions in Central and South America. Of particular interest to her were the Josephite and Jesuit missions. Rosary service was held at the Kalis Funeral Home followed by a Mass of the Resurrection at St. Clement Church in Wilton Manor of which she was a founding member. Interment at Lauderdale Memorial Garden, Holy Family Section.

Pray for our dear departed friend.



# World's kids getting worse off

UNITED NATIONS (NC) — The Silent Emergency, the code name used by the United Nations' Children's Fund for the continuing struggle to save millions of children from unnecessary death, worsened last year despite greater international efforts to reverse the trend.

James Grant, executive director of UNICEF, reported that 40,000 children died each day last year; children going to sleep hungry numbered 100 million; 10 million children became disabled in mind or body; 200 million children, from six to 11, did not go to school.

Grant warned that unless more assistance could be provided this year, the situation "will not be significantly different."

He said that only two years ago the World Bank projected a possible decrease in the number of the world's poor by the end of this decade. The Washington-based bank now estimates that the number of people living in absolute poverty will rise to 1 billion by the end of the century.

**GRANT BLAMED** the situation of the world's poor children on malnutrition, disease and ignorance. He warned governments that "the largest generation of children in the history of the world cannot wait for better times."

The U.N. Food and Agriculture Organization in Rome has predicted that the number of hungry and malnourished people, mostly children and mothers, will increase from



about 450 million in the mid-1970s to 600 million before the end of the next decade.

In asking for more funds, Grant said he was appealing to reason. Noting that governments are willing to spend about \$500 billion a year on arms, ostensibly to prevent war, he said those governments ought to recognize the imperative of combating "the deadly war which gross underdevelopment already wages against so many hundreds of millions of the earth's inhabitants."

"The most tragic victims of that

war," he added, "surely are the more than 40,000 infants and small children who die each day on its front line, and the millions more who suf-

**'The largest generation of children in the history of the world cannot wait for better times.'**

fer impairment and disability from the insidious weapons of malnutrition, disease, ignorance and inattention."

**MARJORIE CRAIG BENTON**, United States representative, told UNICEF officials that her government's contribution to the agency's worldwide programs for 1982 jumped from \$36 million to \$41.5 million. But she acknowledged that, without economic growth, "there is no magic formula to produce funds for

children and a balance must be struck by all countries."

Ms. Benton noted that UNICEF's outstanding commitments are approaching the \$1 billion mark and warned that without adequate funds, this type of moral commitment would create unrealistic expectations.

Zhang Xianwu of China suggested that the problem could be eased if UNICEF cut the travel expenses of its 2,500 employees.

He said also that 18 million children are born each year in China and his government was determined to bring up a generation of children possessing health and knowledge. But he acknowledged that services for 300 million Chinese children still have to be improved.

Yuri Danilov of the Soviet Union told UNICEF that "there is no problem of children in the Soviet Union." In his country, he added, "there has always been a principle that all the best goes to children." The health and education of children is a matter "to which the Communist Party has given a great deal of attention," Danilov said.

## Nun cited by Reagan critical of his views

JEFFERSON CITY, Mo. (NC) — Benedictine Sister Ruth Heaney was cited by President Reagan as an example of volunteerism at work. But the nun, who manages Agape House, a shelter for prisoners' families in Jefferson City, thinks the president was wrong for "using this case of volunteerism to justify budget cuts that affect the poor."

Sister Heaney and a Baptist woman, Janice Webb, were praised by Reagan during a White House luncheon for religious leaders April 13 as examples of what churches and the private sector can do to care for the nation's disadvantaged. Agape House provides low-cost housing for the families of prisoners incarcerated in four prisons in the Jefferson City area. The house was opened by Sister Heaney, Mrs. Webb and others through an ecumenical program in November 1980.

"This is the kind of spirit we need to draw upon," Reagan said in his speech, which encouraged self-initiative as a solution to economic woes and social problems.

## Fr. W.M. McGrath of St. Stephen's

MIRAMAR — The Funeral Liturgy was concelebrated last Saturday (May 22) in St. Stephen Church for an associate pastor, Father William M. McGrath, 62, who died on May 19 from injuries sustained after he was struck by a motorist.

Father McGrath, an Oblate of Mary Immaculate, who had served many years in the Philippines before coming to South Florida about five months ago, was crossing State Rd. 7 just south of Pembroke Rd. on the evening of May 18 when he was struck by an auto driven by Susan Depompa, 19. According to Holly-

wood Police Miss Depompa did everything possible to avoid hitting him but her car struck him with the left fender. No charges were filed against her. He was taken to Hollywood Memorial Hospital where he lived for 24 hours.

Bishop John J. Nevins presided at the Mass for Father McGrath and burial was in the Oblates of Mary Immaculate Cemetery, Tewksbury, Mass.

Father McGrath is survived by one sister, Miss Mary McGrath of Wilmington, Mass., and several cousins including Mrs. John M. Fogarty of Miami.

Referring to the parable of the Good Samaritan, the president said the Samaritan "didn't go running into town looking for a caseworker to tell him there was a fellow out there who needed help."

Sister Heaney, however, was not overjoyed when she learned the president had singled out her efforts and program as examples of private initiatives.

"This house is not a response to what the president is trying to do," she said. "We started this house long before President Reagan was in the White House."

"I'm grateful we've been recognized but using this case of volunteerism to justify budget cuts that affect the poor, the disadvantaged, gives me a hollow feeling," she said. "I'm hot under the collar about being used."

Sister Heaney added that she felt compelled to speak out because she believes that contrary to what the president implied, programs such as Agape House cannot alone meet the needs of the poor and disadvantaged.

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# Pope declares five 'blessed'

## Sister founded order that started first schools in Fla.

VATICAN CITY (NC) — Pope John Paul II, before 20,000 onlookers, beatified five people Sunday, one of whom was a foundress and the other a member of religious order which serve in the Archdiocese of Miami.

Sister Marie-Rose Durocher, a Canadian, founded the Sisters of the



Blessed Marie-Rose Durocher, founder of the Sisters of the Holy Names of Jesus and Mary.

Holy Names of Jesus and Mary. These Sisters founded the first Catholic school in Florida, at Key West and a second one in Tampa.

Father Peter Donders, a Dutch Redemptorist missionary cared for lepers in Surinam. Redemptorists serve at Our Lady of Perpetual Help Church in Opa-Locka.

Others beatified Sunday were Holy Cross Brother Andre Bessette, prime mover in the building of St. Joseph's Oratory in Montreal, Sister Maria Angela Astorch of Spain, a member of the Capuchin Order of St. Clare; and Sister Marie Rivier, the French founder of the Congregation of the Sisters of the Presentation of Mary.

"The Spirit made them faithful to God, but also truly courageous in going out to meet consistently with the poor, the sick, the youths needing education and the abandoned souls," said Pope John Paul, who spoke in four languages.

Large contingents of Americans and Canadians attended the beatification ceremony, which marks a preliminary step to sainthood.

Mass readings during the nearly three-hour ceremony were in French and English. Pope John Paul spoke to the crowd in Italian, Dutch, Spanish and French.

Pope John Paul said the life of Blessed Marie-Rose Durocher was marked by "total readiness to follow the promises that her faith in Jesus, her love of the church and her concern for the lower classes demanded."

A native of Montreal, Blessed Marie-Rose died at 38 after founding a religious congregation which now

has about 3,000 members in Canada, the United States, Lesotho, Peru, Brazil and Haiti, including those still in Florida.

Born Oct. 6, 1811, she died in Montreal on her 38th birthday. Her feast day is Oct. 6.

The Sisters of the Holy Names of Jesus and Mary, founded in 1843 as the first Marian congregation established in Canada, has 1,300 professed nuns in the United States and administers 115 schools.

The Sisters of the Holy Names have been in the Albany area for over 100 years and have been principally engaged in the field of education. Since Vatican II, the community has diversified its works; sisters now serve, not only in schools, but also in many other fields — pastoral ministry, social service, counseling, housing, adult education and in other areas of need.

While the Motherhouse of the Holy Names is in Montreal, Canada, the center of the New York Province is located in Albany, New York. Over 180 sisters minister in various areas of this province, as far away as Key West, Florida.

The Sisters of the Holy Names have served the Church of South Florida since 1868. They arrived in Key West at the invitation of Bishop Verot on October 24, 1868 and took up residence in an old army barracks. Three Holy Names Sisters continue to minister to the people of Key West through St. Mary, Star of the Sea School. In past years the SNJM's staffed San Pablo School, Marathon (1958-1966) and Our Lady of Perpetual Help (1955-1977).

At the present time a Sister of the Holy Names is serving as Assistant Superintendent for the Archdiocese of Miami.

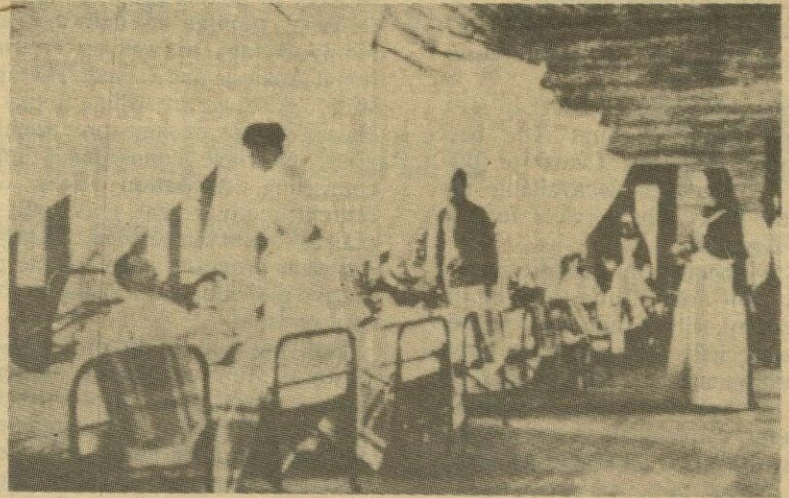
Blessed Peter Donders, born Oct. 27, 1809, in Tilburg, Netherlands, "made an exceptional contribution to the realization of the missionary commitment of the church," the pope said.

Pope John Paul described the Dutchman as "an apostle of the poor" and praised his work among slaves, blacks, Indians and lepers in Surinam, a former Dutch colony on the northeast coast of South America.

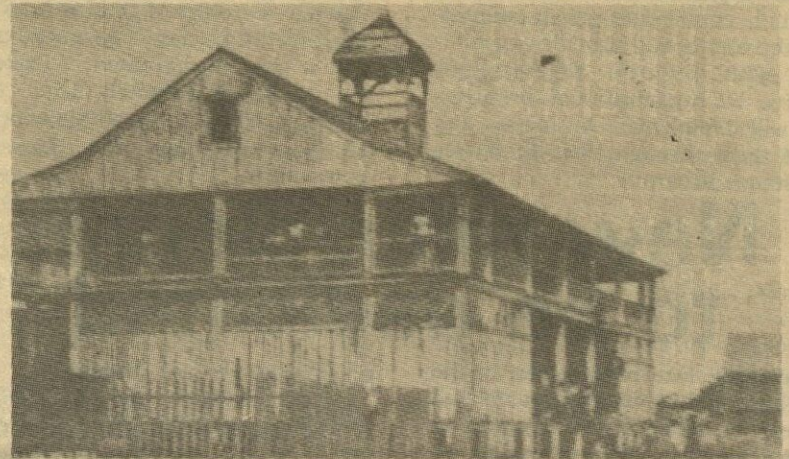
Blessed Peter was hired as a domestic at the age of 22 in a Dutch diocesan minor seminary and the next year was admitted to study for the priesthood.

He was ordained in 1841, left for Surinam the next year and remained there until Jan. 14, 1887, when he died at the leprosarium where he worked.

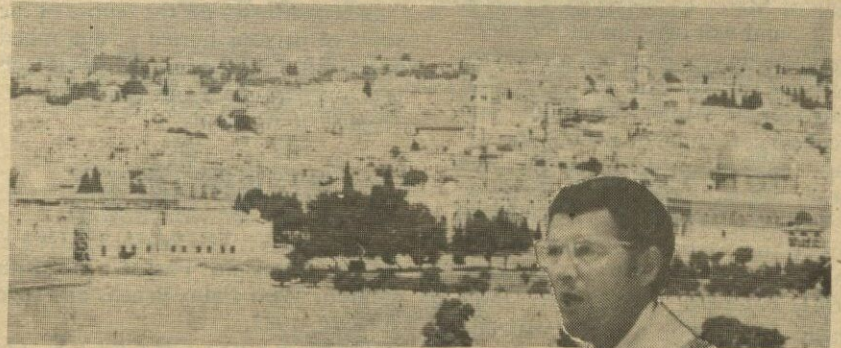
He joined the Redemptorists in 1866. His feast day is celebrated Jan. 14.



Sisters offered building as hospital in Key West after the sinking of the 'Maine' battleship. Deserted army barracks (below) was converted by the Sisters from goat stable to 1st Catholic school in Florida, and convent, in 1868.



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# Biscayne offers low-cost counseling on everything

By Susan W. Blum  
Voice Correspondent

Fractured family? Muddled marriage? Joyless job? Tired or retirement?

Maybe it's time for YOU to seek professional counseling! The new Pastoral Counseling Center at Biscayne College is now available for low-cost counseling services for the general public.

An ecumenical, non-profit agency based on the Judeo-Christian philosophy, the Counseling Center offers specialized counseling in family therapy, marriage counseling, drug and alcohol concerns, vocational decisions, career changes and singles' issues for clergy, religious and laity.

**FRANK MC GARRY**, Dean of Student life and recently appointed Director of the Pastoral Counseling Center, explains, "In addition to individual, couple and group counseling, the Center will provide consultation with business organizations relative to organizational problems and will complement businesses and assist them through their Employee Assistance Programs."

McGarry, who has extensive experience in private practice and professional training in marriage and family therapy as well as Transactional Analysis and Gestalt Therapy, adds, "Also, we are willing to talk to church groups on any topic such as grief, marriage counseling, family counseling, separation issues, and retirement adjustment. Eventually we plan to extend our services in a parish outreach program where clients can receive individual counseling in their own parishes."

Evolving out of the Institute for Pastoral Ministries on the Biscayne campus, the Counseling Center will provide a service to the community and accommodate graduate students in Pastoral Ministry through supervised counseling sessions.

"I'M EXCITED to see the Center become a reality," reports Cecelia Bennett, Director of the Institute for Pastoral Ministries. "As an adjunct to our graduate program in Pastoral Counseling, it definitely helps carry out the goals of the Institute which is to provide service to the community."

## New mausoleums to be dedicated

Memorial Day observances in the Catholic Archdiocese of Miami will include the dedication of new garden mausoleums at cemeteries in Miami, Fort Lauderdale, and West Palm Beach, at 10 a.m., Monday, May 31.

Archbishop Edward A. McCarthy will be the celebrant of Mass at Our Lady of Mercy Cemetery, 11411 NW 25 St., and will officiate at the blessing of the new mausoleum which provides 462 crypts in a setting of spacious, open courts around a semi-enclosed garden area. Each is the setting for sculpture, fountains and flower-bordered paths.

Auxiliary Bishop John J. Nevins will be the celebrant of Mass at Our Lady Queen of Peace Cemetery, 10941 Southern Blvd., West Palm Beach. The Bishop will also officiate at the blessing of the new mausoleum which features an outdoor chapel and provides 426 crypts in a setting of

spacious courts and gardens.

Auxiliary Bishop Agustin Roman will be the celebrant of Mass at Our Lady Queen of Heaven Cemetery, 1500 State Rd. 7 and will officiate at the blessing of the new mausoleum which provides 360 crypts including double crypts.

Special Masses for the repose of the souls of persons buried or entombed in the cemetery are offered twice each year on Memorial Day and on Nov. 2, feast of All Souls.

### Official

**THE REV. THOMAS CAULEY** — to Associate Pastor, St. Rita Church, West Palm Beach, effective June 16, 1982.

**THE REV. CHARLES O. PETERMAN** — to Associate Pastor, St. John the Baptist Church, Fort Lauderdale, effective Aug. 18, 1982.

Father Patrick H. O'Neill, President of Biscayne College, stresses, "The Counseling Center is not only a service to the people but an essential response to our commitment in ministry with people. It's a two-way learning situation."

In addition to McGarry, the Center will be staffed by members of the academic and counseling community at Biscayne: Sister Camelita Centanni and Brother Pat Long will serve as counselors, and Dr. Gabrielle Berryer will act as the psychological consultant. Father Charles Mallen and Father Roger Radloff will serve on the Advisory Board.

The services are provided on a sliding scale for fees, based on gross family income, the number of dependents and other possible financial liabilities. These fees for a 55-minute session will range from \$25 to \$50, according to McGarry. The Counseling Center is open Monday through Thursday from 1 p.m. to 9 p.m. and Friday from 1 p.m. to 6 p.m. For an appointment or additional information, call 624-4279.

## Pentecost theme here is for peace

Pentecost Sunday, a major Christian feast throughout the world, will be observed by South Florida Catholics as a day of prayer for peace.

Archbishop Edward A. McCarthy asked members of the 133 Catholic churches in eight counties to use Sunday, May 30, as a time to reflect on the true meaning of peace and the importance of prayer in obtaining it. "In a special way," the Archbishop said, "the faithful should be encouraged to pray for the success of the United Nations' Special Session on Disarmament which will take place from June 7 to July 9."

Pentecost Sunday commemorates the descent of the Holy Spirit upon the Apostles in the form of tongues of fire. The sacrament of Confirmation, by which the recipient receives the Holy Spirit through anointing with chrism by the bishop in the form of a cross on the forehead, will be administered by Archbishop McCarthy to a class of adults and children during the 11 a.m. Mass in St. Mary Cathedral, NW Second Ave. and 75th Street, Miami.

## Chaminade funds Haitian school faculty

In response to Archbishop Edward McCarthy's recent call for a deeply Christian "YES" to the needs of brothers and sisters in Haiti, Chaminade High School offered \$1,064.74 — mainly student and faculty contributions — in what developed as the Chaminade "S.P.E.A.K.E.R? Project": Special Person Eagerly Aiding Kids' Education.

The effort was to meet a \$1,000 matching grant offered first by the Marianist Sharing Fund. The combined final total of \$2,064.74 is pledged to cover the full salary for the entire faculty of a 300-student school in Port-au-Paix, Haiti, for one year! *Amor en Accion*, an organization of young people of our archdiocese, coordinates on-site aid projects in our sister Haitian diocese, attempting to meet problems where they arise, and with the direct help of the persons immediately involved.

The "Special Persons" were Chaminade Lions, gratefully saying thanks for their own gift of a good education by helping other young people obtain theirs.

A unique aspect about the project was the absence of competition and awards or rewards of any kind. Only a daily school-wide contribution was posted; no individual persons, no classes or home-rooms sought to outdo others. The stated motive was simply a Christian need — our's and the Haitian children — and the appeal was made directly to each and all to share in a Chaminade response.

Archbishop McCarthy, in closing a letter of explanation of the need said, "God bless you. I know you care so much that you will help." He was right!

## St. Ann observes silver anniversary

The 25th Anniversary of the founding of St. Ann School will be observed at a Mass of Thanksgiving on June 4, at 5 p.m. at St. Ann Church, Naples, to be followed by a dinner at the Naples Beach Hotel. At the dedication of the school on Dec. 2, 1957 the Rev. Timothy Geary, Pastor, pledged "From the beginning we shall point for the very finest parochial tradition, place learning and discipline first, insist on respect for authority and will not deprive any child as long as there is room, regardless of whether or not the parents can afford tuition."

The Sisters of St. Joseph staffed the school until 1959. The Sisters of St. Francis then accepted the administration of the school and continue to do so.

There are presently 309 students enrolled in the school. Six Sisters, two priests and 13 lay persons comprise the faculty and staff, assisted by 50 volunteers.

Sr. Mary Concilia, O.S.F. is chairman of the Jubilee celebration Dinner, \$22.50 per person. Reservations may be made by calling 774-0587 or 262-4110.

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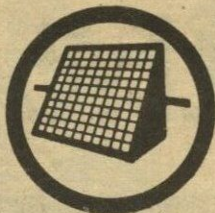




COAL



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SOLAR



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HYDROELECTRIC

# Put morals in energy issue

## U.S. Bishops issue major statement

WASHINGTON (NC) — The U.S. Bishops have published a major new statement, "Reflections on the Energy Crisis," calling on policy makers and Catholics to address energy issues "with moral insight and commitment."

The statement, more than a year in the making and some 10,000 words long, is a discussion of the entire range of energy issues, including the pluses and minuses of various energy sources, the just distribution of energy, and the moral dimensions of energy policy.

And the underlying theme is a call for a smooth transition from past reliance on oil and natural gas to the alternative sources of the future.

"THE THREAT of war, the danger that scarcity poses for the poor — such considerations are reason enough for the church to take part in the national discussion of energy," says the statement. "Further, energy is one of those touchstone issues like arms control or the limits of federal power whose resolutions will profoundly affect society in the 21st century.

"Unless some new perspectives are brought to bear, decision-makers will have little to rely on but the hard and rather narrow analytical tools that have guided energy development in the past."

The statement was developed by the bishop's Committee on Social Development and World Peace and was approved for distribution by the Administrative Board of the U.S. Catholic Conference.

Noting that one purpose of the statement is to "arouse sensitivity to human considerations which are often ignored," the statement lists a series of six moral principles that ought to govern the development of energy policy.

- The right to life. While acknowledging that no energy strategy will be free from risk to human life, the statement urges energy planners to do all in their power to safeguard human life. "They must especially avoid exposing people to danger without giving them the opportunity to accept or reject that danger," the statement says.

- Responsible stewardship of the environment. "There is no question that, in our present state of knowledge, we cannot obtain adequate energy supplies without imposing some costs on the environment," the statement remarks. "But surely our response should not be to alienate ourselves from nature, to spurn the gifts God has given us."

- Accepting the necessary sacrifices, the statement urges that if sacrifice for the common good is necessary, it should be accepted cheerfully and in a Christian spirit.

- Striving for a more just society. The statement notes that the energy debate is not about abstractions and statistics but about "war, famine and suffering." It also notes that public discussion of energy policy has been sharply polarized and wonders how a more just social order can result when advocates for one position or another refuse to even consider the arguments of those they oppose.

- Special attention to the need of the poor. Steps must be taken to ensure that the poor or those subject to discrimination have an adequate supply of energy, the statement says.

- Participants in decision-making. The statement says fairness requires that groups and individuals from a broad spectrum of opinion be given the opportunity to take part in formulating energy policy.

ANOTHER MAJOR section of the statement discusses the pros and cons of various energy sources.

On conventional oil and natural gas, the statement acknowledges that the country cannot "wean itself overnight" from reliance on petroleum. Thus, efforts to find new oil and to force more crude from old wells, "have clear value."

Nonetheless, the certainty that the supply of oil is finite means production of petroleum should not be over-emphasized. "Why pursue a policy that guarantees the early exhaustion of domestic supplies, especially when oil has certain uses (in the production of pharmaceuticals, for instance) that would be very difficult to replace?" the statement asks.

Coal, the statement says, "could become the key transitional fuel, bridging the gap between petroleum and renewable energy resources." But coal also has environmental implications, both for those who live near and work in the mines and for potential atmospheric changes which could affect climate worldwide.

Nuclear fission also is a complex and uncertain technology, "and both pro and anti-nuclear advocates seem prone to exaggerated claims, creating an atmosphere in which rational public discussion is difficult," remarks the statement.

While noting the argument that failure to develop nuclear power could put the United States at a disadvantage in supplying energy to its people, the statement also warns about the "great evil" that can be done by nuclear energy and says the defenders of nuclear power must

"demonstrate its safety beyond a reasonable doubt."

Later, the statement turns to solar power and remarks that contrary to the apprehension which greets most energy sources, "the general reaction to solar power is hope."

But it also remarks that since most solar technologies are in an early stage of development, it is extremely difficult to predict their potential or the unforeseen problems they may present.

ENERGY DISTRIBUTION and control also are important issues, the statement says.

"Certainly, the control and also important issues, the statement says.

"Certainly, the control and distribution of energy in America today occasions as much structural sin as any major feature of our national life," according to the statement. "Some corporations neglect or deny their social responsibilities, govern-

ment sometimes acts without regard for the common good, and pressure groups relentlessly pursue their narrow goals in defiance of others' legitimate concerns."

The statement also argues that "people have the right to intervene when energy policy is designed and implemented," and that energy should be provided for the poor much the same way as food is provided.

"Just as food stamps are an attempt to deal with inequitable food distribution, (low-income energy assistance) is an attempt to deal with inequitable energy distribution."

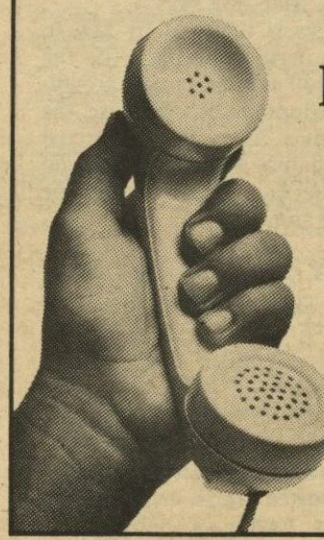
The statement concludes by urging Catholic parishes, schools and other organizations to continue to participate in the energy issue.

"The Catholic Christian community should be a continuous presence in the energy debate as long as issues to closely touching the welfare of humanity go unresolved," the statement says.

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# Pregnant without love

(Continued from page 1)

and self-esteem are taken care of."

COUNSELING IS an integral part of the program, where a staff of two social workers will meet both with residents and the family of those staying at St. Vincent. The agency puts a lot of emphasis in trying to work out family problems and whenever possible to reinforce the positive values that the family holds.

"Their peers, their boyfriends are usually the ones they turn to and among those boyfriends and peers those values are not that wholesome. The value system is basically: have sex whenever you feel like it and do whatever you want."

"Our approach is to try to instill in

births is increasing and the number of repeating pregnancies is increasing.

OF 3,446 teenage births in Dade County last year the administrator estimates that 90 per cent of the women were unmarried, and 38% were pregnant for more than the first time.

Despite the large numbers of unmarried teenagers seeking abortions the trend in the last three years at St. Vincent Hall as throughout most of the country has been that an overwhelming majority, approximately 80 per cent, of the mothers are keeping their babies.

This could be because there is not the stigma attached to an unwed mother that there was years ago.

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***'I've changed, because when I got pregnant I was doing drugs and drinking but I'm not going to do that anymore, because I've been thinking that the past has been so bad that I'm just going to try to make the future better.'***

---

the girl a decent value system and respect for herself, and commitment to what love really is, a commitment to what the consequences are and to raise self-esteem and self-confidence."

St. Vincent Hall also offers an outreach program for over 450 pregnant women. The outreach center offers medical and family counseling, financial planning and other services on a sliding fee scale basis.

This aspect of St. Vincent hall has grown by 50 per cent in recent months, Muldoon said.

Many of those who use the outreach center are married women who cannot afford pre-natal care. Some have difficulty in planning a family or dealing with the stress of a family.

"I THINK THAT the economic stress that they're going through is causing stress on the family. There are less people becoming eligible for state and federal aid. There's a lot of unemployment or part-time work. And it's extremely expensive to have a baby."

But the residence program which accommodates on the average 15 girls, is the traditional heart of St. Vincent Hall which has served Miami for over 20 years. That program has seen a lot of changes and a few disturbing trends with the last decade.

"Traditionally, about ten to fifteen years ago, you had the well-to-do girl who got into trouble," says Muldoon. "The family was disgraced, they didn't want it to be known. They would pay her way so she would give up the baby for adoption, go back home, and then everyone would think she's on vacation. It's not that way anymore. They stay home or have an abortion."

"What happens is the type of girl we got 15 years ago is not here now. We are getting the real problem ones, where the family cannot support the girl while she's pregnant."

Statistically the number of teenage

However, this has apparently given rise to an even more alarming problem.

"What we are finding in adoptions is that they will keep the baby a year or two and then give them up."

Of course, older babies are less adoptable, but even more critical is the psychological effect this has on the child.

"The problem is the baby has been traumatized for two years," says the administrator.

ELIZABETH MANNING, supervisor of adoptions for the Catholic Family and Children's Service that works in coordination with St. Vincent Hall, sees this same trend but with older children, ones that are in their teenage years. While some parents may kid about turning out their teenage child for adoption it is a sad fact of life according to Manning that too many consider this a serious option.

"Their expectations for the child are not realistic," she says. "They say the kid could care less. Like anything else, if it's a bad car you turn it in."

A lot of girls keep their first child but give their second one up for adoption because of financial circumstances, Manning says.

The service is required by law to draw up a permanent plan for the child within 30 days and many are immediately adopted, but because the agency receives many racially mixed babies and babies with health or legal problems the wait can sometimes be as long as 3 months.

NOBODY CAN know what the effect is on a child that is passed from week to week from a natural mother to a foster mother to an adopting parent. "How much rejection I don't know but it's a feeling of rejection no doubt if given up by the mother."

Muldoon agrees with Manning that there are often false expectations about what having a baby really



means. Some girls, it seems, expect the baby to give them the love that they never received from their parents. Others look forward to the excitement of giving birth.

"It takes a lot of strength to resist the peer pressure, to resist the thrill of having a baby that everyone talks about."

"Usually the initial thing is, it's a tremendous feeling after the birth because of the amount of support and attention the mother gets because everyone goes to the hospital to say how beautiful the baby is . . . but that after a couple of months that feeling is gone because people do not continue to give that kind of attention. The reality of the day to day schedule that has to be followed, the reality of where the money's going to come, where the feeding is going to come, that reality sets in rather quickly."

ST. VINCENT HALL has had to deal with some realities of its own recently due to the increasing number of girls using both the residence and

the outreach facilities. The hall does not have the staff to visit girls at their home, says Muldoon.

Partly to make up for this perceived shortage of staff a St. Vincent Hall auxiliary was formed last month. The volunteers help the girls at the hall by teaching the girls crocheting, knitting and speaking to them about parenting and adoption (Muldoon is encouraging volunteers to call him at 854-0144).

The facility will also be reaching into the parishes by presenting talks that will suggest ways for families to deal with an unruly or sexually active teenager.

MULDOON says he finds the most rewarding aspect of working at St. Vincent is the ability to work with problems early on while they are occurring and before they become much more difficult to correct.

"We want to give the girls who come here a goal in life and help them plan for the future so this can be the beginning of a realistic adult life."



## Mensaje del Papa y de los Obispos Inglaterra y Argentina

### El conflicto Anglo-Argentino, la gran preocupación del Papa

Vaticano, Mayo 23. — Antes de la oración del mediodía (Regina Coeli) de este día, el Papa Juan Pablo II, desde la escalinata de la Basílica de San Pedro hizo estos comentarios sobre la situación del Sur del Atlántico.

“El clima de gozo que es propio del tiempo de Pascua Florida continúa siendo alterado por las dramáticas noticias que nos llegan del área del Sur Atlántico donde la situación se ha empeorado en las últimas horas. Las dos partes en conflicto han llegado a una confrontación librándose batallas entre las dos fuerzas con el sacrificio de muchas vidas humanas.

“¿Cómo puedo expresar la tristeza y el dolor que tales eventos producen en mi corazón, profundamente herido al conocer las graves noticias? La guerra, que siempre han sido una calamidad, hoy conlleva una más vasta y terrible amenaza a causa del destructivo poder que la moderna tecnología ha conferido aún a las llamadas armas convencionales.

“Deseo agradecer cordialmente a mis hermanos en el episcopado de la Argentina y de Inglaterra por su participación en la Concelebración Eucarística en la mañana de ayer (Domingo 23) en la Basílica Vaticana. Y agradezco además la declaración conjunta que han firmado.

“Haciéndome eco de sus sentimientos, he enviado un mensaje a los dirigentes de las dos naciones pidiéndoles una vez más que hagan el supremo esfuerzo para una inmediata cesación de las hostilidades y la reanudación de las negociaciones.

“Pido a Dios, a través de la mediación de la Santísima Virgen, que haga prevalecer en los corazones los sentimientos de prudencia y comprensión, para que el conflicto pueda ser terminado antes que sea demasiado tarde y que las interrumpidas negociaciones puedan ser recomendadas, ya que sólo a través de esa vía podrá alcanzarse una justa y duradera solución.

### La Homilía del Papa, en síntesis, en la Misa por la Paz

“Venerables hermanos, amados hijos e hijas:

“La celebración Eucarística que hoy reúne alrededor del altar de Cristo, tiene como su principal propósito orar por la paz entre los dos países ahora divididos por la disputa en el Atlántico Sur; disputa que ya ha tenido penosas consecuencias y que promete más serios acontecimientos en el futuro sino se halla una solución pacífica rápidamente.

“Las inspiradas palabras del salmista nos enseñan que ‘a menos que el Señor construya, los obreros



Juan Pablo II lee la declaración conjunta de los Obispos

trabajan en vano’ (Salmo 126 (127), 1). Mientras esperamos se renueven los esfuerzos para un arreglo honorable del problema, nos reunimos en oración bajo la mirada de Dios para suplicarle Su precioso don de la paz, que es la irremplazable presuposición para todo genuino progreso.

“Aunque no ignoramos los obstáculos que dificultan llegar a la meta propuesta para bien de ambos pueblos, reafirmamos nuestra fé en la convicción de que la ‘paz es un deber y que la paz es posible’.

“La paz es un deber porque todos los habitantes de la tierra, cualquiera sea su patria, su idioma, su credo político o religioso, lo que forma su vida, todavía pertenecen a la única familia de ‘la raza humana’; la que el sabio de la antigüedad (Cicerón) llamó ‘la sociedad infinita’.

“Cómo pueden los creyentes no estar convencidos de esto cuando reconocen en el prójimo la imagen de Aquel que ‘hizo de uno todo el linaje humano, para poblar la faz de la tierra’ (Hechos 17, 26). Y aunque la rebelión contra Dios, al principio de la historia, introdujo lamentables divisiones entre los hombres y la historia está llena de sangrientas luchas, los creyentes saben que el mismo Hijo de Dios vino de la inmensidad de la eternidad para que ‘seamos uno como Tu, Padre, eres uno con Tu Hijo y con el Espíritu Santo’.

“En esta forma El nos enseñó que hay una similitud en la unión de las tres Divinas Personas y la unión de todos los seres humanos en la verdad y el amor. En esa circunstancia

también nos prometió ‘Mi paz les doy, mi paz dejo entre ustedes’. La paz es un regalo de Cristo que para nosotros los cristianos es una obligación, y también que la paz es posible. ¿No vamos a considerarla de esa manera guiados por la razón, ese especial obsequio de Dios, por el cual el hombre fue llamado ‘rey de la creación’? Obsequio que nos da la capacidad de distinguir entre lo bueno y lo malo, de reconocer nuestro derecho y también el de otros, y por lo tanto las obligaciones que estos derechos conllevan.

“Recurrir al uso de la razón hace del hombre un ser civilizado, un ser que no se rebaja a solucionar los problemas sólo por la fuerza, sino que lo hace capaz de buscar la solución por el diálogo sincero. Este era el pensamiento del gran San Agustín cuando escribió a un Magistrado Romano y le dijo que el más grande título de la fama es ‘matar la guerra con las palabras en vez de matar hombres con las espadas’. Este es el deber que el hombre debe hacer suyo con audaz coraje.

“No es siempre fácil. Pero no es imposible si ambas partes dan muestra de mutua comprensión y respeto de los derechos e intereses vitales de cada lado, incluyendo el honor nacional en el legítimo sentido. Si dan prueba de una amplísima visión que tenga en cuenta el bien de sus conciudadanos y el de otros pueblos, de la humanidad como un todo; reconociendo la propia miopía en considerar las consecuencias de las acciones propias; de mostrar la magnánima generosidad de la buena voluntad, que no es detrimento de la

responsabilidad hacia la propia patria y sus compatriotas.

“Estos son requisitos indispensables pero necesarios por que ellos son requisitos ‘realmente humanos’, esenciales para el bien de la humanidad.

“Es imposible no vacilar llenos de terror ante la perspectiva de la destrucción y la muerte contenidas en cualquier guerra de hoy. Toda persona responsable debe reflexionar seriamente ante esta posibilidad en vista de la cual mi estimado predecesor Pio XI profirió su dolorosa advertencia: ‘con paz no se pierde nada, con la guerra se pierde todo’.

“Este pensamiento debe ser recordado, especialmente por los cristianos, quienes deben tener su corazón abierto al mensaje de Aquel a quien el profeta Isaías llamó ‘Príncipe de la Paz’. El apóstol San Pablo esperaba esto de los cristianos. Hace un momento hemos oído su exhortación: ‘En todo, por la oración y la súplica, en acción de gracias, déjenle saber a Dios sus peticiones. Y la paz de Dios, que sobrepasa toda comprensión, mantendrá sus corazones y sus mentes en Cristo Jesús’. También tenemos presentes las reflexiones del apóstol sobre Cristo, generador de paz, quien vino al mundo para ‘hacernos uno y para derrumbar las murallas divisorias de la hostilidad’.

“Les ruego a todos ustedes, hermanos y hermanas, que proclamen ésta experiencia Cristiana a todo el mundo, por palabras y por ejemplos, para que se conozca que es posible, aún respetando las demandas del patriotismo, salvaguardar la más alta unidad de pensamiento, intención y alcanzar lo que esta enraizado en nuestra común naturaleza humana y coronada por nuestra llamada a ‘ser todos Hijos de Dios’.

“Que Dios conceda que este mensaje de sabiduría Cristiana y humana llegue a todos los corazones y mentes, en la Argentina e Inglaterra. Rogamos por esto y confiamos en la intercesión de aquella que es Madre de Todos.”

### Declaración conjunta de Obispos de Inglaterra y Argentina

(Vaticano, Mayo 22.) — “Nosotros, obispos hermanos de Argentina e Inglaterra, unidos para celebrar esta Misa con el Pastor Universal de la Iglesia (Católica) deseamos expresar nuestra devota gratitud al Santo Padre por su importante y significativa iniciativa en la causa de la paz. En vista de los conflictos y divisiones en el mundo, esta concelebración habla de cálidas relaciones humanas, hermandad y (Sigue en la pag. 4A)



# Hablando de... La oración en las escuelas

Por Rev. P. Arnaldo Bazán



Sabemos, por la Historia, que cuando se confunden el poder político y el espiritual, pueden resultar enormes perjuicios, por lo que muchos consideran más beneficioso que el Estado y la Iglesia realicen su labor en forma independiente.

Ahora bien, esto no tiene que significar, como algunos pretenden, que el Estado deba declararse enemigo de la religión — como ocurre en los países comunistas —, ni tampoco ignorarla, como si no formara parte de la vida de muchísimos ciudadanos.

En un país como este, en que existe una pluralidad de confesiones religiosas, ha sido sabio mantener un equilibrio que habría evitado muchos problemas si se hubiera aplicado a tiempo en otras partes.

Es lamentable tener que reconocer que después de siglos de sufrir una persecución sangrienta, primero por parte de los judíos y luego del Imperio Romano, los cristianos fueran posteriormente capaces de perseguirse y hasta matarse mutuamente por causa de las diferencias en el modo de aceptar el mensaje de Jesús.

Si no podemos estar a favor de un Estado que interviene en los asuntos de la Iglesia ni en una Iglesia que interfiere en la esfera propia del Estado, mucho menos todavía de un Estado enemigo de la religión o simplemente de espaldas a lo que creen los ciudadanos.

Todos los creyentes,

independientemente de sus doctrinas religiosas, tienen un punto en común y es que existe Dios y hay que rendirle culto.

En los Estados Unidos, pese a la separación de Iglesia y Estado, ha sido tradición reconocer el lugar que Dios ocupa en la vida de los hombres, de manera que se le ha invocado, en forma clara y precisa, en muchos documentos importantes que pertenecen al patrimonio de la Nación.

Si es cierto que el nombre de Dios no aparece en la Constitución, como no sea en la mención "en el año de Nuestro Señor", se destaca especialmente en la Declaración de Independencia del 4 de julio de 1776, donde se proclama una "firme confianza en la protección de la Divina Providencia" y se apela a Dios como "Supremo Juez del mundo".

Los hombres que firmaron esta Declaración pertenecían, presumiblemente, a distintas confesiones religiosas, lo que no impidió que aceptaran, unánimemente, la clara mención que del Creador se hace en el documento.

Lo mismo podríamos decir del Himno Nacional. En una de sus estrofas se alaba al "Poder que nos ha hecho y preservado como nación", para enseguida decir: "Y este será nuestro lema: '¡En Dios está nuestra confianza!'".

Esto mismo, ligeramente modificado, aparece en todas las monedas y billetes de la nación norteamericana: "En Dios con-

fiamos".

Esas palabras son aceptadas por todos los creyentes, que han sido y son absoluta mayoría en el país, sin que los pocos ateos que aparecen se hayan atrevido a protestar por ello.

¿Cómo termina la Proclamación de la Emancipación firmada por Abraham Lincoln el 1° de enero de 1863? "Yo invocó el considerado juicio de la humanidad y la benévola aprobación de Dios todopoderoso".

Nueva mención de Dios hace el que fuera uno de los más grandes presidentes de los Estados Unidos, en su famoso Discurso de Gettysburg del 19 de noviembre de 1863, cuando dice que "esta nación, sometida a Dios, tendrá un nuevo nacimiento de libertad...".

Todavía podemos agregar otro dato para demostrar que en este extraordinario país la separación de la Iglesia y el Estado no ha impedido el reconocimiento de Dios, al que se le honra, se le invoca y se le tiene presente en sus más importantes documentos.

En el reverso del Gran Sello aprobado por el Congreso el 20 de junio de 1872 aparece una inacabada pirámide con un ojo, que en la mente de los que lo idearon y aprobaron, representa el "Ojo de la Providencia", es decir, de Dios.

Y, por si esto fuera poco, en la Jura de la Bandera se añadió, en 1954, la mención del Creador de modo que ahora se dice "una nación sometida a Dios".

Todas estas citas prueban, sin lugar

a dudas, que reconocer públicamente la creencia en Dios no ha sido algo raro en los Estados Unidos, sino todo lo contrario, sin que por ello se hayan tenido que desencadenar enfrentamientos ni persecuciones.

Orar en las escuelas, a ese Dios en quien la Nación confía públicamente, es, por tanto, un derecho de los creyentes, que tienen obligación de aceptar los incrédulos con el debido respeto.

Resulta, sin embargo, que en un país donde las mayorías están llamadas a decidir, sin desconocer el derecho que asiste también a los grupos minoritarios, porque para eso existe la democracia, ha sido una minoría perjudiciada y desafiante la que ha conseguido la supresión de la oración en las escuelas, con el consentimiento, tácito o explícito, de muchos grupos religiosos que, por sectarismo, son capaces de aceptar el arrinconamiento de Dios.

No estoy a favor de una campaña para imponer nada. Detesto las imposiciones y creo que si, en una escuela, los alumnos deciden no orar, hay que aceptarlo. Pero que no se suprima ese derecho sólo porque unos pocos ateos así lo desean, para ufanarse, ¡en nombre de la democracia!, de haber vencido la voluntad de las grandes mayorías.

Dios no necesita de un reconocimiento público. Eso está claro, pues de lo contrario no sería Dios. Pero es una vergüenza que en una nación en que el nombre de Dios aparece hasta en las monedas se le haya desterrado de las escuelas como a la peste.

Nuestros muchachos, posiblemente, no mejorarán gran cosa porque se restaure el derecho a la oración. Pero algo sí se habrá puesto otra vez en su lugar y es el derecho de los ciudadanos, a rendir libremente culto a Dios hasta en las escuelas de la Nación.

## San Justino

JUNIO 1

San Justino nació de familia pagana cerca de Neapolis, Samaria, alrededor del año 103 de la era cristiana. Fue bien educado y estudió filosofía con el objeto de aprender más acerca de Dios y la creación.

En una ocasión, mientras caminaba por la orilla del mar, se le acercó un anciano y le preguntó si

había encontrado algo cierto, definitivo, acerca de Dios en sus estudios de filosofía secular. Justino le contestó que todavía le faltaba mucho para conocer a quien llamaban Dios. El anciano entonces le preguntó si había estudiado los escritos inspirados de los profetas y de Jesucristo y le conminó a buscar la luz y la comprensión por medio de la oración.

La lectura y estudio de las Sagradas Escrituras y el conocimiento de las vidas de los santos mártires llevó a Justino de las sombras de la razón humana a la luz de la fe.

En su celo apostólico viajó por Grecia, Egipto e Italia proclamando el Evangelio en todas partes y ganando muchas conversiones para Cristo.

Tiempo después fue apresado en Roma y llevado a la prisión, donde un prefecto le preguntó con incredulidad:

— ¿Piensas tu que muriendo vas a entrar en ese cielo y ser premiado por tu Dios? — Justino respondió:

— No lo pienso... lo sé.

En el anfiteatro de Roma Justino selló su testimonio con su propia sangre rodeado de muchos de sus discípulos.



## Invocación al Espíritu Santo

(Paráfrasis de la  
Secuencia de Pentecostés  
"Vení, Sancte Spiritus")

Ven, Espíritu Santo,  
y baja desde el cielo  
a derramar tu luz.

Ven, padre de los pobres;  
ven, munificentísimo;  
ven, luz del corazón.

Consolador magnífico,  
noble huésped del alma,  
refrigerio y solaz.

Descanso en la fatiga,  
frescor en el bochorno,  
consuelo en el dolor.

El hombre, sin tu gracia  
es nada, ni hace nada  
que sea bueno sin ti.

Alumbra, oh Santo Espíritu,  
el alma de tus siervos  
hasta lo más recóndito.

Limpia lo que está inmundo,  
riega lo que está seco,  
sana lo que está enfermo.

Ablanda el alma dura,  
calienta el alma frígida  
y guía al extraviado.

Concede a tus devotos  
que en ti tan sólo esperan,  
tus siete sacros dones.\*

Dales virtud por mérito,  
paz y una buena muerte.  
Dales la gloria eterna.

\*Sabiduría, entendimiento,  
consejo, fortaleza, ciencia,  
piedad y temor de Dios.

## San Juan Bosco:

### almuerzo "Comprensión y Caridad"

Un gran evento parroquial será el almuerzo "Comprensión y Caridad" señalado para el domingo 13 de Junio próximo a las 2:00 p.m. en el Casablanca Banquet Hall, en el cual los fieles, dirigentes y amigos de la Parroquia San Juan Bosco pasarán una tarde de verdadera hermandad y de

alegría cristiana.

Este almuerzo es un esfuerzo más de la parroquia para costear el mobiliario del Centro Social de Ancianos y del nuevo kindergarten. El costo del cubierto es de \$15. Hagan sus reservaciones en la tienda de efectos religiosos de la Iglesia o en la rectoría.



# Una sociedad esquizofrénica

Por Magaly Llaguno

El pasado 23 de Marzo leímos en el "Diario Las Américas" la siguiente noticia: "Fueron encontrados restos humanos (fetos) en el hogar de un ginecólogo de Miami acusado de traficar en drogas". Yo me pregunto: ¿habrán sido estos desafortunados bebotes, productos de abortos legales?

Desdichadamente, no es la primera vez que ocurre algo como esto, pues recientemente también fueron encontrados los restos de más de 1,000 bebés abortados, algunos de ellos de más de 4 o 5 libras de peso, dentro de un recipiente de metal que se utilizaba para la basura. ("National Right to Life News", 2-22-82) El gigantesco recipiente había sido adquirido por un patólogo de Woodland Hills, California, e iba a ser reposito por falta de pago cuando se hizo el macabro hallazgo.

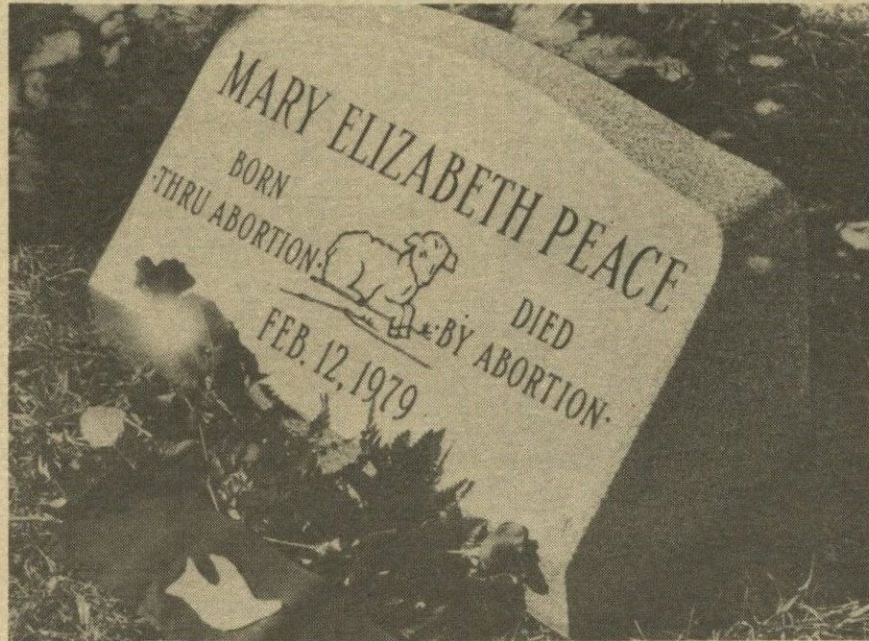
Uno de los trabajadores de la compañía dueña del recipiente declaró: "Vi un feto que tenía de dos y media a tres pulgadas de largo y tenía el cuerpo y la cabeza destrozados; yo estaba asustado y tenía lágrimas en los ojos."

El dueño de la compañía por su parte comentó: "Dicen que son sólo fetos, pero ciertamente a mí me lucieron seres humanos." Según se cree, los pequeños cuerpecitos eran, casi en su totalidad, producto de abortos legales, algunos de ellos llevados a cabo en las últimas etapas del embarazo y enviados por clínicas y hospitales en media docena de estados.

La pérdida de respeto a la vida humana que ha ocasionado el fallo de la Corte Suprema de Enero 22 de 1973, el cual legalizó el aborto durante los nueve meses de embarazo, ha llevado a increíbles extremos. El año pasado la "Federal Drug Administration" (la agencia federal que regula la producción y distribución de medicinas) anunció su aprobación a una nueva vacuna contra la rabia fabricada con células humanas provenientes de los pulmones de bebotes abortados. (1981, "Los Angeles Times Syndicate", Nick Thimmesh reportero)

Hoy en día algunos laboratorios prefieren experimentar con fetos abortados en lugar de con animales como lo hacían antes, y hay hospitales que hasta han vendido los órganos de bebés abortados deliberadamente, en las últimas etapas del embarazo, para comprar televisores, sufragar los viajes de sus médicos a convenciones o comprar refrescos y galletitas para sus visitantes.

El Washington Post publicó esta noticia en el año 1976, acerca del departamento de Obstetricia del hospital D.C. General en Washington y Nick Thimmesh escribió sobre los mismo en la edición de Febrero 22 de 1982 del periódico "National Right to Life News". ¿No es acaso esta la misma manera de pensar y actuar que prevaleció en los campos de concentración nazi, en los cuales se utilizaba la piel humana para hacer lámparas? ¿A qué extremos de maldad y perversión en lo que respecta al ser humano podría llegar nuestra sociedad esquizofrénica, si se sigue justificando y



"Mary Elizabeth Peace. Nació en un aborto. Murió por aborto. Febrero 12 de 1979."

permitiendo por ley la matanza de un ser humano en sus más avanzadas etapas de desarrollo intra-uterino, simplemente por conveniencia?

"Una de cada cuatro mujeres embarazadas en EEUU decidieron abortar en 1981, llegándose a 1,550,000 abortos legales practicados ese año, y la cifra fue más del doble de los 744,000 abortos legales practicados durante 1973, el primer año que el aborto fue legalizado en EEUU a través del fallo de la Corte Suprema" ("Diario Las Américas", 2-24-82). En la Florida se practicaron 73,580 abortos ese año, la mayor parte de ellos en el Condado Dade; una de cada tres mujeres embarazadas abortó. ("Sarasota Herald Tribune", 7-9-81) y en Miami, en 1978, hubo más abortos que nacimientos.

El número de abortos continuará aumentando a menos que se prohíba de nuevo, por ley, la matanza de niños inocentes en el vientre de sus madres. Mientras más tiempo pase más difícil será desarraigar el uso de esta violenta alternativa del aborto

provocado.

Quizás muchos años atrás algunas personas hayan podido justificar el aborto como solución a los problemas sociales, alegando que sólo se trataba de un coágulo de sangre, un tejido sin forma, o una bola de carne y no de un ser humano. Hoy en día con los adelantos tecnológicos que nos dicen que des de los 21 días de concebido el corazón del bebé ya late, y a las 8 semanas se pueden detectar dichos latidos, y que a las 12 semanas ya su cuerpo y órganos están completamente formados; es un hecho innegable que en cada aborto muere un ser humano.

Ha sido presentada ante el Congreso y aprobada por el Comité Judicial del Senado, una Enmienda Constitucional llamada "Hatch Amendment," (nombre del Senador que la presentó) SJR 110, la cual de ser aprobada por el Senado en pleno, devolverá a dicho cuerpo legislativo y a las legislaturas de todos los estados, el poder de restringir o prohibir el aborto provocado; poder que la Cor-

## Mensaje al pueblo cubano de sus obispos en exilio

Los Obispos cubanos en el destierro, Monseñor Eduardo Boza Masvidal y Monseñor Agustín Román, han dirigido un mensaje a su pueblo con motivo del (80) octogésimo aniversario de la República de Cuba, el 20 de Mayo de 1982. El mensaje está dirigido a todos los cubanos y es un llamado a la reflexión en este aniversario en que la Patria sufre la esclavitud del comunismo.

El título del documento de 36 páginas es **Cuba ayer, hoy y mañana.**

En la primera parte eschan una mirada breve a la historia de casi cinco siglos del pueblo cubano, considerando la presencia de la Fe cristiana como gran tesoro y viendo en ésta como la energía que ha hecho buscar siempre al pueblo la justicia y la libertad.

En la segunda parte los Obispos consideran la realidad actual del pueblo cubano dentro y fuera de la Isla, demostrando que el pueblo de Varela y de Martí conserva la unidad en su Fe, en su cultura, en su historia, en su sufrimiento y en la búsqueda de libertad. Hacen también un análisis crítico de los valores y desvalores del pueblo cubano, llamando a examinarse para purificarse.

En la tercera parte, dedicada al futuro, invitan a vencer el materialismo ya venga del marxismo o del capitalismo. Invitan a hacer del exilio, como lo hicieron nuestros antepasados, tiempo fecundo que llegue a producir frutos en el futuro de nuestra patria.

El documento, además de ser una reflexión histórica, es un llamado a la fidelidad a los principios de los antepasados que nacieron de la Fe.

te Suprema les usurpó con su fallo de Enero 22 de 1973. También ha sido presentado un proyecto de ley llamado "Human Life Bill", (S 2148) por el Senador Jesse Helms, para otorgar la personalidad jurídica al niño que no ha nacido, utilizando la Enmienda número 14 a la Constitución.

Si después de su aprobación por el Congreso esta ley llegara a ser disputada ante la Corte Suprema de EEUU y la Corte decidiera que es válida, los diferentes estados podrán prohibir el aborto y también prohibir que se paguen éstos con fondos de impuestos. Es imprescindible que apoyemos la Enmienda Hatch y el "Human Life Bill" del Senador Helms, enviando cartas y telegramas a nuestros Senadores Paula Hawkins (Republicana Pro-Vida) y Lawton Chiles (Demócrata) lo antes posible, pidiéndoles que voten a favor de ambas medidas cuando sean sometidas a votación en el Senado de EEUU. (La dirección de ambos senadores es: U.S. Senate, Washington, D.C. 20510).

El mismo Presidente Reagan ha enviado una carta (Abril 5, 1982) a líderes del Congreso, (algunos de ellos también líderes del movimiento pro-vida) expresando su apoyo personal a las "leyes que restauren la protección de la ley a los niños que no han nacido." La carta fue enviada a los Senadores Howard Baker, Tom Eagleton y Jesse Helms, y a los Representantes Bob Michel, Charles Dougherty y Ron Mazzoli.

La batalla más importante en lo que respecta al aborto provocado está siendo librada en el Congreso, es imprescindible que pongamos nuestro granito de arena en este histórico momento actual.

(Si desea mantenerse informado o participar activamente en esta lucha a favor del respeto a la vida de todo ser humano, hágase miembro de nuestro Comité Derecho a la Vida "Miami Right to Life," enviando su donación de \$5 o más al P.O. Box 650704, Miami, 33165).

## Impacto #72 Junio 12 y 13

Impacto, una agrupación Católica de asistencia a la familia, ofrece a los padres con niños de 3 a 11 años, la oportunidad de comprender mejor a sus hijos para ayudarles durante los años más críticos en la formación de su carácter.

El programa, mientras se ocupa de orientar a los padres, también ofrece actividades apropiadas para los niños, de acuerdo con sus edades. Los matrimonios con niños de menos de tres años pueden asistir, pero sin los niños, y es recomendable que asistan.

El próximo Impacto, el número 72, será en la Parroquia Little Flower, Coral Gables, los días 12 y 13 de Junio, sábado y domingo. Es un fin de semana entretenido, lleno de alegría en el que recibe asistencia la familia toda: padres e hijos.

Si ustedes, padres, están interesados en crear una relación de amorosa armonía entre todos los miembros de la familia, pónganse en contacto con Elena y Aurelio Quintero por el 541-8229.



# Abren en Miami Banco de Alimentos



Con gran contento cortan la cinta que "abre" las puertas del almacén "Pan de Cada Día", de izq. a der. el Rabino Solomon Schiff, A. D. Moore, asistente del manager del Condado, Dick Walker y el Obispo John A. Nevins.

## Por Prentice Browning

El pasado Viernes 21 de Mayo tuvo lugar la tradicional ceremonia del "corte de la cinta" para dejar abierto al público el nuevo almacén del Banco de Alimentos "Pan de Cada Día."

La organización caritativa voluntaria y no sectaria estaba buscando un local permanente para las vastas cantidades de alimentos que recibe desde que comenzó sus operaciones el año pasado.

El Obispo Auxiliar de Miami, Mons. John A. Nevins, dijo durante la ceremonia del corte de la cinta que "esto es un magnífico ejemplo de amor a la humanidad." Tomaron parte también en la ceremonia el Rabino Solomon Schiff, Vice-Presidente de la Asociación Rabínica del Gran Miami, el señor A. D. Moore, asistente del Administrador del Condado Dade quien representó al Alcalde Steve Clark y el presidente del Banco de Alimentos, señor Dick Walter.

El banco de alimentos comenzó originalmente en la parroquia St. Maurice, Fort Lauderdale, con donaciones y ayuda de voluntarios de dicha parroquia. Comenzaron a distribuir alimentos en Febrero del año pasado y en Marzo repartieron 600,000 libras de queso en una docena de localidades. El pasado Sep-

tiembre dieron centenares de cajas de alimentos a 16 instituciones de caridad en un solo día.

El nuevo almacén, localizado en 1336 NW 22 Calle, tiene una capacidad de 30,000 pies cuadrados, incluyendo un cuarto de refrigeración, y ha sido rentado al Condado Dade por la suma de \$1 al año.

Los alimentos son donaciones de granjeros, manufactureros y almacenes que tienen gran cantidad de alimentos que por defectos en las etiquetas, abolladuras u otros defectos en los envases no pueden ser vendidos y también de productos que se han descontinuado. Bajo la actual legislación estas donaciones pueden deducirse de los impuestos por el costo más la mitad de la utilidad legal que se esperaba.

El satisfecho Director Ejecutivo del Banco de Alimentos, señor Howard Cawein, dijo que los oficiales de Dade County estaban impresionados por la existencia de alimentos almacenados temporalmente en el almacén Plantation Sysco y por la cantidad de alimentos distribuida caritativamente el año pasado en el Orange Bowl. Dijo el señor Cawein que ellos exclamaron:

"Lo que hemos aprendido es que cuando usted pide ayuda, la gente responde."

## Papa y Obispos (Viene de la pag. 1A)

participación común en el Cuerpo de Cristo.

Como los Apóstoles, reunidos el día de Pentecostés en la unidad del Espíritu, proclamaron el mensaje de Cristo, así nosotros, sus sucesores, somos una señal de ese mismo mensaje de amor y paz. "Multae linguae, una voz," muchas lenguas pero una sola voz.

"Las palabras del Santo Padre nos recuerdan que la paz es un deber y que es posible, son un mensaje de esperanza. Son también una exhortación a la conversión personal y de toda la sociedad. Nosotros, Obispos de Argentina y Gran Bretaña aceptamos el reto. Nos comprometemos a ser testimonios de paz y reconciliación en la búsqueda de una justa solución al conflicto del Atlántico Sur.

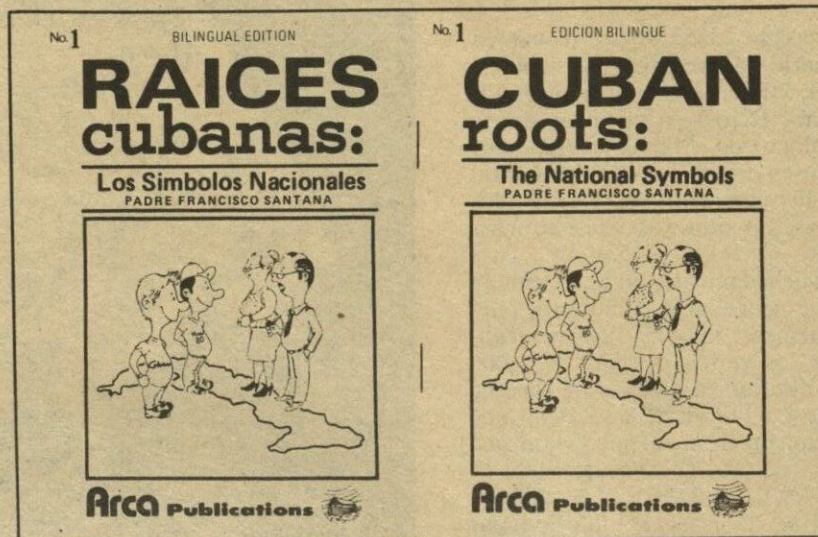
"La paz es un don de Dios. Todos

debemos rogar para que este precioso regalo sea restaurado en nuestros pueblos. Nosotros nos comprometemos a trabajar por la serenidad en el mundo, lo que hará posible que el Santo Padre continúe su misión pastoral de paz entre todas las naciones."

(Firman)

Cardenal Gordon J. Gray  
Arzob. de St. Andrew/Edimburg  
Cardenal Juan C. Aramburu  
Arzob. de Buenos Aires  
Mons. Derek Worlock  
Arzob. de Liverpool  
Cardenal Raúl F. Primatesta  
Arzob. de Córdoba  
Cardenal George Basil Hume  
Arzob. de Wetsminster  
Mons. Thomas Winning  
Arzob. Glasgow

# Libritos del P. Santana ayudan en evangelización



La colección de libritos titulada "Raices Cubanas," editada en español e inglés, es sin lugar a dudas un medio de incalculable valor en la campaña de evangelización que se lleva a cabo en la Arquidiócesis de Miami bajo la guía del Arzobispo Edward A. McCarthy.

Aunque el título implica la exposición de la raíz nacional cultural, y religiosa del cubano (y de los extranjeros que vivieron en Cuba) puede ser también de mucha utilidad en la formación de todos los hispanos de la Arquidiócesis debido a la similitud de los orígenes.

Sobresale en la lectura de estos libritos, cuyo número cuatro ya está en el mercado, cómo la verdadera idiosincrasia del cubano tiene como fuente las enseñanzas de la Iglesia Católica. Los forjadores del pensamiento nacional fueron pensadores católicos, entre los que destella por su luz guiadora el Padre Félix Varela seguido muy de cerca por sus eminentes discípulos. No se puede hablar del carácter nacional del cubano si no se tiene en cuenta la influencia católica en él. La enseñanza cristiana moldea toda la vida de los fundadores de la nacionalidad. No importa que algunos luego se alejaran de la Iglesia. Ellos llevaron consigo el pensamiento del Señor.

La colección es originalmente presentada como un recuento de la historia por dos abuelitos a sus nietos, y llega también a unos americanitos, uno de ellos un jovencito negro, para quienes resulta una novedad nunca enseñada en sus escuelas. Los abuelos en la familia hispana han sido siempre los respon-

## Mini-Festival de la Parroquia San Lázaro

El domingo 13 de Junio, de 9:00 a.m. a 8:00 p.m. se llevará a cabo el Mini-Festival organizado por los fieles de la Parroquia San Lázaro que lleva como título "Día de la Amistad" en los terrenos ubicados en 44 Place West y 18 Ct., Hialeah.

Habrà kioscos con comidas variadas y otros con artículos para regalos y miscelaneas, y desde luego, música.

Los tickets cuestan \$1.00. Habrà un primer premio en un sorteo de 50/50; 2do. premio es un viaje a Disneyworld y muchos premios-sorpresa más.

sables de la transmisión de la herencia histórica y religiosa a las generaciones nuevas.

El Padre Francisco Santana enseña la historia de Cuba y su raíz religiosa con tanta amenidad que hace su lectura en extremo atractiva. Sería prudente que todos los padres adquirieran estos libritos y recomendaran a sus hijos su lectura detenida. No solo ellos aprenderían su origen sino que les ayudarían a desarrollar su fe Católica y les unirían más a sus familias.

Es una serie de doce libritos que se puede adquirir directamente solicitando una subscripción a "ARCA Publications," P. O. Box 425, Hialeah, Fla. 33011. El precio de la subscripción es de doce dolares (\$12) recibiendo la colección completa de dichos libritos "Raices Cubanas," según son impresos.

También merece encomio por su valor evangelizador el folleto "Católicos por Tradición," Evangelización de Adultos" (que ha sido traducido al inglés y lleva una presentación del Arzobispo McCarthy) cuyo módico costo es de 75 cts., o 60 cts. cada uno en orden de 100.

Estos folletos pueden ser adquiridos además en los 600 supermercados del area, en la Revista Ideal y en las tiendas religiosas de San Juan Bosco y St. Brendan. También llamando al 884-4312.

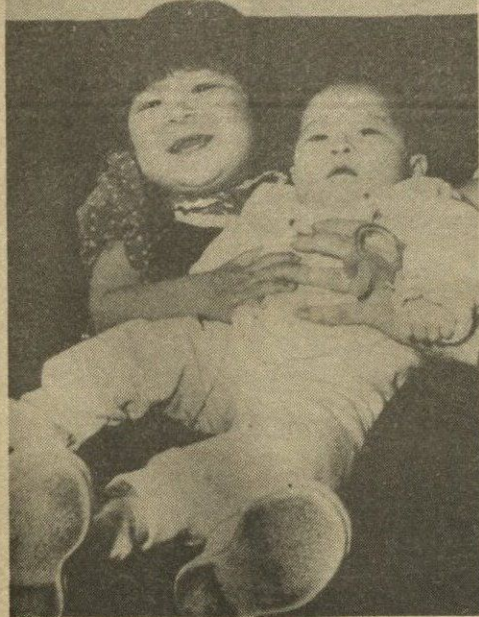
## 32 miembros de "Opus Dei" serán ordenados por el Papa

Vaticano (NC) — Su Santidad Juan Pablo II ordenará sacerdotes a 32 miembros de la organización internacional "Opus Dei," incluyendo al norteamericano James Kelly, el día 6 de Junio próximo.

Los ordenandos son de 17 países, entre las edades de 30 y 40 años. Todos con diplomas en alguna disciplina eclesiástica. La ceremonia será celebrada en la Basílica de San Pedro el Domingo de la Santísima Trinidad, fiesta tradicional del Papa Juan Pablo II para la ordenación de sacerdotes. Opus Dei fue fundada en Oct. de 1928 por Monseñor José M. Escrivá Balaguer, de España.



# All about kids



KEVIN AND ERIN (above) enjoy the "Sundae-school" at St. George's parish in Westport, Mass., during their annual patron saint party. Jenny and Kathleen jump for joy (right) during recess at St. Mary School in Longmeadow, Mass. Becky Marks (left) holds her new baby sister Cindy, shortly after the little one arrived in Pasedna, Md. The parents, Randy and Nancy Marks adopted both the Korean orphans through Baltimore's Catholic Charities. (NC photos)



YOUNG AND OLD — Students from Immaculate Heart school in Indianapolis hear tales of the Spanish-American War from Cleo Brown, 102, an honorary four-star general who is still active in veteran's organizations and will ride in the Indianapolis 500 parade on Memorial Day. (NC photo)



# Matter of Opinion

## Pope made right decision to go

Good for Pope John Paul II!

It would have been more "prudent" and much safer for the Pope to stay in the Vatican than venture forth into the jaws of history as he is doing by going ahead with his visit to two warring countries.

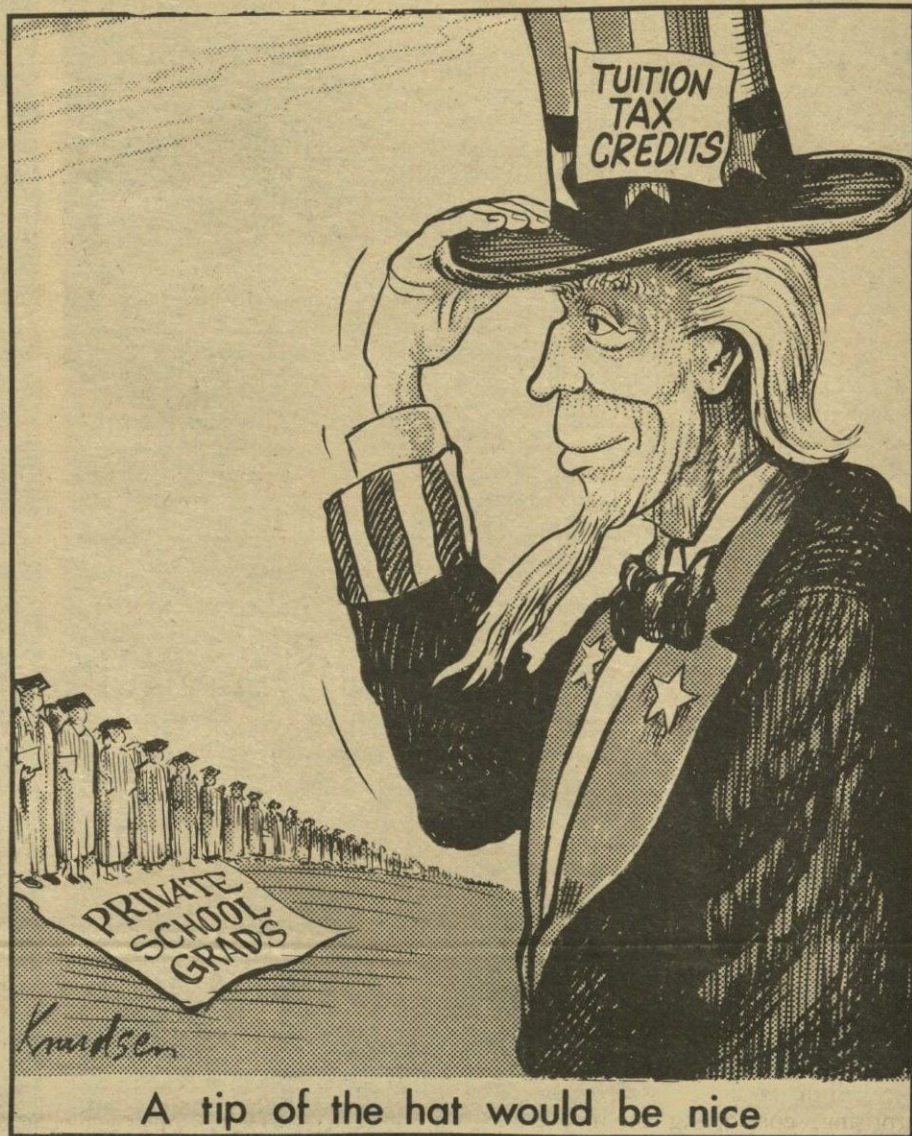
But the present Pope has lived a life of contending with the real world. He has contended with the snowy slopes of the Alps and he has contended with Nazis and with Communist rulers. And he has always done so successfully.

### EDITORIAL

The Pope will not likely blunder into the situation with imprudent words as some religious leaders have recently. Rather he will decry the war in general and continue with his pastoral functions as he visits Britain. And a few days later, barring unforeseen developments, he will head to Argentina.

Though he will not likely take direct sides or do anything to give either side undue aid and comfort in their warring postures, his very presence in the two countries may well have a salutary effect that retreating to the Vatican would not have.

Since the Pope will never endorse war — though the prelates of Britain and Argentina virtually have, each supporting his own country's use of arms — we can hope and pray that his actions and physical presence will somehow bring a spirit of compromise and peace to those two nations before the last ounce of blood is spilled.



A tip of the hat would be nice

## Letters to the Editor

### Homes invaded by Cableporn

To The Editor:

Cableporn is invading our homes (23 million American homes). Curious children have also devised a way to bring a cableporn channel in homes even if parents do not subscribe.

Recently, a 14-year-old Philadelphia boy, who admitted to sexual battery charge in Juvenile Court was ordered early this year to spend two weeks in detention and was placed on probation until January 1, 1983. The boy admitted bribing a 6-year-old boy to engage in sexual activity. He told the court at his arraignment that his actions were influenced by movies he had seen on pay TV.

Morality in Media, 475 Riverside Drive, New York, N.Y. 10115 will furnish you with a model ordinance so that you can mail it to your State Governor, or to your Mayor.

The U.S. Attorney General William Smith is not prosecuting interstate obscenity. A former FBI agent believes that U.S. obscenity traffic could be stopped in 18 months if enforcement was started. Write today to U.S. Attorney General William French Smith, Washington, D.C. send a copy to President Ronald Reagan, White House, Washington, D.C. and a copy to Morality in Media, 475 Riverside Drive, New York, 10115.

Robert Kelly  
West Palm Beach

### Blind live alones helped by letter

To The Editor:

Guess our people didn't know of the needs of many Agencies for volunteers. The response to my request for a shopper for a blind lady in Miramar resulted in many blind-live-alones being helped! We do appreciate your publishing my appeal.

Sorry I don't have time to write a formal thank you to the Catholics of South Florida. We are just so busy. But thank you.

Sheila John  
Ex-Dir., Broward  
Center for the Blind

### Christians shouldn't criticize

To the Editor:

I would like to relate a problem that I'm sure many parishes have. Many so-called "Christians" (Catholics) are, in the name of Christianity, acting in very un-Christ-like ways — gossiping, spreading misinformation about others and in general condemning and judging people, with no just cause, other than misinterpretation of facts and situations.

Many of the things Jesus did and many of the people He associated

with could have, and did become a source of gossip and condemnation. Why are people who are professing to follow Jesus, doing to their brothers and sisters in the Lord, just what the Biblical hypocrites did to Our Lord?

As His followers, let us all "check out" our actions and motives before we judge, condemn and possibly ruin the lives of others and then, peacefully, go off to Mass and the Eucharist thinking we are following Him.

Nancy Rohner  
Pompano Beach





# The transforming Holy Spirit

St. Paul in his travels to spread the Good News was astonished once to run into some religious-minded men in the ancient city of Ephesus who had been converted to prayer and penance many, many years before by John the Baptist. And that was all they did know — what the Baptist had to say about the coming of Jesus.

So as usual Paul wasted no time and went to the very heart of the matter. Only one question was necessary. "Did you receive the Holy Spirit when you became believers?"

Their answer had to shake him. They replied, "We have not even heard that there is a Holy Spirit." They did not know that Jesus had come, died, rose from the dead, ascended into heaven and sent the Holy Spirit upon the Apostles with his transforming grace.



By Msgr. James J. Walsh

**"When we feel uneasy about our spiritual life and are dissatisfied with the kind of Christian we are, the Holy Spirit is close to us. When 'something' within us nags and nags and we find ourselves stirred to move ahead in accepting Jesus and his church more fully, it is the influence of the Spirit."**

Well, as you can easily guess, Paul went to work, so that "The Holy Spirit came upon them and they began to speak in tongues and prophecy."

SO LET'S come back to 1982. To day no believer in Jesus can say he has never heard of the Holy Spirit. But, sad to say, too many of us have to admit He is a "stranger" to us in his works. We know little of the activity Christ said he would be involved in within the soul of his follower.

He is undoubtedly the least known and appreciated of the three divine persons. That is not surprising, considering the mysterious way in which the Spirit works among Christians. Even his very name evokes no comparison in our experience to help us understand him better.

It's a different matter when we think of the Father. Jesus told us to call God our Father, the most intimate and loving of terms. Fatherhood is part of our home life from infancy on. It enables us to build up an image of God and therefore makes prayer (conversation) with him more easy

and natural.

And the second person of the Blessed Trinity? All we have to do is open the Bible to the Gospels and on every page we see his portrait. In time through prayer and a little penance each day, we come to realize strongly that when Jesus speaks,

God speaks; when he acts, God acts; when he talks about values, he is giving God's list of priorities for every person.

He made himself equal to God and went to his death rather than withdraw that claim. Still he was also a man like us in all things, except sin.

**BUT WE LACK** this portrait of the Holy Spirit, the last of the three Divine Persons. As a result we are inclined to regard him as an impenetrable mystery, real only because God said so, but aloof and vague and in the shadows of our life and death.

How wrong such a conception is. As we mature as followers of Christ, so should the work of the Spirit become more real and understandable in our lives.

Reflect for a moment on the scope of his influence in our lives. In Baptism, we are born again, Jesus taught, of water and the Holy Spirit. That is, by the action of his grace we are brought into the family of God, given a share in his divine life and a right to everlasting happiness. More-

over, it was he who infused at that sacrament the supernatural virtues of faith, hope and charity.

**THAT'S NOT ALL.** Wonder of wonders, we thus become the Temple of the Spirit, giving him sanctuary in the depths of the soul. Do we realize, then, it is by his influence we are strengthened to avoid evil and do good; from him come the graces needed to enlighten the mind and strengthen the will in the never ending struggle to be loyal to Jesus.

That much is enough, when developed, to fill many books. But move on to the Sacrament of Confirmation. It is intended to help young people take an adult attitude towards Jesus and his church, to bear witness to the Lord before others. In order to have the courage to do this, the sacrament of Confirmation gives the special grace of the Spirit. It has to be special, because witnessing, loyally, day in and day out, is far from easy. This grace makes up for our dismal weaknesses.

The fact is that all we lack in ourselves, and the Lord knows the extent of that spiritual poverty, can be supplied by the Holy Spirit. Ignorance can be dispelled by enlightenment; witness the apostles at Pentecost. Cowardice can give way to spiritual courage; lukewarmness can turn into zeal; fear can be banished and faith strengthened by the action of the Spirit on the soul.

When a sinner is converted, it is only because the Spirit of God has touched him. When an unbeliever makes an act of faith he owes that blessing primarily to the mysterious operation of the Spirit of God.

When we feel uneasy about our spiritual life and are dissatisfied with the kind of Christian we are, the Holy Spirit is close to us. When "something" within us nags and nags and we find ourselves stirred to move ahead in accepting Jesus and his church more fully, it is the influence of the Spirit. When we really want to love our neighbor more or break with sin or be more generous in living the Christian life, you can be sure it is the work of the Spirit. He acts silently, but powerfully within us, but always leaves us free. What a disturbing thought to realize we are free to reject the advances of God made through his Spirit. (Msgr. Walsh is pastor of St. Agnes Parish in Key Biscayne.)

## You can't go home again

Time marches on and is forever changing its course. It never stands still though it often takes different shapes as it passes through history. Time is flux, not fix.

The human race is passing through a stage of its history today and I believe new and profound changes are spreading throughout the whole world.

Sometimes you hear that the Catholic Church is likely to return to what it was before Vatican Council II. I think that those dear, dead days are beyond recall and that a new life and spirit have come into our lives due to Vatican II and Pope John XXIII.

**THE NOTED** author, Thomas Wolfe, wrote a book titled, "You Can't Go Home Again." He wanted to call attention to how transient everything human is. He showed people cannot go back to the past because the past as we knew it has disappeared.

Wolfe insisted that no man can go back to his childhood, to the days of his father or mother, to his early dreams of happiness.

My own experience gives me an example of what Wolfe means. I come from New York, a city I loved as a child. Now, large areas of the little old New York I remember are a shambles, with sub-



By Fr. John B. Sheerin, CSP

ways festooned with graffiti and magnificent old mansions beginning to look like wartime ruins.

Wolfe said that old forms and dreams of fame are changing all the time, "changing by way of escapes of time and memory."

**SO IT IS** with ourselves and the church. We cannot go back to the old church that was once our home. But we must go back to the Holy Spirit of God who is the way, the truth and the life.

I am reminded of another sage remark by Wolfe: "The true discovery of America is before us. I think the true fulfillment of our spirit, or our mighty and immortal land is yet to come."

I would like to think Wolfe was anticipating the presence of the Holy Spirit of God in the country. In anticipating that presence, however, we need

to understand that extraordinary changes are in process all over the world and these changes can bring about a transformation that will have an enormous impact on Catholic religious life.

**AN INCREASING** number of Catholics today are searching for permanent values in their way of life. For many ordinary Catholics, however, history is moving along so fast that they cannot keep abreast of what is happening.

In the face of innumerable problems confronting them, a growing number of Catholics are asking some very basic questions: "What is man? What is this sense of sorrow, of evil, of death which continues to exist despite so much progress in our world?"

The purpose God set before the church is a religious one. But out of this religious mission comes a light and an energy which can serve to consolidate the human community.

**SO WE CHRISTIANS** should strive to complete the great tasks and themes of Vatican II.

We have no responsibility for the past but we do have a responsibility for the present and the future.

I like to think that the best days of the church, like the best days of America, are yet to come.



## Broadway's 'Mass Appeal'

"Mass Appeal" is a play every Catholic should see. Now playing in New York City, it soon will be made into a movie.

The play starts out as a dialogue between a priest and a seminarian. By the end, however, we have witnessed something most unusual for Broadway — the action of grace within a person.



By Antoinette Bosco

The drama develops in the encounter between Father Tim Farley and a seminarian, Mark Dolson. Father Farley is stereotypically Irish, with a thick brogue and sarcastic wit. Though heavy-handed with the "bubbly," he prides himself on doing his job as a priest well.

The seminarian is idealistic, a jogger, not a drinker. He is immersed in social causes such as prison reform and senior citizen centers. Dolson apparently is the untested youth with his head planted in a mythical heaven.

**THE PLAY** is not simplistic. It disturbs the viewer and yet offers hope.

Father Farley first meets Mark in his own church when the seminarian confronts him on the issue of women priests. The directness and honesty of the questions and the persistence of the questioner penetrate some of the layers of insulation the older priest has built up over the years.

The encounter reminds the priest of the young deacon he once was, preaching in the streets. He acknowledges, "I have never felt so close to Christ as I did then."

The seminarian makes the rector of the seminary uncomfortable as well and the young man's ordination is in jeopardy.

Father Farley offers to help by bringing Dolson in for a few lessons on the realities of the priesthood and the people.

**AT FIRST** the older priest is in charge, speaking with authoritative bluntness: "You're a lunatic, Mark, and I'm a survivor. But the church needs lunatics like you."

But soon the tables turn as the young seminarian reaches the inner core of the older priest. The most poignant moment comes while Father Farley is teaching Dolson how to deal with the tragedies he will encounter. A priest has to deal with them, he tells Dolson, and shows him a notebook of calls: breaking marriages, attempted suicides.

Soon Father Farley starts to remember his own mother who called to tell him of her personal tragedy. He had refused to listen because she had broken a marriage law of the church. He had cut her off from his life, and she died without his forgiveness.

When Father Farley faces that pain, he cries. This is the first crack in his protective insulation.

**LATER DOLSON** reveals that before he entered the seminary he had spent three decadent years. The revelation surprises the audience as well as Father Farley and the rector.

At this point, Father Farley and the audience realize that Dolson's love of truth comes not from angelic innocence, but from his own deep pain which brought him to discover the power of Christ's love to redeem.

Father Farley, in his desire to be loved by his congregation and secure as pastor, has stopped being a real priest or person. He has become an entertainer. His redemption begins when he invites the young man, a symbol for Christ, into his life. This forces the priest to confront the many ways dishonesty has crept into this life.

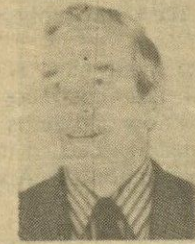
**THE SEMINARIAN** triggers a moment of truth for Father Farley. During the play's final sermon, he descends from the pulpit to stand before his congregation. He announces his renewed hope for his own rebirth to his people, sharing real love with them.

Then he says to the congregation, with uplifted arms, "Let us begin."

## Face the music

Dear Readers:

Last week a reader asked me to give a list of "bad rock groups." My answer then pointed out that it would be difficult for me to compile such a list. I suggested instead that there were some criteria the reader could use in order to reach a judgment about rock music. This week I want to discuss the music itself.



By Tom Lennon

Surely some of the rock music you hear lifts your spirits, makes you feel lively, happy, full of pep and generally good. It's a welcome change from the hassles of everyday life.

But is any of it too loud for your eardrums? If you have any reason to suspect your hearing ability is being lessened, watch out.

A friend of mine has suffered hearing loss in one ear (though not because she listens to loud music). She says it drives her bonkers. This handicap makes her terribly nervous. She also finds it annoying always to have to ask people to sit at her right side, where her good ear is.

**DOES SOME** of the rock music you hear sound harsh, frantic, confused, destructive and filled with discord? Is music like this pleasing to the ear and good for the spirit?

This raises the larger question of what music should do for us. The answer I'm going to suggest probably will startle you, and other young people, and most adults as well.

Long, long ago, a mighty sharp man in Greece wrote about music. You might like to consider his definition of music and save it to examine in years to come.

"Music," said Plato, "is an art that arranges sound so that it reaches the spirit, inspiring a love of goodness."

For those Greeks of long ago, music was not meant to serve idle pleasures, nor was it to be a mere pastime.

**A HISTORIAN** points out that the Greeks made music "the indispensable foundation of civilization and morality, a source of peace and order for the soul, and of health and beauty for the body."

Not many Americans would go along with the views of those Greeks. But perhaps all of us who are Americans need to reconsider our views.

What do you think? What should music do for you?

Next week we'll talk with a 22-year-old guitarist in a rock group. He helped me write this as well as last week's column.

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

## Getting to the real questions

One of the difficulties in communication is that we often discuss issues according to what they seem to be rather than what they are. We try to find answers to questions, not realizing they are not the real questions. We use terminology in a familiar connotation, unaware that it may have different connotation for others.



By Dale Francis

It seems to me this has been happening in the discussion of ordination of women to the priesthood and the role of women in the Church.

I was reminded of this when the Bishops' Committee on Women in Society and the Church issued a statement after meetings with representatives of the Women's Ordination Conference.

**THE BISHOPS'** statement called for a review of the Vatican's 1976 declaration that women could not be ordained priests. The committee said the review should be made "in the light of the insights of modern anthropology, sacramental theology and the practice and experience of women ministering in our American culture."

The bishops urged that "Christians at all levels engage in an on-going dialogue, a reflection on the issue of justice and equality of women." They added, "We believe such dialogue will reveal the existence of sexist attitudes. Granted the traditional teaching excluding women from priestly ordination, there are significant levels of the Church's ministry which could be opened up to women, perhaps including the diaconate."

It is not my intention in this column to argue for or against ordination of women in the Church, nor to discuss the degree

of sexist attitudes in the Church, rather I'd like to get to the real questions.

When there are discussions of inequality of women in the Church, what are they really about? Women now serve in parishes in most parts of the country as lectors, cantors, ministers of Communion, members of parish councils and liturgy committees. What is denied to women are those roles that belong to the ordained. The first thing to understand is the question of inequality of women in the Church is finally the question of ordination of women.

**THE BISHOPS'** committee suggests the diaconate might be opened to women. This was mentioned almost casually but it is to the heart of the real question. The diaconate is the ordained ministry and the question of whether women should be admitted to the diaconate belongs to the question of ordination.

In the Episcopal Church in this country, there was resistance to the ordination of women to the priesthood. In compromise it was decided they should be ordained to the diaconate. Once this was done the question of ordination was settled. Women had already been ordained, bishops were found willing to take the next step to ordain them to the priesthood. There were questions raised about the licitness of this but the fact was women were validly ordained as priests, the whole question was settled.

So the argument about equality of women in the Church is really about ordination of women. That seems simple enough, does it? But it isn't. Anyone who has paid serious attention to the Women's Ordination Conference knows that to the conference ordination has a different meaning. Ordination, to the conference, does not come from the successors of the Apostles but from the community. It is a profound difference and any valid discussion of the ordination of women must necessarily recognize that those who propose it propose, too, a radical difference in the meaning of ordination.

**IT IS CLEAR** we are going to have a discussion of the question. If it is to have meaning those who participate had better understand the real questions — that the diaconate is ordination and that finally it is not just a discussion of ordination of women but the meaning of ordination.

(Dale Francis is a nationally syndicated columnist.)



## An old-fashioned cure for bullying

Dear Dr. Kenny: I read your advice to the lady whose child was being bullied. It took my memory back nearly 50 years!

I am 85 and my son is nearing 60. When he was 12, he and one of his classmates were having trouble. Our Bob was on the small side, and Jack had outgrown him by a head and many pounds.

Jack was not mean, but a pest. He would grab Bob's bike and slow down so Bob would have to get off or fall off.



By Dr. James  
and Mary  
Kenny

After trying several small strategies, I said to Bob, "You are going to have to settle this yourself. I can't do it for you." I told him the next time it happened to give a short warning, and then punch Jack as hard as he could.

Bob looked surprised, but in a small rural school I had borne my share of harassment. I knew how devastating it could be.

I told Bob that Jack might hit back, but it wouldn't hurt but a few minutes and it would

prove to Jack that he wasn't afraid.

A day or two later he came home with blood on his chin, a small cut on his lip and a broad grin on his face.

Jack had grabbed the bike and Bob fell off. He jumped up and took a poke at Jack's chin. Jack was surprised, and his glasses flew off. Jack hit back. Bob saw the glasses flying, and instead of covering himself, he grabbed the specs before they smashed on the pavement.

When Jack saw his glasses had been saved, he immediately apologized. They shook hands and walked away, friends the rest of the year.

I don't know if the advice I gave was good, but it worked. I think it helped Bob to try to settle his difficulties himself after that. — Illinois

What a delightful incident from your own parenting long ago.

I cannot argue with success. It sounds as though you did the right thing. I would merely make a few observations.

You remind me to applaud the wisdom of the elderly. You write like a together lady and are undoubtedly still possessed of wise counsel. Perhaps if we listened to our grandmothers more, we would have less need of counselors and clergy, of physicians and psychologists.

I LIKE the way you taught your son to stand up for himself. Too often parents today are inclined

to do things for their children. Perhaps it is because they have fewer children. Instead, you required your son to resolve his own problem. A wonderful life lesson!

Finally, a comment on fighting. I can hear some persons objecting, connecting this to increased violence and even war. There is a big difference between two 12-year-old boys having a "punch-out" and violent crime or nuclear war.

Young persons, especially boys, may sometimes communicate better with actions than words. When the communication is negative, the action may be a fight. Often after a fight the boys become better friends.

Fighting can sometimes be a reasonable way to put strong feelings to rest. Other times it can lead to real injury and further violence. The wise parent distinguishes.

**PHYSICAL FIGHTING** is something we should outgrow, but when young, a punch can clear the air. It may even be less cruel than the sarcasm and teasing and verbal abuse we older humans dump on one another.

So thank you for a thoughtful letter. Keep remembering!

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

## Memories of Memorial Day

My early childhood is filled with vivid memories of Memorial Day. In the small midwestern town where I spent my first nine years of life, Memorial Day always meant a town parade. One year in particular, I recall riding my two-wheel bicycle down Main Street dressed in a white nurse's uniform and carrying pints of red-colored water that were meant to appear as blood. I remember my little legs getting so tired from riding the entire route of the parade, but I also remember my total thrill when I saw my Mom, Dad and my brother standing next to the curb cheering me on to the finish. My brother died in 1950, my Dad in 1956 and my Mom in 1974.

**BY TRADITION**, Memorial Day is set aside to honor all the people who have given their lives in wars keeping America free. Also, it is a time to recall all our loved ones who have died. It is important to take the time to remember these persons. For many of us, it can be a painful time, especially if our loved one's death has been

relatively recent or if we had some unfinished business or reconciliation that we didn't get to with that person. For some of us we might carry a bit of guilt, "What could we have done for that person or those people that we didn't?" We might be feeling cheated because we had such a little part of their life on earth. There are positive feelings as well if one is willing to seek them out in one's memory. I recall Memorial Days with much joy as it meant the beginning of summer — the best time of year — well, maybe the greatest besides Christmas! Summer meant trips to the lake, picnics in the park, and for hours and hours of playing games with good friends; and when time and finances allowed, a family vacation. Special vacation or not, Memorial Day meant summer was here with all the fun one might imagine.

As this Memorial Day arrives, what memories are our own children going to remember? Summer in South Florida has definitely arrived, bringing our needed rain. How different it is this year after our drought. Everything now is so green and lush. The way South Florida should be.

**THIS MEMORIAL DAY**, plan to take some time as a family and talk about the past, especially the family's past. For example, when did the first members of our family arrive in the United States? Where did they come from? Are there any particular stories as parents you wish your children to remember about these relatives? What were sacrifices made by them so we can enjoy our present lives here in South Florida? Are there any pictures of family members that you want to recall in particular? What were the stories that go with the pictures? What was the Faith of these people?

This Memorial Day, take the time to reflect on those people who have died who really have made a difference in your life. In what way did they love you? Are you Catholic today because of them? What would your Faith today be if it were not for them? Memorial Day is for memories. Recall them and then pass them on.

Happy Memorial Day  
Mimi Reilly

## Family Night

### FIRST WEEK, OPENING PRAYER

Dear Lord, how much we love Your beautiful world! Thank you for summertime and for the precious gift of life! Help each of us to treasure all forms of life, great and small.

**ACTIVITY IDEA** — June is alive with all forms of life. This family night, gather a "Bug Zoo." Together gather a number of types of bugs and

then study them together, using a library or paperback book all about insects. Take time to see the many, many variations of bugs and try to name your particular zoo members. At the end of Family Night, be sure to set them free!

**ENTERTAINMENT** — Whatever you choose, do it outside. Make a list of five choices and then vote for choice No. 1. Enjoy the fun!

**SNACK TIME** — Create and serve some "ladybug" pie: A graham cracker each, a tablespoon of cherry jello on top, a few chocolate chips sprinkled on the jello and then add two small strips of licorice for tiny antennae. It's only appropriate for "celebrate bug" night!

**SHARING TIME** — 1. This summer, I want to . . . 2. This summer, I will try . . . 3. God loves me because

. . . 4. I love God because . . .

**CLOSING PRAYER** — Thank You, Jesus, for this time of family togetherness. Thank You too, Jesus, for all the many varied creatures upon our earth. Help all of us, Jesus, to grow in our responsibility to protect all of life here on this small planet, earth. AMEN.

(Contributed by Terri and Mimi Reilly.)



# Scriptural Insights

## THE SPIRIT OF PENTECOST

Readings: Acts 2:1-11; 1 Corinthians 12:3-7, 12-13; John 20:19-23

By Fr. Richard Murphy, O.P.

There is something special about a birthday. For each of us it was the day we entered the arena of life, and we celebrate that occasion faithfully each year. It was a day on which we got a lot of gifts. We glowed with pleasure when, years later, we were shown the engraved cup or spoon given to us when we were tiny little babies by somebody who loved us, and thought that we were important.

There are spiritual birthdays too, and today we celebrate the birthday of the Church. It was in truth a tremendous occasion. It happened fifty days after Jesus rose from the dead (Pentecost is an adjective, meaning fiftieth), and it was a memorable day marked by the giving of a great, great gift — the Holy Spirit. Our mother the church, whose vocation it is to remind us of God, tells us about this, and we are thrilled to learn how much God loves us.

**THE CHURCH** is more than a building. Long before Christians had buildings set apart for God's worship, the church was alive and active. The church is a community of believers, bound together by the spiritual bonds of faith and love. People like ourselves make up this community which is the "new" people of God, the church. Christ is the Head, we are the members bound to



Him by the Spirit.

God's birthday gift to His church is not easy to describe, and St. Luke was very cautious in his attempt to do so. He notes that the disciples heard what sounded like amighty wind, but was not the wind; they saw something that appeared to be fire but did not behave like fire. The Spirit is mysterious indeed, but it proves that Jesus keeps His promises. He sent the

Spirit.

What does the Spirit do? It does what Jesus did. He opened men's minds to heavenly truths; the disciples' hearts burned within them as He spoke to them; and in His presence the apostles forgot to be afraid. The Spirit does all this still, in and through the church, and will continue to do so until the end of time. The Spirit overcomes the deepest

divisions among men, including that of language. Confusion and division had come upon the builders of the Tower of Babel (Genesis 11:1-9), but Pentecost was as it were the reversal of Babel — the gift of the Spirit brought/brings men together in the unity of faith.

**THE GIFT** brought with it many other gifts: wisdom, understanding, knowledge, courage, counsel, and fear of (respect for) the Lord. There is this remarkable thing about God's gifts: being spiritual realities, they can be shared by all without bickering or discord! And another astonishing thing about them is that they are — unlike the cups and spoons already mentioned — dynamic gifts, that is, they are in fact missions or mandates given to us for sharing.

The Spirit is the Spirit of holiness, the Sanctifier. We can be certain of His presence within us if we are ever-conscious of God, pray often, and show zeal in promoting the good works undertaken in Jesus' name. The signs of the Spirit's presence are also: love, joy, peace, patience, kindness, self-control, and courage.

We are in very truth God's little children, but we are not so little that we cannot personally thank Him for the wonderful gifts He has given us in the Holy Spirit.

Alt Publishing Co.

## Sitting in churches

**Q. When was the practice of sitting in the churches begun? We assume that honored guests were seated long before the average goers. (California)**

A. I don't know what prompted your question but you have hit upon one of the unusually interesting aspects of church history. It's remarkable how customs of standing, sitting, kneeling, and so on in church reflect the political and theological ups and downs of her life.

To answer your question, it seems to have been common in very early Christian times (as also with the Jews) that people sat to hear the word of God. Even at that time, however, standing was the usual position for prayer. As larger churches and basilicas were built and larger numbers of people attended, standing was the normal posture for the liturgy.

Sitting in church has become more common in recent centuries, particularly since around the time of the Reformation. Since then pews usually have been included in church architecture, probably under the influence of the Protestant tradition emphasizing the word of Scripture, during which time people were seated.

As you suggest, civil and religious dignitaries were seated much earlier. The presiding priest or bishop always was seated at appropriate times in the liturgy.

Kneeling as a posture for prayer



FR. JOHN DIETZEN

came into use very late, mainly in reaction to some of the heresies denying the real presence of Jesus in the Eucharist. These heresies, and the Catholic reaction to them, were responsible for numerous changes in the Mass emphasizing the presence of Christ in the Blessed Sacrament.

Kneeling and genuflecting, however, have not been part of the liturgy of the Mass for more than a few hundred years. Before that, kneeling was primarily a sign of penance and contrition. It therefore was considered inappropriate at cer-

tain times. during one period of the church's history, sitting or kneeling was forbidden and standing was obligatory on Sundays and during the Easter season.

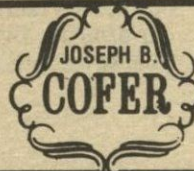
**Q. What would you say to a mature man who was denied absolution by a priest 15 years ago unless he gave up masturbating and who has been away from the sacraments ever since? (Florida)**

A. I would say first of all that is unfortunate, and unnecessary, that he has been away from the sacraments of penance and the Eucharist so long. You don't say what his present situation is, but whatever it

might be the important and urgent task for him is to find a priest who is compassionate and who is willing to take the time to help him work through whatever problem may remain.

With good will and a desire to do what is right, the grace of the sacraments will help him toward the peace of soul and peace of mind that he is looking for. It will be worth the time and effort to find a priest he can talk to, and then trust the advice and assistance that priest will give.

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



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## Cults and a son

### Comedian Steve Allen writes a personal, 'sensitive' story

*BELOVED SON: A STORY OF THE JESUS CULTS*, by Steve Allen. Bobbs-Merrill (Indianapolis-New York, 1982). 242 pp., \$12.95.

Reviewed by Joseph R. Thomas  
NC News Service

In 1971 Brian Allen, 24, joined the Church of Armageddon in Seattle, informing his family of his decision in a letter in which he said it would be their last communication from him.

"Hurt and stunned," his famous father, comedian-composer Steve Allen, set out to learn as much about this cult and the Jesus movement as he could. This book is the result of that investigation and Allen's ongoing relationship with Brian, a relationship he refused to break off despite his son's seemingly adamant severance of family ties.

For that we — including Brian and his wife and his two children — are the richer. Steve Allen has gone beyond surface impressions to give us a portrait of a son born to search and love and the factors which shaped his personality, including his father's failed first marriage.

In the process Allen emerges as a sensitive individual, an astute observer, a competent writer, and a loving and understanding father. This is no "as told to" book by a celebrity massaging his own ego. It is an open, honest and, at times, judgmental account in which Allen quite capably articulates all the questionings and



self-doubts that have assailed the parents of hundreds of young people who have astounded family and friends by joining a cult.

**ALLEN'S FIRST** response to his son's decision — a carefully drawn letter expressing love and respect — contains enough lessons in Christian understanding to warrant countless

rereadings.

That letter surely set the stage for the rapprochement between father and son and son and family and made it possible for Allen to win the acceptance of the cult leader, Paul Erdman, by now known as Love Israel. His group is popularly known as the Love Family, and Brian, who has taken the name Logic Israel, is second to him

on the leadership level.

In addition to exploring his relationship with his son and providing a rare insight into the workings of the Love Family, Allen briefly discusses various other manifestations of the Jesus movement, the philosophy and techniques of "deprogramming," and the experiences, good and bad, of others, parents as well as cult members.

**LET IT BE** noted that Allen is no amateur story-teller. He has written some 20 other books, including many of a serious nature. Because he is a meticulous note-taker with an inquisitive mind, his presentation is first-rate in almost every regard. He strives to be fair and generally succeeds, but his analysis of other cults is more popularization and condensation than insightful and balanced.

His concluding chapter is philosophically interesting and stands as a challenge to traditional faiths. "Few articulate atheists, agnostics or secular humanists," he writes, "have been attracted to the new religions. The overwhelming majority (of cult members) were formerly affiliated with the Catholic, Protestant or Jewish faiths. Obviously the traditional religions failed to maintain their allegiance or capture their creative imaginations."

Is anybody asking, "Why not?" (Thomas is editor-in-chief of *The Christophers*.)

## Blind entertainer's story 'muddled'

### IF YOU COULD SEE WHAT I HEAR

Based upon the college experiences of blind singer-entertainer Tom Sullivan, this muddled little movie is not at all certain where it wants to go. The mood is either crude slapstick or pathos with very little in between. Marc Singer struggles energetically with the role of the handicapped Sullivan but fails to charm. Sarah Togrov is appealing as the girl the hero eventually marries, and Shari Belafonte Harper (Harry Belafonte's talented daughter) makes a strong impression as the girl whom Sullivan first falls in love with. Sullivan's pursuit of women and an off-again, on-again religious dimension — the hero, a Catholic, is mad at God — is, like everything else in the film, conveyed in a crude, insensitive manner. Because of this and because of a couple of bedroom scenes, done without nudity, the U.S. Catholic Conference has classified it A-III — adults. The Motion Picture Association of America has rated it PG — parental guidance suggested.

### THE CHOSEN

This screen version of Chaim Potok's best-selling novel, set in the

Williamsburg section of Brooklyn, N.Y., during and immediately after the Second World War, is about a confrontation between two views of life and religious faith, focusing upon two Jewish teen-agers, Danny and Reuven (Robby Benson and David Miller), one the son of a revered Hassidic Rabbi (Rod Steiger), the other the son of a secular scholar (Maximilian Schell). The acting is very good for the most part, and the look it gives into Hassidic life is also a strong feature of this warm and entertaining film, whose only shortcoming is a lack of dramatic tension. The U.S. Catholic Conference has classified it A-88 — adolescents and adults (Recommended), and the Motion Picture Association of America has rated it PG — parental guidance suggested.

### PENITENTIARY

This sequel takes up again the story of a young convict (Leon Isaac Kennedy) who gains freedom and respectability by his fighting skills. It falls far short of the modestly competent standards of the original, becoming only a repulsive, brutal mess. Because of its violence, it has been classified O — morally offensive, by the U.S. Catholic Conference. The Motion Picture Association of

America has rated it R — restricted.

### RICHARD PRYOR LIVE ON SUNSET STRIP

This performance film, a brief 82 minutes culled from two filmed live shows, shows Richard Pryor in a much mellower mood than in his previous effort of this sort. Chastened by his near-fatal accident, the comedian seems to have a much more humane outlook. All the usual obscenities and scatological references are still there, of course, even though Pryor's ideas on brotherhood are now on the side of the angels. His humor and his perception of human nature are usually on target and often extremely funny. But since he's not everybody's cup of tea, I recommend this only to those who already have a Pryor commitment or at least realize what they might be letting themselves in for in terms of sexually oriented jokes and vulgar

## REAL TO REEL

Folksinger Arlo Guthrie explains how his concern for humanitarian causes has taken on a spiritual dimension and a sneak preview of the new musical Mass, "To Hope! A Celebration," composed by jazz great Dave Brubeck, is presented on this week's edition of "Real to Reel," this Sunday morning at 10 on WCKT-Channel 7.

language. The U.S. Catholic Conference has classified it A-IV — adults, with reservations. The Motion Picture Association of America has rated it R — restricted.

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Sister Jeanne O'Laughlin, (left) pres. of Barry U. and Inez Andreas, Barry Board Chairman.

## St. Juliana School wins championship

The boys and girls athletic teams from St. Juliana School, West Palm Beach, were presented with the Tom Bornhurst Sports Trophy, signifying them as the 1981-82 overall school champion in the Palm Beach County Catholic Athletic League.

This marks the first year the award has been presented in honor of Mr. Bornhurst's athletic contributions to Cardinal Newman High School.

St. Juliana achieved this honor by accumulating more points than seven other Catholic Schools for final standings in four major sports. The girls' teams, under Coach Patricia Smith, won championships in basketball, softball and track. The boys' teams, under Coach Bruce Haver, won championships in basketball and track, while finishing second in soccer.

## Record numbers join M.E. program

St. Andrews Catholic Church in Coral Springs has a record breaking number of couples planning to participate in a new aspect of the traditional Marriage Encounter Weekend. During the Memorial Day Holiday weekend, forty couples from St. Andrews will join at Our Lady of Florida Retreat House for the first Marriage Encounter exclusively for the members of one parish.

St. Andrews Assistant pastor, Fr. Art Venezia, spearheaded the drive to have a parish weekend and the response was "overwhelming." He said, "There are ten more couples waiting on stand-by for this weekend, and many more couples have expressed an interest in going later in the year at a more convenient date for them."

# It's a Date

## Social clubs

**The Dade Catholic Singles Club** will play softball on May 30th at 2 p.m. at Ponce Jr. High School, 5801 Augusta Ave. and S. Dixie Hwy. All Catholic Singles, ages 20-39 are welcome. For more information call Frank at 553-4919.

**The Catholic Widow and Widowers Club of Broward County** will meet on June 7 at 7:30 p.m. at St. John the Baptist Social Hall at 4595 Bayview Dr. in Ft. Lauderdale. Refreshments. For more information call 772-3079 or 561-4867.

**St. Juliana's Separated and Divorced Support Group** invites you to join us for a "Bowling and Pizza Party" on Sat., June 12th at 3:00 P.M. at Major League Bowling Lane, 2425 N. Dixie Highway, Lake Worth, just over the canal bridge in W. Palm Beach. For more information, please call Mary 833-8255 or Betty 655-4653.

The annual Barry University President's Dinner was held Friday, May 14 at the Sea View Hotel, 9909 Collins Avenue, Bal Harbour benefiting the Barry Annual Fund.

Sister Jeanne O'Laughlin, President of Barry University, and Inez Andreas, Barry Board Chairman, were on hand to greet the 200 plus guests.

In addition to being the annual dinner/dance, it was also a special recognition night honoring recipients of the Order of the Flame Awards which are given to those individuals who have

donated \$10,000-\$50,000 gift to Barry. The 21 first time honorees included Dr. & Mrs. Lawrence Hastings, Mr. & Mrs. Morris Broad, Sir Clare Massey, Mrs. Charles Mastrardi, Dr. & Mrs. Michael Bevelacqua, Dan Paul, Mr. & Mrs. James Steward, Sister Trinita, Sharon Collins representing Burger King, Robert Day representing Chase Federal, Larry Adams of F.P. & L., Don Bednar of Southern Bell, Jim Boggess representing Bob Larsen and the Jockey Club, Dante Talucci, Neil Murphy, Rev. J. Miller, Dave

Covalt, Jerry Ross, Joan Webb, Mr. & Mrs. David Satin, Mr. & Mrs. C.W. Whitmore, and Mr. & Mrs. David Walters.

During the course of the evening, Inez Andreas also made a presentation of an award to Sister Jeanne O'Laughlin for being chosen one of Project Innovation's "Gold Medal Educators of the 1980's."

The evening was a success and raised an estimated \$50,000 for Barry University, according to Gary D. Smith, Vice President for Development of the university.

## Biscayne Opens Computer Day Camp

This summer Biscayne College will offer a Computer Day Camp on Biscayne's main campus. The camp is designed specifically for young people, ages 10 to 18.

The program offers young people a chance to get fresh air for their bodies — and minds.

Young people will learn how computers work, how to use them, and how to write computer programs. Both theory and hands-on work will be available for those from beginning to advanced levels.

There will be two hours of computer

instruction daily, as well as a full range of traditional camp activities such as tennis, softball and swimming.

The camp, which will consist of two four-week sessions running from June 21 through July 16, and July 19 through August 13, will begin at 9 a.m. and end at 4:30 p.m., Monday through Friday.

Campers may sign up for either session separately, or for both. The fee for each four week session is \$400. For more information, call John Bradley at 625-6000, ext. 140.

Biscayne College is located at 16400 NW 32 Avenue in Miami.

## Catholic league hails former counsel's appointment

The Catholic League for Religious and Civil Rights has hailed the May 20 White House appointment of former League General Counsel Robert Destro to the U.S. Civil Rights Commission as "a clear indication that the Reagan Administration regards religious freedom as an important civil right."

Destro, a Democratic nominee for the Commission, spent four years as the chief litigator for the League in dozens of civil rights cases involving religious freedom. He is perhaps best known for his successful efforts to discredit a legal theory

which asserted that legislation backed by Catholics and other religious-minded citizens — such as the Hyde Amendment, which cut off federal funding for most welfare abortions — is automatically unconstitutional because it would establish religion.

League General Counsel Patrick Monaghan said Destro's appointment to the prestigious post is a clear sign that the League and Destro are having a major impact on contemporary religious and civil rights issues.

## Morality in Media collects 11,000 signatures

Over 11,000 signatures were forwarded to the U.S. Attorney General William French Smith as part of Morality in Media of Palm Beach County's annual "Decency Days" campaign. The signed petitions appealed to Attorney General Smith to adopt a policy of more vigorous enforcement of the Federal anti-obscenity laws without further delay. The organization is thanking Archbishop Edward A. McCarthy for his assistance in the campaign by sending letters to all the parishes urging

them to participate.

"The fine response to the petition drive in Palm Beach County," says executive secretary Sarah Murphy, "is a definite indication of how many of the residents of this area feel about this serious problem . . . they are appealing to those in authority to stop the spread of this cancer in our society which has such a demoralizing effect on our family life, particularly our youth."

For more information, contact Louis Caggiano at 779-3971 or Sarah Murphy at 588-1870.

**Queen of Peace Pre-fraternity** of the Secular Franciscan Order will meet Sunday, June 6, 1982, at St. Richard Church, 7500 S.W. 152 St., Miami, Fl. **Instructions for Postulants and Novices will start promptly at 1:00 p.m.** Benediction at 2:00 p.m., followed with the monthly meeting and fellowship. All those interested in joining the Family of St. Francis of Assisi and becoming active members are invited. Visitors are welcome.

**The Secular Franciscan Order** will hold their monthly meeting June 13 at 1:30 p.m. in St. Ann Parish Hall in Naples.

## Spiritual renewal

**The Franciscan Center** will hold a Charismatic Retreat at its facility at 3010 Perry Ave. in Tampa from May 28-30. Registration is at 7 p.m. Friday. Program begins at 8 p.m. \$60 per person (includes \$10 deposit).

## St. Jude celebrates 25th anniversary

St. Jude Church will be participating in the Silver Jubilee celebration of the village of Tequesta and the commemoration of the church's 25th anniversary on its grounds at 204 U.S. 1 in Tequesta.

On May 30th starting at 1 p.m. to 4 p.m. there will be an open house where local artists will exhibit their paintings (anyone wishing to exhibit their arts or crafts call Jo Canepa, 746-8474).

There will also be exhibits of private collectors and hobbyists. Antiques, dolls, clocks, music boxes, ceramics, exotic plant collections, antique spreads and quilts will be on display.

Anniversary cake and champagne punch bowl refreshments will be served and souvenir booklets distributed during the open house program. Tours of newly dedicated parish center and church program. Free admission. For further information call Mary Ann Greene at the rectory at 746-7974 or Kathleen Lake, program coordinator at 746-0895.

## TV Bible Study Program

A summer TV Bible study will be hosted by Fr. Finbarr Devine, SS.CC., from San Dimas, Ca. on his weekly program, "The Heart of the Matter," seen in this area. It will deal with the Gospel of St. Luke, beginning on June 3rd at 3 p.m. It may be seen on WHFT-45 and also on the following Cable stations: 3, 5, 8, 9, 11, 12, 13, 19, 25, P. For further information write P.O. Box 668, San Dimas, Ca. 91773."

## Silver jubilee mass for Fr. McDonnell

This Sunday there was a mass of thanksgiving at St. Clement Church in Ft. Lauderdale marking their pastor, Fr. Patrick S. McDonnell's silver jubilee.

Fr. McDonnell said "Since coming to Florida in 1957, I have been blessed with so many friends who have supported me throughout my ministry. You have been special to me. I have cherished your friendship and the memories have been 'gentle on the mind.'"

**Cenacle Retreat House** in Lantana is offering a six-day scripture retreat for sisters and qualified laywomen beginning Friday evening, June 11th, and ending Thursday afternoon, June 17th. For further information and reservations, call Sr. Helen Tiemann at The Cenacle - 582-2534.

## Potpourri

**Jesus Christ Superstar**, a musical by Andrew Lloyd Webber and Tim Rice is back by popular demand. It will be presented at Rosarian Academy Theatre in West Palm Beach on May 26, 29, and 30th at 8 p.m. Admission is \$2. For more information contact Mary Anne Kigar at 626-1873 or Louis Vassalotti at 686-3109.

**Jesus '82**, an inter-denominational celebration of Pentecost, takes place on Saturday, May 29, 7:30 P.M., at Lely High School in Naples.



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# One man's journey to the Rosary

By Jose P. Alonso  
Voice Spanish Editor

Without a doubt, Mary occupies a very special place in the devotions of millions of people throughout the world. A great many venerate her and know of the honored status accorded to her by the Catholic Church.

For others, those separated from the Church, Mary is the center of devotion, and they pay tribute to her in various forms of "popular piety."

Just as there are many who do not know Christ, there are also many who do not know Mary, His mother and ours. Knowing a person's name, after all, is not the same as knowing her.

This lack of knowledge is the reason why the Rosary, that very special of all devotions most favored by Mary, is rejected by many as boring and tiring, causing them to turn to other forms of devotion.

## Confession of ignorance: mea culpa

I speak from personal experience. Even when I did not know the Father, the Son and the Holy Spirit, I felt a very special attraction to Mary. It was a childish and personal devotion which I cannot fully explain.

I was baptized in the Catholic Church, and attended Catechism classes in preparation for First Communion and Confirmation, but at that age I could not comprehend the great mystery of the Church.

Despite this, a great bond existed between myself and Mary. As a child, the custom in my home was to have all the children say an Our Father, three Hail Marys and a Glory before going to bed at night and getting up in the morning. I believe these simple prayers were, for my Heavenly Mother, more than a bond, in fact, a commitment to watch over me.

I entered the world of work as an adolescent, far from home and lost touch with the Church at about the same time. But the world did not separate me from Mary, with whom I continued to keep that "bond", the morning and evening

prayers, which in turn kept me in touch with the universal Church.

It took much of my Heavenly Mother's time and patience to get me to see the "Truth." But she was in no hurry and allowed me to discover things for myself. I confess that I was 27 before I saw the first "ray of light." Then I knew that Christ is Lord and Savior, that His birth, Passion, Death and Resurrection had made us all His brothers and sons of his Holy Father and that He had forgiven my sins and opened the doors of Heaven. It was then that I truly became part of the Church.

A little while later, I promised to offer Mary that "terrible sacrifice" of the Rosary, which I had sometimes prayed as a child and which had proved boring and tiring. I abandoned this practice more than once. But . . .

## Finally, light

In God's time, as I was turning over the beads of a rosary, not praying but meditating, I realized that the Rosary was nothing more than the offering to Our Lady of her Son's sacrifice on the Cross.

I had recognized Jesus as Lord and Savior yet not incorporated Mary into her Son's sacrifice. I called her "Mother" and Him "Brother" but did not understand the link.

So I went back and studied everything in the Bible that somehow related to the one "blessed among women." I began in Genesis, saw her in the writings of the prophets and psalmists, and in the prophecies about the coming of a Messiah, born of a Virgin mother whose "heart would be pierced by a sword."

Jesus also spoke to me in silence about His Mother, using the words of the Church fathers, his saints and popes.

She, herself, exquisite gift of God to those who desire the Truth, led me to the Truth, her Son.

She let me know that salvation is not in her but in her Son. All men are brothers, of her Son, because He is the Son of God. But being the Son of God, He is also, at the same time, our Father. Just as He is one with the Father and the Holy Spirit, Mary unites us with Him and He makes us One in Himself.

And so that we may always be able to count on his help and protection, Christ decided to stay among us in the Bread of Heaven, the Eucharist. There, beside the Tabernacle, is Mary, the Virgin Mother, waiting to offer to us again and again her Son.

Jose Alonso writes that praying the Rosary is like offering Mary a "crown of roses." Because of Our Lady's role in salvation, her favorite form of prayer need not be looked at as boring or tiring.

## Rosary gains new meaning

Mary paid a very high price for our salvation. Finally I understood that she had taken part, along with her Son, in the Great Mystery, and how much she had suffered. She accepted us as her children though the suffering of her Son and for love of Christ, her oldest Son, forgave our sins, forgave the younger sons who had made her suffer so.

In possession of this secret, of this knowledge of Mary and the irreversible union that binds her to us through her Son, I saw the Rosary in a new light.

The Rosary is a crown of roses which we offer to whom God Himself crowned "Queen of Heaven and Earth," as proof of our love. It is also a small sacrifice dedicated to Our Heavenly Mother, offering her the great sacrifice of her Son which we relive each time we meditate on the mysteries which make up the Rosary.

In the Joyful Mysteries we share with her the Joy at the Angel's annunciation; in the Sorrowful Mysteries we join her as she weeps for her Son, battered by the lashes, the weight of the cross, the crown of thorns, and death; and in the Glorious Mysteries we share in her joy at seeing Him raised from the dead, the promise fulfilled: "He who believes in me will have eternal life."

With how much joy and devotion we can now offer this crown of roses to our Heavenly Mother! How different the Rosary seems now! It is no longer tiring, or boring, but becomes easy as we once again reflect on the Mystery of Redemption. United with His Mother, we offer ourselves to the Father in the Rosary, so that the graces from the ever-satiating fount of the Virgin Mary, springing from her Immaculate Heart, may win salvation for all humanity and bring peace to the world. Through the Rosary, we become more brothers with the rest of humanity.



I Believe ...  
We Believe

know  
your  
faith



I Believe

... We Believe



# A graduate's look at belief

By Father James A. Black  
NC News Service

Many thousands of high school seniors are celebrating now their long-awaited graduations. But as they look toward the future, they face one of the most difficult decisions of their young lives: "What will I do next year?"

Some will choose college. Others will decide to enter the work force. Some will go into the armed services.

But graduation is not only a time for looking ahead. It is also a time for reflecting on the past four years of high school, and the growth that has occurred there.

What about religious growth? What are the attitudes and reflections of these graduates when it comes to faith? What are their expectations for the future?

**MARK LOWMAN** is a senior at Father Ryan High School, a coeducational Catholic high school in Nashville, Tenn. When he entered high school as a freshman, he says he didn't place much emphasis on his religious development.

"I didn't think it was that important," Lowman said. "We always had to go to church every day in grade school; there was no choice involved. Once I got to high school, I still went on Sundays with my family, but it seemed more like something I had to do."

The young man says he had several significant experiences in high school that changed his way of thinking.

"My religion teachers really cared about their students," he said. "Through their efforts, I began to see that Christianity wasn't just a set of rules; it was a way of life. These people lived out their faith, and that really made a difference to me."

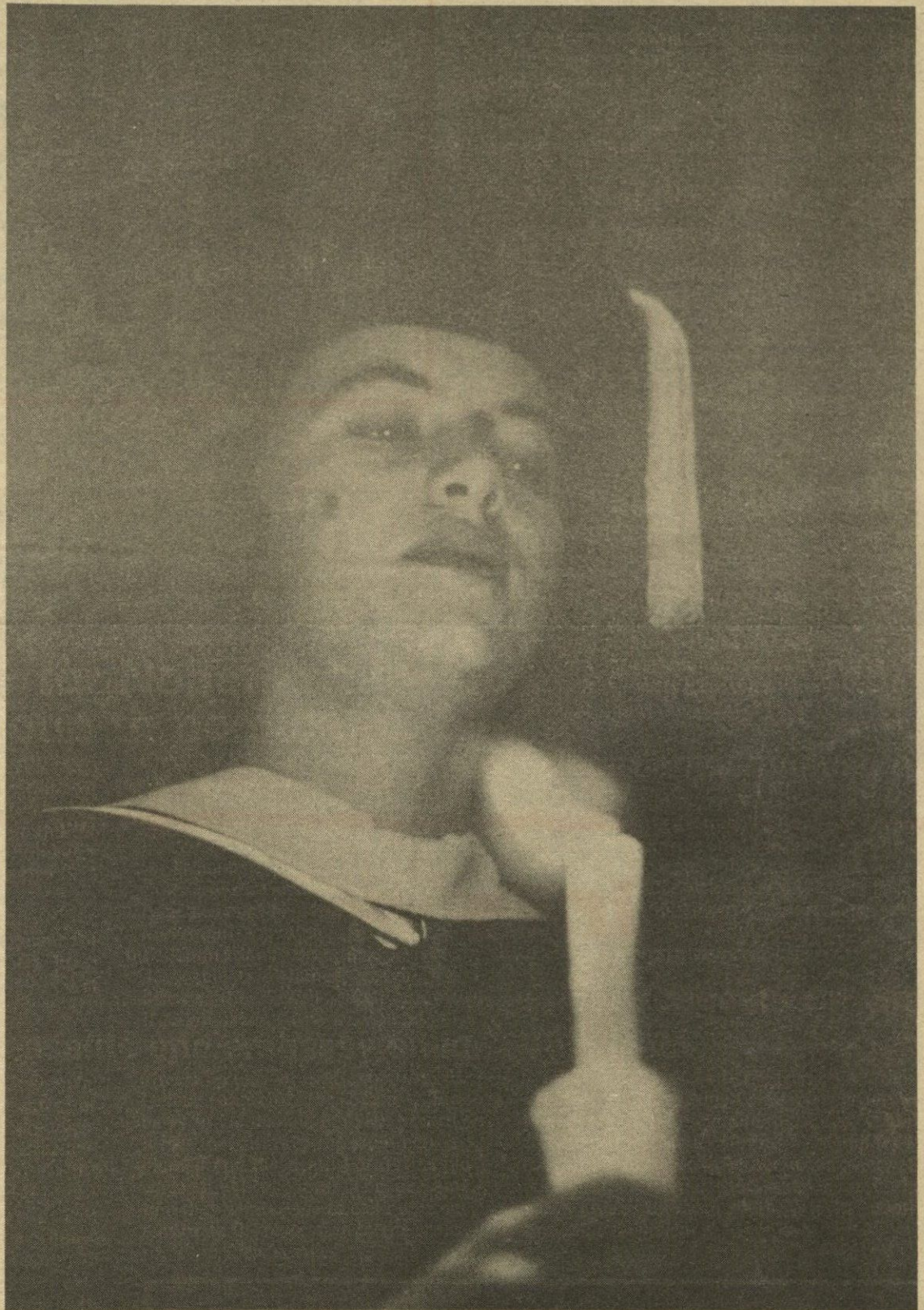
As a junior, Lowman became active in the Search program, a weekend religious experience for juniors and seniors. It is an experience in which the Eucharist plays a central part. Often, the Saturday evening liturgy becomes the point at which the Search experience comes together for participants.

**DURING THE SEARCH** weekend, students listen to talks by their peers challenging them to live out the Gospel. They also spend time in small groups discussing what this might mean. Then, during the liturgy, many students report they can understand better what God's love means and how to share with other Christians.

Many students would agree with Lowman who says, "Search really gave me some direction." He adds, "A lot of my friends made the Search also. We've really learned to support one another."

In addition, Lowman says that after that weekend he developed a better relationship with his family. "And I don't worry so much about what others think: I've learned to make my own decisions."

Recently, Lowman helped out with the local chapter of the Special Olympics for physically and mentally handicapped children. "It was a



Among the questions graduates must ask themselves is not only "What will I do next year?" but also, "What role will faith play in my everyday life?"

tremendous experience for me," he said. "I actually experienced what my religion teachers always told me: that I really can make a difference in someone else's life. The kids in the Special Olympics program, although handicapped, need love just as much as everyone else — maybe more."

Lowman is unsure about college, although he plans to go. "It's a little frightening, since I

don't really know what to expect," he said. "But I think it'll be an opportunity for further growth. I hope to become involved in the college Search and, perhaps, in campus ministry."

I asked what he thought the future held for him. "I don't really know," he said. "But, after all my high school experiences, I'm certain of one thing: The Lord will be part of that future."



# Helping hookers

**'I was doing it all and making a lot of money, driving a new Cadillac. I know how the girls think. I know how to reach them.'**

**Greg Gary, ex-pimp, now counselor of Rockford Diocese's Martin House**

ROCKFORD, Ill. (NC) — Of all the mementos in his office Greg Gray is proudest of a faded version of Minnie Mouse given to him by a former prostitute who now attends a local community college.

"I gave a talk one night and out there in the class were a couple of girls I'd helped," said Gray, who works in the rehabilitation program offered to prostitutes through the Diocesan Inner-City Ministry at Martin House. "The day after the talk one of the girls came into the office and handed it to me. She said she had had it all her life and now she wanted me to have it."

Father William Collins directs the Inner-City Ministry and Jean Flores directs the program for prostitutes.

"THESE GIRLS aren't tough," Flores said. "They want people to think they're tough, but they want and need love." She called the girls she helps "my babies."

She and Gray work with 87 women and four young men in the program. The prostitutes come from families with incomes ranging from total dependency on local and federal programs to \$65,000 a year.

"A lot of people think this is something confined to the low income sections of the city," Gray said. "That's not true. It's most obvious there, but some of these girls are working the nicer places and the restaurants. They're the kids who approach a guy and ask if he'd like to party."

Women in the program have varied racial, ethnic and educational backgrounds, he added. "They come from all over."

The Martin House staff works with other agencies in the city and has developed a good relationship with the police department and the people on the street. Gray said he was once a street person and



Fr. William Collins and Jean Flores counsel one of 87 young women in diocesan program. (NC photo)

worked as a parole officer before becoming involved with the Martin House program.

"I WAS DOING IT ALL and making a lot of money, driving a new Cadillac," he said. "I know how the girls think. I know how to reach them."

Many of his clients are only 15 or 16. The youngest female in the program is 10 and the oldest is 24. "Women who are prostitutes age quickly," Gray said. "Their bodies are abused and they are often in poor health."

Gray said most of the women are not hard-core drug addicts. The men who collect their earnings refuse to allow them to spend large sums of money.

"They get lied to," Gray said. He explained that a pimp convinces the woman that he cares about her and then puts her to work on the streets.

Gray said jailing a prostitute does not work. He

favors publicly identifying and arresting the men who use prostitutes.

Both Gray and Father Collins said that the rehabilitation program costs less than \$30 a day while a stay in costs about \$45 a day. "That's for a fixed time — maybe 18 months in some kind of correctional facility," Gray said.

THE MARTIN HOUSE program offers the women counseling, tutoring or a return to school, and help from other agencies, including the Janet Wattles Mental Health Clinic and the Winnebago County Health Department.

"These girls can be helped and many of them want to be," Gray said.

Father Collins "saw the need and he responded," Gray said. "He provides for the spiritual needs and those are important."

## the Saints *by Luke*

### St. JUSTIN



ST. JUSTIN WAS BORN OF HEATHEN PARENTS AT NEAPOLIS IN SAMARIA ABOUT THE YEAR 103. HE WAS WELL EDUCATED AND STUDIED PHILOSOPHY, BUT WITH THE OBJECT OF LEARNING MORE ABOUT GOD.

ONE DAY, ON THE SEASHORE, AN OLD MAN MET HIM AND ASKED IF HE'D FOUND ANYTHING CERTAIN ABOUT GOD IN HIS STUDY OF SECULAR PHILOSOPHY. HE THEN TOLD JUSTIN OF THE INSPIRED WRITINGS OF THE PROPHETS AND OF JESUS CHRIST AND URGED HIM TO SEEK LIGHT AND UNDERSTANDING THROUGH PRAYER.

THE SCRIPTURES AND THE CONSTANCY OF THE CHRISTIAN MARTYRS LED JUSTIN FROM THE DARKNESS OF HUMAN REASON TO THE LIGHT OF FAITH. IN HIS ZEAL FOR THE FAITH HE TRAVELLED TO GREECE, EGYPT AND ITALY, GAINING MANY TO CHRIST. AT ROME HE SEALED HIS TESTIMONY WITH HIS BLOOD, SURROUNDED BY HIS DISCIPLES.

THE PREFECT ASKED, "DO YOU THINK THAT BY DYING YOU WILL ENTER HEAVEN AND BE REWARDED BY GOD?" "I DO NOT THINK," REPLIED ST. JUSTIN. "I KNOW." THE FEAST OF ST. JUSTIN IS JUNE 1.

## Letter to our middle child

By Hilda Young  
NC News Service

Dear Joey:

Even though you can't read yet (you're doing well on your ABC's however), I'm writing you this letter anyway to tell you how much your daddy and I love you.

We know how hard it is being what they call the "middle child."

You aren't the oldest and yet you try so hard to do what they can do. You're not the youngest, and yet you can't be what he is — the baby of the family. (You know, Joey, I suspect little Mikey is going to be the baby of the family no matter how old he is.)

I watched you this evening playing checkers with your older brother and sister. You did very, very well. Remember, you even tied Johnny in that one game? But you got mad a couple times when they won, and you cried.

How can I make you understand that a second-and fourth-grader have much more practice at those kinds of games than a kindergartner? I can tell that, but in my heart I know that your strong little head feels it can do anything Marie and Johnny can do.

Please don't worry. You will be able to do nearly everything they can — and some things they can't — but for some things you'll just have to be patient. I know how hard it is for someone who leaps sofas on a single bound to be patient.

But, most of all, I want you to know how much your daddy and I love you and how proud of you we are. Thank you for helping me around the house and for being so patient with Mikey most of the time.

Thank you for not being afraid to tell your brothers and sisters "sorry" if you have to.

You're not the oldest — you're not the youngest — but you're sure the middle-best. You're Joey and that's who you should be.

Love, Mom.