

The Voice

WHAT do you think? Issues and ideas, Voice Opinion Section P14-17



Catholic Archdiocese of Miami

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Children reach out to the Pope as he ignores security advice, and greets the crowds at Gatwick Airport in London. (NC Photo)

Ecumenical triumph

By NC News Service

A visit to the seat of world Anglicanism and a landmark agreement in Catholic-Anglican relations highlighted Pope John Paul II's six-day trip to Great Britain May 28-June 2.

On the first-ever visit of a pope to England, Scotland and Wales, Pope John Paul also pleaded repeatedly for an end to British-Argentine hostilities in the South Atlantic, met with Queen Elizabeth II and embarked on a full schedule of events designed to give new spiritual vitality to British Catholicism.

In meeting after meeting with British Catholic groups he urged them to be living witnesses of faith in their lives and to resist influences of selfishness, division and hatred.

While praising marriage as "a sacrament of salvation" and "the pathway to holiness" at a key meeting with families near York May 31, he warned against self-centeredness, "the growing number of divorces, the scourge of abortion, the spread of a contraceptive and antilife mentality."

The two churches will 'scrutinize together the great common treasure and come together in listening to the quiet voice of the spirit.'

—Pope John Paul II

Historic meeting

But his explicitly pastoral and ecumenical visit reached its high point

on the second day, May 29. The 62-year-old pontiff and Archbishop Robert Runcie of Canterbury, primate of the world Anglican Communion, met at historic Canterbury Cathedral to pray and renew their baptismal promises together and to sign a "common declaration" establishing a new Anglican-Catholic

the two churches.

The pope's visit was also his first to a country at war and had almost been called off a week earlier because of the British-Argentine fighting in the Falkland Islands, called the Malvinas by Argentina.

The pope saved the trip by stressing its pastoral, non-political character
(Continued on page 12)

Notice to Readers

The Voice will again publish bi-weekly this summer to offset large increases in postage costs as other Catholic publications are doing throughout the country. Therefore, we will NOT print next week but will print the following week, and so on through August.

commission to resolve remaining doctrinal differences and recommend "practical steps" for the reunion of



DRUMMING FOR PEACE — A Buddhist beats a drum and chants peace prayers during a recent demonstration at the Pentagon for peace.

News at a Glance

Rev. Graham says he followed Vatican advice

HARTFORD, Conn. (NC) — The Rev. Dr. Billy Graham said he followed advice from the Vatican in deciding not to criticize the Soviet Union during this May visit to Moscow. The evangelist, in Hartford May 23 for his first crusade since Moscow, said Vatican officials told him to "go quietly" in dealing with Soviet communist authorities. At the end of his May 6-10 visit, Dr. Graham said he had personally seen no evidence of religious repression in the Soviet Union.

Hole See observer encourages UNICEF programs

UNITED NATIONS, N.Y. (NC) — Sister Janet Richardson of the Holy See's permanent observer mission to the United Nations told the executive board of the U.N. Children's Fund (UNICEF) that its worldwide assistance to children and young mothers enhances the value of life and should be encouraged. The board has approved \$227 million dollars worth of new aid projects in 43 countries this year and made projections for another \$383 million in programs for 1983.

Postal rate rollback amendment shelved

WASHINGTON (NC) — The Senate shelved an amendment to the 1982 supplemental appropriations bill that would have allocated \$60 million to rollback postal rate increases for second-class, non-profit mail. The amendment would have rolled back the rates for non-profit mailers, including the religious press. Late last year Congress instituted an increase in some non-profit mail rates which produced an increase of as much as 100 percent in mailing costs for some Catholic newspapers.

Court rules sex education constitutional

TRENTON, N.J. (NC) — The New Jersey Supreme Court ruled that a board of education regulation requiring sex education in public schools, which has been supported by New Jersey's bishops, does not violate the Constitution. The court ruled 7-0 that the regulation does not impinge on the free exercise of religion, noting that parents have the right to have their children excused from sex education if the classes conflict with the parents' conscience or "sincerely held" moral or religious beliefs.

Pope fills Vatican posts

VATICAN CITY (NC) — Pope John Paul II named two former aides of the late Cardinal Pericle Felici to fill the vacancies left by the cardinal's death. Archbishop Aurelio Sabattani, secretary of the Supreme Tribunal of the Apostolic Signature, the highest church court, was appointed its pro-perfect May 26. Archbishop Rosalio Jose Castillo Lara, secretary of the Pontifical Commission for the Revision of the Code of Canon Law, was named the commission pro-president.

Legislation introduced to protect handicapped infants

WASHINGTON (NC) — Responding to the death by starvation of a handicapped infant in Indiana, legislation strengthening the federal government's ability to intervene in such cases has been introduced in Congress.

Sponsored by Rep. John N. Erlenborn (R-Ill.), the bill would permit federal officials to save a handicapped infant's life if either the parents or the hospital or health facility refuse treatment.

It also would allow private individuals and organizations to intercede when such cases come to light.

CURRENT LAW, according to Erlenborn, only permits the federal government to cut off financial assistance to hospitals after they refuse treatment. That, he said, would be too late to save the infant's life.

"A baby is more than a mere possession of his or her parents," said Erlenborn at a news conference May 26. "It is a life which society should protect."

Erlenborn's bill, introduced the same day, had 10 co-sponsors ranging from politically conservative Rep. Henry Hyde (R-Ill.) to liberals Rep. Paul Simon (D-Ill.) and Rep. Millie Fenwick (R-N.J.).

Erlenborn, ranking minority member of the House committee expected to consider the legislation, said

he would call for hearings on his proposal "in the near future." He expressed optimism that the measure could pass this year despite congressional preoccupation with the federal budget.

"Basically what this bill does is to ensure equal treatment for handicapped and non-handicapped infants alike," said Erlenborn.

"**IT IS NOT** intended to require any extraordinary or prolonged medical care for infants, either handicapped or non-handicapped, whose physical conditions are untreatable or incurable or whose lives would not be prolonged beyond the immediate future," he added.

In the Indiana case the parents of a newborn baby boy asked that their child, born with Down's syndrome and an abnormal esophagus which prevented food from reaching his stomach, not be fed intravenously and not be given corrective surgery that would permit the baby to take food normally.

The baby died six days after birth following a series of court decisions which refused to interfere with the parent's decision.

Later President Reagan said he considered denial of such treatment a violation of federal anti-discrimination regulations. He ordered government officials to cut off federal subsidies to hospitals which refused to treat such infants.

Japanese Catholics present signatures for disarmament

UNDATED (NC) — Backed by half a million signatures, a Japanese Catholic peace delegation met with U.N. Secretary General Javier Perez de Cuellar May 25 to plead for "a complete ban on nuclear weapons and a realization of total disarmament" in the world. Headed by Archbishop Peter Seiichi Shirayanagi of Tokyo, the group expressed strong hopes for the success of the special U.N. General Assembly session on disarmament in New York in June and July.

Sports must be free of politics, pope says

VATICAN CITY — Sports competitions must never be subject to economic or political pressures or involve injustice, violence or fraud, Pope John Paul II told members of the International Olympic Committee May 27. In recent years the Olympics, held every four years, have become subject to political pressures.

Two Franciscans arrested in Czechoslovakia

ROME (NC) — Two Czechoslovakian Franciscans were convicted of anti-government activities in April as part of the Czechoslovakian government's intensified "anti-religious campaign," said a statement issued by the Rome office of the Franciscan Friars Minor May 26. The statement said that Father Jan Barta, 61, was sentenced April 6 in Liberec, Czechoslovakia, to 18 months in prison and Father Ladislav Kosmas Trojan received a 15-month suspended sentence. The Franciscans said that in recent months there has been "a wave of arrests and convictions" of religious figures in Czechoslovakia.

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School prayer:

Catholics split *}}* on issue

Second in a two-part series
By Joseph Duerr
NC News Service

If President Reagan looks to Catholics for support of his proposed constitutional amendment restoring prayer in public schools, he will find as much division among them as among the religious community at large.

Although a number of Catholic leaders spoke out strongly against the 1962 and 1964 U.S. Supreme Court decisions banning prayer and Bible

U.S. Bishops want to roll back 1948 ruling that stopped religious instruction in schools and reverse 1954 prayer ruling

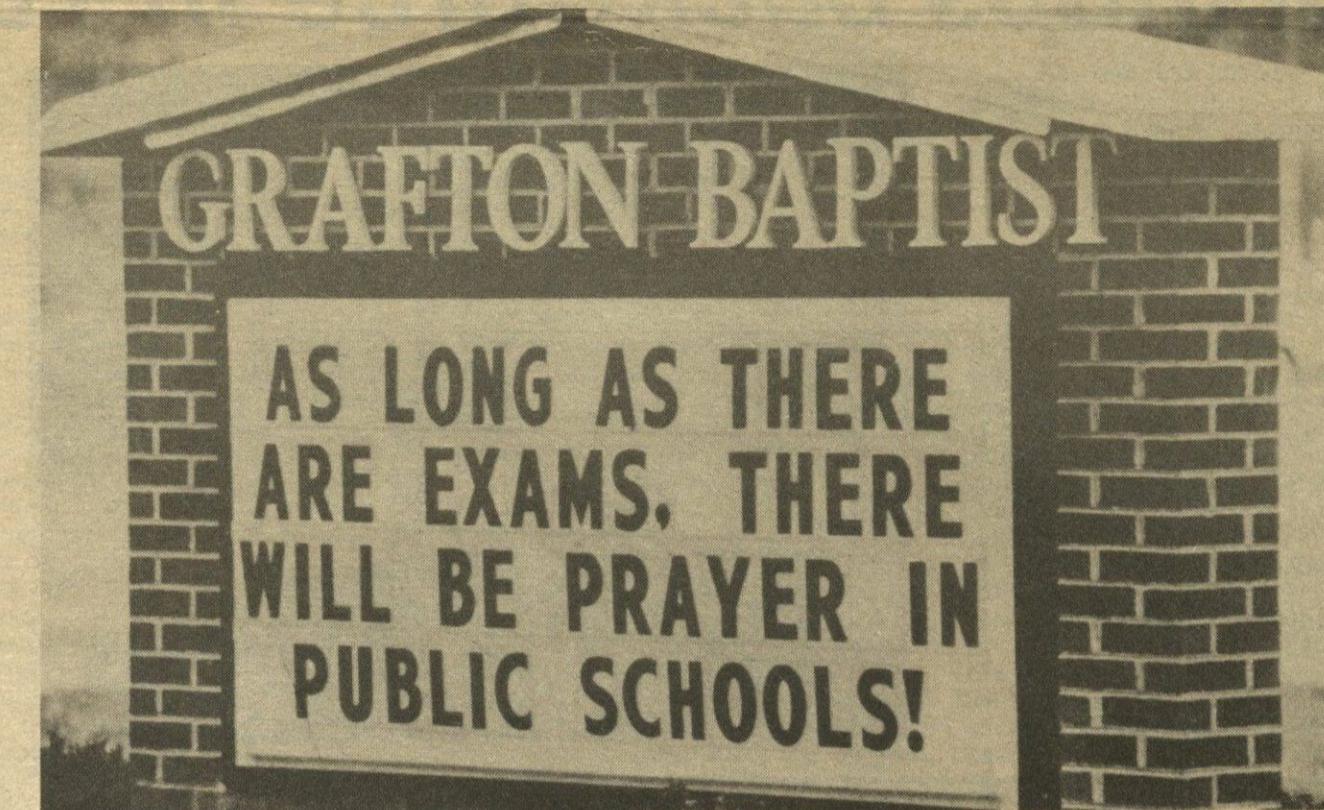
reading in public schools, Catholics have lined up on both sides when amendments and other proposals on school prayer have come before Congress in the last two decades.

The Catholic bishops' conference, meanwhile, has approached the issue from a different perspective by injecting another matter — released time for religious instruction in public schools — into the debate.

THE POSITION of the bishops' conference is this: the problem did not begin with prayer and Bible reading decisions of the 1960s but with the 1948 court ruling which said that released time for religious instruction on public school premises was unconstitutional. Thus, it is necessary to reverse the 1948 decision in order to get to the root of the problem.

In accord with this stance, the Administrative Board of the U.S. Catholic Conference, the bishops' civil action arm, in 1973 called for a constitutional amendment to permit both religious instruction and prayer in public schools and other public institutions. "The U.S. Catholic Conference believes an amendment limited to allowing prayer would be inadequate to meet the national need," the board said. "The amendment which is needed must cover prayer and religious instruction."

This position was reaffirmed May 10 by Father Daniel F. Hoye, general



Sign at Grafton, Va., church points out futility of trying to keep prayer out of schools. (NC Photo)

secretary of the USCC, after Reagan had announced his support for the voluntary prayer amendment. Father Hoye said the USCC welcomed the president's proposal but also reiterated the call for passage of an amendment to deal with the "larger issue" of voluntary religious instruction in public schools.

SCHOOL PRAYER amendments have been proposed in Congress since the Supreme Court decisions 20 years ago. Two amendments have reached the floor for a vote, but both failed to get the two-thirds vote required for passage.

In 1966 a voluntary prayer amendment backed by the late Sen. Everett Dirksen fell short by nine votes in the Senate (the vote was 49-37). Five years later the House defeated an amendment to permit non-denominational prayer in schools and other public buildings (the measure was 29 votes shy of the two-thirds majority).

Congressional hearings on the Dirksen amendment saw Catholics lined up on both sides of the debate. In 1964 hearings, for example, nine Catholics spoke in favor of the proposal, 19 against.

In 1971 the USCC went on record opposing the non-denominational

school prayer amendment. Archbishop Joseph L. Bernard in of Cincinnati, then USCC general secretary, said the amendment "would accomplish nothing on behalf of the goals it purports to serve and would represent a threat to the existing legality of non-denominational prayer."

Also, he explained, passage of the amendment "might lead many to think that something serious has been done about the problem of religious education of public school children. In fact, nothing of any moment would have been achieved."

CATHOLICS ALSO differed on a proposal before Congress several years ago to remove state school prayer cases from the jurisdiction of the Supreme Court and other federal courts. The measure passed the Senate 61-30 in 1979 but died in the House.

During hearings Jesuit Father Robert F. Drinan, then a Democratic congressman from Massachusetts, opposed the bill, calling it "self-defeating." But William M. O'Reilly, executive director of the Maryland Federation of Catholic Laity, supported the measure, saying the best way "to protect the rights of everyone . . . is to let the matter be

decided at the local level."

The USCC took no position on the school prayer jurisdiction legislation.

The religious community at large has also been divided over attempts to amend the constitution on school prayer, although many originally were critical of the 1962 and 1964 Supreme Court decisions.

Mainline Protestant and Jewish groups, for the most part, have in recent years defended the court decisions, while many evangelical Protestant groups have favored the voluntary school prayer proposals. Reactions to Reagan's endorsement of a constitutional amendment indicate these differences still remain.

FOR EXAMPLE, the Rev. Jerry Falwell, leader of the Moral Majority, hailed Reagan's announcement as the "light at the end of the tunnel we have all hoped and worked and prayed for."

But a group of Lutherans, Baptists, Methodists, Jews and Seventh Day Adventists opposed the president's proposal, saying, "We believe that the purpose of prayer is to praise and petition God, not to serve the secular purpose of creating a moral or ethical atmosphere for public school children."

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'In this world, to have turned the other cheek would have meant that we would have been accomplices ...'
 Apb. Runcie of Canterbury

'The use of force is legitimate, is just and is justified, when a right is unjustly violated'
 Bishop Collino of Lomas de Zamora

Bishops back force in Falklands

By NC News Service

As the undeclared war between Argentina and Britain in the South Atlantic raged, individual church leaders in both countries continued defending the use of force by their governments.

The general reasoning was that previous use of force by one country justified the use of force by the other.

"In this world, to have done nothing, to have turned the other cheek, would have meant that we should have been accomplices in making the world an even less stable place. Respect for the way of settling disputes by reference to international law would have been further diminished," said Archbishop Robert Runcie of Canterbury, primate of the (Anglican) Church of England, May 23 in London.

Archbishop Runcie was alluding to the Argentine invasion April 2 of the Falkland Islands, which Argentina calls the Malvinas. The Argentine oc-



cupation followed 149 years of British rule.

In Argentina on the same day Bishop Desiderio Collino of Lomas de Zamora defended Argentina's use of force.

"No one can sensibly deny to the Argentine nation its legitimate rights of sovereignty over all its patrimonial territory, including that portion which was illegally snatched by force, because force never is a source of rights," he said.

Bishop Collino was referring to Britain's takeover of the islands in

1833. At the time the islands were inhabited by an Argentine colony which Britain forcibly removed.

"And the use of force is legitimate, is just and is justified, when a right is unjustly violated," added the Argentine bishop.

THE TWO STATEMENTS, made during Sunday homilies, came after British troops landed on the islands in a drive to retake them. The landings provoked a major escalation of the conflict as Argentina sent waves of planes in a counterattack, bombing British ships and positions.

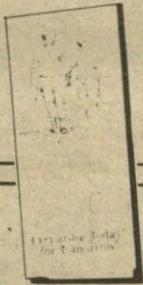
Between April 2 and now hundreds of men have been killed. Previously in both countries other high-ranking church officials had issued similar individual statements. In England, one came from Cardinal George Basil Hume of Westminster.

Cardinal Hume said April 30 that "faced with aggression it is not morally wrong to resist or to reassert rights with a measured degree of force." Since then, however, he has concentrated on calls for a peaceful settlement of the sovereignty dispute.

Cardinal Hume was one of the six British and Argentine bishops who signed a joint statement at the Vatican May 22 saying that "peace is a duty and is possible."

"We bishops in Argentina and Great Britain accept that challenge. We pledge ourselves to be witnesses of peace and reconciliation in the search for a just settlement of the conflict in the South Atlantic," the statement added.

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Zambian bishops fear communist leanings

LUSAKA, Zambia (NC) — Zambia's Catholic bishops are worried that the government of President Kenneth Kaunda is leaning toward a form of socialism linked to communism despite Kaunda's assurances that humanism is still the nation's official ideology. Bishop James Spaita of Mansa, president of the Zambia Episcopal Conference, who has met with Kaunda, said the government has attempted to quiet the bishops' fears but "we are still concerned" about reports that humanism is to be achieved through socialism. "We fear that religion is being pushed aside," he said.

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SHOPPERS DRUG MART

Tax credits—how constitutional?

By Jim Lackey

WASHINGTON (NC) — Now that President Reagan has unveiled his proposal for tuition tax credits, the arguments over their constitutionality have begun again. Opponents say the plan is most certainly unconstitutional. Supporters counter that the credits should survive court challenges.

Just last year a federal judge upheld the (Minnesota) deductions since, he said, they were religiously neutral and available to all parents.

Such arguments, for the most part, are merely academic, since only the courts themselves can determine whether a particular piece of legislation passes the test of continuity. But that does not stop the debate over how the courts should rule on the issue.

IN DEBATING THE constitutionality of tuition tax credits opponents invariably point to a 1973 Supreme Court decision striking down a New York state tuition reimbursement and tax relief plan for parents of non-public school children. That program and current proposals for tuition tax credits are so similar, critics contend, that the court would have to engage in legal gymnastics to uphold a new proposal.

But tax credit supporters are just as quick to point out what they see as the differences between the current plan and the New York program. They also cite court cases from other states, most notably a Minnesota tuition tax deduction plan enacted in 1955 that so far has survived various court challenges.

In the New York case, known as Committee for Public Education vs. Nyquist, the Supreme Court said the state program was unconstitutional because both the tuition reimbursement plan and the tax relief plan had the impermissible effect of advancing the sectarian activities of religious schools. Under the plan, low income parents could be reimbursed for a portion of their tuition payments while other parents, before computing their state taxes, could sub-

tract from their adjusted gross incomes a portion of their tuition payments.

WHILE ACKNOWLEDGING that the credits went to parents rather than the schools, the court differentiated the tuition tax credit from other reimbursement schemes — such as for school transportation or textbooks — that have been upheld by the court. While reimbursements for bus fare have no religious value and are analogous to the provision of police and fire protection, the court said, tuition grants or deductions have no built-in separation of religious and non-religious functions.

Despite that, tuition tax credit supporters think they can make the case for a Supreme Court decision that would uphold the Reagan plan.

One difference is the make-up of the schools to which the parents send their children. While in the New York case the schools were almost all affiliated with various churches, credit supporters say that perhaps as many as one-sixth of the schools to which parents could send their children under the Reagan plan are non-sectarian, thus exploding the myth that the tax credits would only benefit religion.

Another argument by tax credit supporters is that in cases since Nyquist the Supreme Court has taken a less rigorous view of the effect of programs for parents or students who happen to be attending non-public schools. The court in recent years has acknowledged that while there may be "incidental" benefits to religion in some aid programs, the mere existence of such minor benefits is not enough in and of themselves to force a declaration of unconstitutionality.

The 27-year-old Minnesota tuition tax deduction program also has provided hope to credit supporters. Just last year a federal judge upheld the deductions since, he said, they were religiously neutral and available to all parents with dependents in elementary and secondary schools.

BUT THERE STILL are a number of unanswered questions in the constitutional debate surrounding tuition tax credits.

For one, will the elimination of a "refundability" provision in the Reagan plan make it more likely to survive legal challenges? The plan might have been less defensible on constitutional grounds if direct cash



CLERGY COVERUP — Father Robert Sims of Holy Rosary parish in Indianapolis enjoys a laugh as Mary Stumpf ties an apron on him at the annual senior citizens' dinner at

Scecina High School in Indianapolis. Father Sims was one of the priests who served meals to 618 seniors attending the Catholic Charities event. (NC Photo)

payments to parents were included for non-taxpaying families.

Secondly, will the court draw a distinction between a tuition tax deduction, such as in the Minnesota plan, and a tuition tax credit? A deduction merely reduces one's adjusted gross income before computing taxes, while a credit is a dollar-for-dollar reduction of the actual tax.

And finally, will any votes shift on the Supreme Court if and when tuition tax credits arrive there? In the 1973 case three justices — Burger, White and Rehnquist — voted against the majority, leaving the possibility that a two-vote shift on a Reagan-appointed court could give tax credit supporters the legal victory they seek.

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Archbishop of Miami

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ARCHDIOCESE OF MIAMI

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

THE REV. ROBERT HOSTLER — to Pastor, St. Sebastian Church, Fort Lauderdale, effective June 15, 1982.

THE REV. JOHN McATAVEY — to Administrator, St. Jude Church, Tequesta, effective June 15, 1982.

THE REV. SEAN O'SULLIVAN — in residence to St. Catherine of Siena Rectory, Miami, effective June 15, 1982.

THE REV. TREVOR SMITH — to Director of Pastoral Care at St. John Nursing and Rehabilitation Center, Lauderdale Lakes, and Chaplain, St. Joseph Residence, Fort Lauderdale, and in residence at St. Clement Rectory, Fort Lauderdale, effective July 1, 1982.

THE REV. DONALD WALK — to Associate Pastor, St. Ann Church, Naples, effective June 15, 1982.

THE REV. ARTHUR VENEZIA — to the faculty of St. Vincent de Paul Regional Seminary, Boynton

Beach, effective June 15, 1982.

THE REV. TIMOTHY LYNCH — to Associate Pastor, St. Jude Church, Tequesta, effective June 15, 1982.

THE REV. JOHN A. CROWLEY — to Associate Pastor, St. Juliana Church, West Palm Beach, and part-time faculty member of St. Vincent de Paul Regional Seminary, Boynton Beach, effective June 15, 1982.

THE REV. PETER LAMBERT — to Associate Pastor, Our Lady of the Lakes Church, Miami Lakes, and part-time Campus Minister of Miami Dade Community College, North Campus, effective June 15, 1982.

THE REV. WILLIAM ELBERT — to the faculty of Monsignor Edward Pace High School, Opa Locka, with residence at Immaculate Conception Rectory, Hialeah, effective June 15, 1982.

THE REV. MICHAEL McNALLY — to the faculty of St. Vincent de Paul Regional Seminary, Boynton Beach, effective June 15, 1982.

THE REV. JAMES KREITNER — to higher studies at the Catholic

University of America, Washington, D.C., effective June 15, 1982.

THE REV. JAMES SHEEHAN — to Associate Pastor, Nativity Church, Hollywood, effective June 15, 1982.

THE REV. MICHAEL O'FLAHERTY — to Associate Pastor, St. Andrew Church, Coral Springs, effective June 15, 1982.

THE REV. GEORGE GARCIA — to Associate Director of the Archdiocesan Office of Religious Education, with residence at Sts. Peter and Paul Rectory, Miami, effective June 16, 1982.

THE REV. TIMOTHY PIANO — to Associate Pastor, St. Richard Church, Miami, effective June 15, 1982.

THE REV. JORGE SARDINAS — to Associate Pastor, St. Augustine Church, Coral Gables, effective June 15, 1982.

THE REV. BRENDAN SHANNON — to Spiritual Moderator of Marriage Preparation Programs at the Family Enrichment Center, Miami, effective June 15, 1982, while retaining other assignment.

THE REV. GEORGE DUFFY — to Associate Pastor, Nativity Church, Hollywood, effective June 15, 1982.

THE REV. JOSE L. MENENDEZ — to the faculty of Immaculata-La Salle High School, Miami, effective June 2, 1982.

THE REV. RAYMOND SONEFELD — to Associate Pastor, St. Lawrence Church, North Miami Beach, effective June 15, 1982.

THE REV. TERENCE HOGAN

— to the faculty of St. John Vianney College Seminary, Miami, effective June 15, 1982.

THE REV. THOMAS STACK — to Associate Pastor, Holy Family Church, North Miami, effective June 15, 1982.

THE REV. FROILAN DOMINGUEZ — to Associate Pastor, St. Agnes Church, Key Biscayne, effective April 26, 1982.

THE REV. SALVADOR PLANAS — to Associate Pastor, St. Agatha Church, Miami, effective May 26, 1982.

THE REV. SERGIO CARRILLO (newly ordained) — to Associate Director of the Shrine of Our Lady of Charity, Miami, with residence at St. Hugh Rectory, Coconut Grove, effective June 2, 1982.

THE REV. PAUL DEYO, SS.CC. — to Associate Pastor, Visitation Church, Miami, effective September 1, 1982.

THE REV. FREDERICK FULLEN, C.S.SP. — to Associate Pastor, St. Pius X Church, Fort Lauderdale, effective June 15, 1982.

THE REV. HENRY MULLIN, C.S.SP. — to Associate Pastor, St. Ignatius Loyola Church, Palm Beach Gardens, effective June 15, 1982.

THE REV. JAMES HURLEY, M.S. — to Associate Pastor, Blessed Trinity Church, Miami Springs, effective June 15, 1982.

THE REV. JOHN E. MURPHY, S.J. — to Associate Pastor, St. Francis de Sales Church, Miami Beach, effective July 1, 1982.



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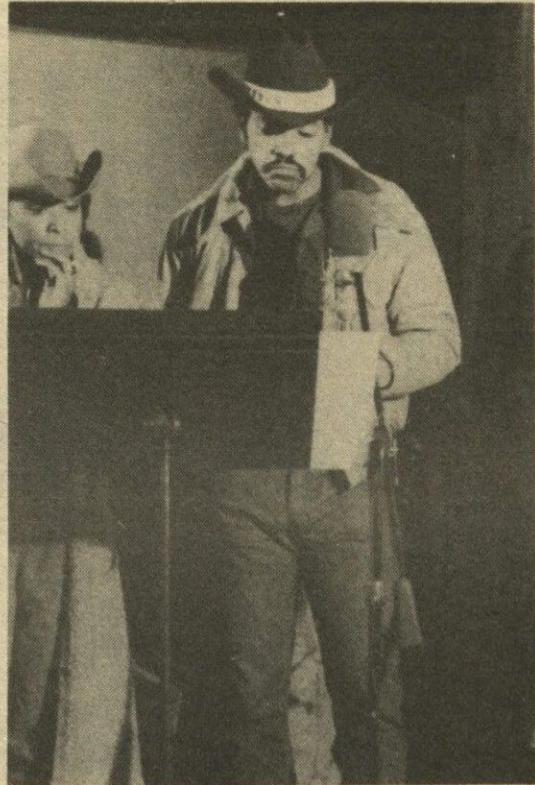
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Among the many projects funded by the Communications collection are: Dave Brubeck's jazz Mass "Celebration; which will be aired on public TV; Ethnic Ac-



ting Ensemble (right) which reaches out to black teens in Chicago; and in South Florida Real to Reel is seen weekly on Sundays (see pg. 19).

Communicate with elderly in '82

GREENSBURG, Pa. (NC) — If Catholics are going to be communicators, "they must begin with a one-to-one relationship" with the elderly, according to Auziliary Bishop Norbert F. Gaughan of Greensburg.

In a message for World Communications Day, celebrated here June 6, Bishop Gaughan, chairman of the Communication Committee of the U.S. Catholic Conference, said that Catholics must communicate with and about the elderly. Old people, he said, should not be shunted aside as "senior citizens" or considered unimportant because of their age.

The Vatican's theme for World Communications Day this year is "Social Communications and the Problems of the Elderly," reflecting the United Nations' 1982 Year of the Elderly. (Collections will be taken up here at Mass this weekend for Communications projects.)

Suggesting that "even our honorific use of the label 'senior citizens' is patronizing" because it allows people to shove the elderly

aside and "treat them not with respect but in a condescending manner," Bishop Gaughan cited television's frequent images of the aged:

OLD WOMEN, he said, are portrayed as "little old ladies with their hair in buns, with silver-rimmed glasses, who are upstaged by smart younger children who know all about the latest products; or who are huckstered as symbols for 'that old-time goodness' in food."

Movies cater to the 16-to-25-year-old audience "and TV programming surely is most blatant of all in its promotion of the religion of youth to the damage of the image of the elderly," he said.

The elderly are almost always depicted on TV as being "all the same type," the bishop said. "And they aren't."

"Occasionally the Catholic press falls into this trap" as well, he added. "Feature stories on homes for aging, Golden age groups and the like, neglect numbers of aging Catholics very much involved in active parish life," he said.

Catholics, as communicators,

should seek out the advice and opinion of the elderly and should engage them in solving life's problems, the bishop said. Children should have frequent contact with the aging, "for there can be a rich relationship between the children and the elderly," he said.

"IN PARTICULAR, Catholics must find a way to bring the problems of the elderly into the public forum," he added. "Too often there is a tendency to view them as without any major difficulties."

Moreover, often the elderly "are considered as non-productive members of our society," Bishop Gaughan said. "This is the curse of a culture which believes the only worthwhile person is the one who spends money on consumer products or who can add to the general wealth of production." Such an attitude can make the elderly feel they are "somehow creating problems for others" although "this is simply not the case," he said.

"These elderly do not need to be given the title 'senior citizens,' to have occasional documentaries or stories on their problems, only to be put on the shelf until next time," he

added. "They are very much alive and we need to hear and tell their story. The elderly, too, have and share the 'good news' of Jesus Christ."

The Pope spoke of the Elderly in his Angelus talk on the first Sunday of 1982, referring to them as a category of people "so well deserving, but sometimes so badly neglected". In approving the theme for this World Communications Day, His Holiness very evidently intended to urge that professional communicators inside and outside the Church should do their part in correcting this neglect.

"THE POPE BOWS DOWN in respect before Old Age, and invites everybody else to do the same," said John Paul II in Munich in 1980. He compared the final years of a human life to the final movement of a great symphony, in which the various themes of the composition are repeated and gathered up in great concluding resonance.

"The themes that resound in the final movement of life's symphony are wisdom, goodness, patience, understanding, and that special precious crown of Old Age, love."

Reagan approves aid to Poland

UNDATED (NC) — President Reagan approved \$68.7 million in food and medical aid to Poland, which will be delivered by Catholic Relief Services, CARE and Project Hope. Deputy White House Press Secretary Larry Speakes said May 27 that CRS, overseas aid agency of U.S. Catholics, will receive \$11.2 million to deliver milk, cheese and vitamins, while Project Hope, which will deliver medical supplies, was given \$5 million. CRS and CARE were also given \$40 million for the rest of the fiscal year and \$12.5 million for the first quarter of fiscal 1983.

Christian marriage a "sacrament of salvation," Pope says

YORK, England (NC) — "Christian marriage is a sacrament of salvation" and a "pathway to holiness" for members of a family, Pope John Paul II told a crowd of 150,000 May 32 in York. While defending the indissolubility of marriage, the Pope also urged greater assistance for those in broken families. Positive influences in family life, the pontiff said, include "a more lively awareness of personal freedom and greater attention to the quality of interpersonal relationships in marriage, greater attention to promoting the dignity of women, to responsible procreation, to the education of children."

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TERRIBLE TEENS, or so they are sometimes called, just didn't live up to the name recently when they built an altar and silently kept a 40-hour vigil with the Host on the shores of Key Biscayne near the Shrine of Our Lady of Charity after which Bishop Agustin Roman and the youth processed into the shrine for Mass.



Run own life, priests told

Priests must reach out and take the responsibility for their own lives and make them fulfilling rather than wait passively to see what each day brings.

This was a key part of the message brought by Dr. Michael Cavanagh to priests assembled at a clergy conference held at St. Vincent de Paul Regional Seminary last week.

He gave a series of three talks. Theme of the first one was Self Awareness. The point he conveyed to the priests of the Archdiocese was that the more self-knowledge a person has the more psychological and spiritual growth he will be able to express. Self-knowledge acts as a navigational chart.

There are four dimensions of self-knowledge, he said.

- Having psychological needs met. The needs are: (a) The need to receive personal affection, (b) The need to give personal affection, (c) The need to feel the sense of accomplishment, (d) The need for variety and change, (e) The need for solitude and joy.
- Being aware of feelings and emotions. Feelings are fuel for growth

and the basic feelings that were discussed were feelings of intimacy, hurt, fear, anger, guilt, sex and loneliness, and that these feelings that you have that were handled properly would be necessary and important in the psychological and spiritual growth of the priest.

- Accepting responsibility: priests should accept personal responsibility for their lives and their welfare. The basic point was that a priest can do two things: (1) Take the reins of his life and see to it that each day is reasonably fulfilling or; (2) He can take a passive posture and wait to see what the day brings him.

It is important to take the reins and structure one's life and day so that it will be maximally fulfilling. But, the other approach is to sit back and wait to see what appears. This is a very passive and non-productive way, too much at the mercy of life and that is perilous. It is much more important to sculpt the day instead of the day sculpting us.

- The importance of inviting peo-

ple to be genuinely honest with priests. In this dimension, no one sees themselves with 20/20 vision. It is very important to see ourselves as others see us and to use the feedback we get to make appropriate changes in our life. When priests discourage feedback from other people, whether fellow priests, sisters, or lay people, they deprive themselves from some very important information.

Dr. Cavanagh's second talk was How Priests Can Deal With Stress Effectively. The first point dealt with common signs of over-stress load and some signs are depression, anxiety, psychosomatic disorders, and interpersonal difficulties. Discussion was on basic principles of handling stress effectively:

1st principle: To have a healthy perception of one's self; for example: The priest realizes that he is imperfect and is not equating his sense with his performance.

2nd principle: The priest is not blackmailed by what others think.

When he must say "no" to people he can not be concerned with the negative repercussions.

3rd principle: It is important to distinguish between being a helper and a rescuer. When priests feel that they have to rescue people, they are adding an inordinate stress to their lives.

4th principle: Good use of leisure time — people who handle stress well have leisure time that acts as a lubricating psyche.

5th principle: It is important to withdraw from intractably destructive relationships and situations so that priests who have stress will refuse to remain in situations that interfere with their psychological health.

Dr. Cavanagh's third talk was Some Psychological Dimensions of Celibacy. The talk dealt with four things: (1) Some myths regarding celibacy, (2) The qualities of a healthy celibate relationship, (3) Some generally poor reasons for leaving a celibate commitment, (4) Listing some supports that will buttress a celibate commitment.

New Villa Maria administrator named

Terrance R. Hansen has been named the assistant administrator at Villa Maria Nursing and Rehabilitation Center in North Miami. Formerly

assistant director of Medical Arts Center Hospital in New York City, Hansen will be responsible for risk management, purchasing, volunteer services and dietary at Villa Maria. He also will oversee the Center's new multi-million dollar rehabilitation wing.

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First Permanent deacon named for Rome

ROME (NC) — Tullio Maiorino, a 50-year-old telephone company worker, became the first permanent deacon in the modern history of the Diocese of Rome May 23. Maiorino was the first person to be ordained from a 12-member Rome diaconate class. There are currently 173 permanent deacons in Italy and 399 deacon candidates.

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St. John student wins state award

HIALEAH — An eighth-grade student at St. John the Apostle School is the first place winner in the state of the Optimist Oratorical Contest.

Elisa Furmanick, 13, was awarded a trophy and a \$750 scholarship during final competition of the Florida District held at Sarasota.

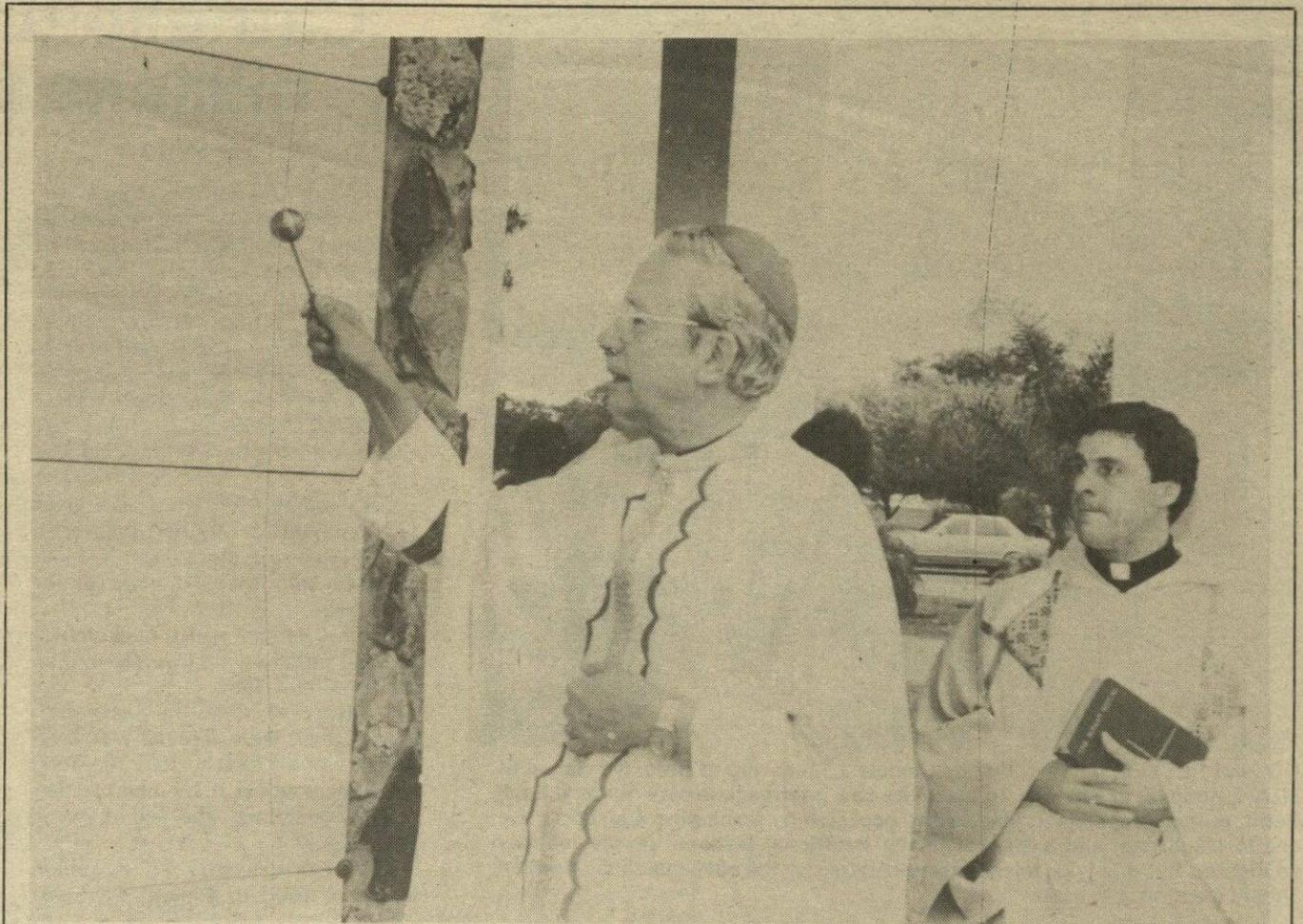
A daughter of Mr. and Mrs. Edward Furmanick, her topic was "You, I and Tomorrow." The occasion marked the first time that the High Noon Optimist Club of Hialeah has had a winner and a runner-up in the same competition. Santiago Rabassa, placed second in the boys' division.

"Friendship Day," St. Lazarus Parish's Mini-Festival

On June 13, Sunday, from 9:00 a.m. to 8:00 p.m. it has been scheduled the Mini-Festival "Friendship Day" organized by the faithful of the new St. Lazarus Parish on the grounds at 44 Place W. and 18 Ct., Hialeah.

It has been designed with the idea of bringing together all the members of the parish into a great parish family. The day will be one of happiness and fraternity while enjoying the many booths filled with a variety of food and others with gifts and miscellaneous and of course, music.

The tickets cost is \$1.00 with the opportunity of winning a 1st. prize in 50/50 drawing and a 2nd. prize of a trip to Disneyworld and many other prizes.



MAUSOLEUM DEDICATION — Archbishop Edward A. McCarthy blessed a new garden mausoleum Memorial Day at Our Lady of Mercy Cemetery in Miami that will carry 462 crypts. The blessing followed a Memorial Day mass for the repose of souls in the main mausoleum. Dedications were also conducted for new mausoleums at Our Lady Queen of Peace Cemetery in West Palm Beach and Our Lady Queen of Heaven cemetery in North Lauderdale.

Rev. Moon: 'I met Jesus Christ'

NEW YORK (NC) — The Rev. Sun Myung Moon told a federal court in New York May 27 that he met Jesus Christ on a mountaintop in 1936 and also has met and conversed with Moses and Buddha.

Forced to testify in a lawsuit brought by a member of Mr. Moon's Unification Church against an alleged "deprogrammer" of church members, the Korean evangelist did not describe himself as the Messiah, as some of his followers believe he is.

But he said he has "the possibility of becoming the real Messiah."

Mr. Moon testified even though the man who filed the lawsuit, Anthony Colombrito, had sought the dismissal of his three-year suit when he learned

that Mr. Moon had been subpoenaed in the trial.

U.S. District Judge Richard Owen had refused Colombrito's request because, he said, Colombrito, 30, had not decided to seek dismissal of the case on his own.

The judge also maintained that Mr. Moon's testimony was important in determining whether the Unification Church was a bona fide religious organization. The defense had been trying to show that Mr. Moon's church is a "sham" operated to enrich him and his top aides.

The 2nd U.S. Circuit Court of Appeals later the same day halted the proceeding after attorneys for the Moon follower complained that the

trial had become a religious inquisition. The case was formally dismissed May 28.

As Mr. Moon sat on the witness stand in a packed federal courtroom John DeGraff Jr., attorney for alleged deprogrammer Galen Kelly, asked the evangelist about what Mr. Moon had said was his initial meeting with Christ on Easter in 1936 when he was 16 years old.

Mr. Moon's attorney objected, but Mr. Moon soon responded: "I am willing to answer that question. I met Jesus Christ."

He said he recognized Christ "from his holy picture" and said he still speaks with Jesus "whenever I pray."

Speaking through an interpreter he also acknowledged meeting and communicating on numerous occasions with Moses and Buddha. He said he and Moses discussed "his relationship with Israel and his role as the Messiah and the points contained in the Holy Bible."

In overturning the district judge's refusal to dismiss the case, the appeals court said it was doing so on the condition that Colombrito and the Unification Church agree never again to sue Kelly.

Colombrito alleged that Kelly abducted him in 1979 in an attempt to wrest him from the church. Claiming his civil rights were violated Colombrito sought \$9 million in damages.

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NOT IMPRESSED — When Bishop Francis J. Mugavero of Brooklyn visited St. Mary's Hospital in Brooklyn to bless the new intermediate care nursery, Emily Pettit, nursery supervisor, marked the occasion by fashioning a bishop's zucchetto (skull cap) and a blanket in the traditional bishops' purple for each youngster. But this tyke, seemingly uninspired by the ecclesiastical attention, simply slept on. (NC Photo)

Catholic unit handles millions to Poland

NC News Service

President Ronald Reagan approved \$68.7 million in food and medical aid to Poland, which will be delivered by Catholic Relief Services, CARE and Project Hope.

Deputy White House Press Secretary Larry Speakes said May 27 that CRS, overseas aid agency of U.S. Catholics, will receive \$11.2 million to deliver milk, cheese and vitamins during the rest of fiscal year 1982.

CRS and CARE were also given \$12.5 million for the first quarter of fiscal 1983, beginning next Oct. 1, and \$40 million for the rest of the fiscal year.

Project Hope, which will deliver medical supplies, was given \$5 million for fiscal year 1982.

Speakes, who was in Santa Barbara, Calif., while Reagan was vacationing at his ranch, said the food would be targeted at 2.9 million elderly, handicapped and children in Poland.

CRS has delivered \$27.8 million worth of food to Poland since last

summer when the country began suffering food shortages, Lynn Marshall, CRS director of development in New York, said May 28. Clothing and medicine has also been shipped by CRS.

Martial law was imposed last winter, cracking down on Poland's free trade union, Solidarity, but Marshall said shipments have gone to Poland every two weeks without interference. He reported that 41 shipments had gone out as of May 24.

Marshall said all CRS shipments are delivered through the Catholic Church in Poland and that CRS "has nothing to do with the government" in Poland.

St. Vincent Hall seeks volunteers

The newly formed St. Vincent Hall auxiliary is looking for volunteers to teach knitting, and speak to the teenagers at St. Vincent Hall, a center for unwed mothers, about parenting and adoption. If you would like to volunteer your time or donate items of clothing or other items please call Fintan Muldoon, director of St. Vincent Hall at 854-0144.

Contraception death percentage rises

CHICAGO (NC) — Deaths caused by contraception, sterilization and abortion now exceed those caused by pregnancy itself, according to a study of reproductive mortality statistics since 1955 by the Center for Disease Control in Atlanta.

A report of the study was published in Chicago in the May 28 issue of the Journal of the American Medical Association.

Data for 1975 show that 521 deaths were caused by contraceptives, abortion or sterilization, while 478 deaths were caused by ectopic pregnancies (when the fertilized egg develops outside the womb) or other complications of pregnancy or delivery.

Oral contraceptives caused 45 percent of the deaths.

A SPOKESMAN for the Center for Disease Control said that the risk of death from pregnancy was still greater than the risk from oral con-

traceptives, however. He said only about 5 million women become pregnant in the United States each year, while between 32 million and 35 million use oral contraceptives.

In contrast, only 15 percent of the 1,986 cases of reproductive mortality in 1965 were contraception-related, with 95 percent of those due to oral contraceptives. Oral contraceptives were not prescribed in the United States in 1955.

The study indicated that there has been a 73 percent decline in reproductive mortality since 1955.

The term reproductive mortality includes deaths due to spontaneous and induced abortions, contraception, and complications of pregnancy, delivery and the period just after childbirth.

Commenting on the study, Father Edward Bryce, director of the Office for Pro-Life Activities of the Na-

tional Conference of Catholic Bishops, said:

"I CERTAINLY welcome the news of improved health care for women, and the growing concern over the health hazards of oral contraceptives, sterilization and the IUD (intrauterine device). Increased fertility awareness education and natural family planning training in government-funded family planning programs would certainly help to reduce deaths from these causes. I fear that the current level of maternal deaths from abortion — which hit a plateau after 1973, and actually began to rise again in 1977 and 1979 — may not fall substantially until our elected officials are allowed to enact restrictions reducing the total number of abortions."

The figures given in the study for deaths related to pregnancy, the prevention of pregnancy or the termination of pregnancy in U.S. women 15 to 44 years old are:

- 1955: ectopic pregnancy, 139; abortion, 485; oral contraceptives, 0; IUD, 0; sterilization, 14; other pregnancy related deaths, 2,065; total, 2,703.

- 1965: ectopic pregnancy, 69; abortion, 409; oral contraceptives, 286; IUD, 1; sterilization, 14; other pregnancy related deaths, 1,207; total, 1,986.

- 1975: ectopic pregnancy, 50; abortion, 49; oral contraceptives,

452; IUD, 6; sterilization, 14; other pregnancy related deaths, 428; total, 999.

Epidemiologists at the Center for Disease Control selected 1975 because it was the last year for which complete data were available, and other years were chosen for purposes of comparison.

THE DECLINE in reproductive mortality since 1955 was less — 41 percent — in women aged 35 to 44 years compared to women aged 15 to 34 years — 81 percent. The difference was due to deaths related to oral contraceptives. Of contraception-related deaths in women 35 years and older, 99 percent were due to oral contraceptives.

Since 1975, noted Benjamin P. Sachs, principal investigator for the study, the number of deaths due to oral contraceptive use has dropped. He attributed this to greater awareness on the part of both physicians and patients of the risks of oral contraceptives, particularly among women older than 35 who smoke cigarettes.

Further reduction of reproductive mortality will depend on eliminating deaths due to contraceptive methods, particularly in the high risk older age group, Sachs said. "Reduction of the risk of pregnancy prevention will have as great a public health impact as decreasing pregnancy-related deaths," he said.

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Paraplegic marries after bishop's OK

KANKAKEE, Ill. (NC) — Larry Bonvallet, the paraplegic whose case made international headlines in January when it appeared he could not marry in the Catholic Church if he were impotent, married his fiancée in a ceremony at St. Martin of Tours Catholic Church in Kankakee.

In January Bonvallet was informed by Father Michael Sawlewicz, pastor of St. Stanislaus Church in Kankakee that according to church rules he could not marry in the Catholic Church if he were permanently impotent. Under canon law irreversible sexual impotence is an impediment to marriage.

The 32-year-old man, paralyzed after a fall five years ago, complained and told his story to the news media. Bishop Joseph L. Imesch of Joliet, Ill., intervened and said Bonvallet and his fiancée could indeed get mar-

ried in church.

Church officials said that while irreversible sexual impotence is an impediment to Catholic marriage, the rule is rarely enforced because impotence is rarely considered irreversible throughout life.

Bonvallet is a Presbyterian, but his wife, who has not been publicly identified, wanted to get married in the Catholic Church. Father Edward O'Malley of St. Martin's officiated at the marriage ceremony.

Bonvallet said on his wedding day, May 15, that he was grateful that Bishop Imesch had intervened but that he still questions the church's official policy on impotence and marriage.

"If just one person is denied the right to be married because of impotence, then every handicapped person must assume they potentially will be denied the right," Bonvallet said.

Minn. Bishop backs ERA 'personally'

NEW ULM, Minn. (NC) — Bishop Raymond Lucker of New Ulm said in a pastoral letter that he is "personally in favor of the Equal Rights Amendment" despite objections that have been raised against it by some Catholic groups.

"I am convinced that it (the ERA) would promote equal dignity and justice for women in our society," he wrote. "I am not persuaded that it would allow or promote abortion" as some Catholic organizations have argued.

He noted that most U.S. bishops have not taken a public position on the ERA, saying they "correctly see it" as an issue of personal conscience.

"I DO NOT CLAIM (my support of ERA) as official Catholic teaching . . . I am speaking from my own heart," he said.

Bishop Lucker's pastoral letter was sent to the people of his southwestern Minnesota diocese in the June issue of his monthly diocesan newsletter.

The ERA still needs ratification by three states by June 30 in order to become part of the U.S. Constitution.

Bishop Lucker said he was speaking his mind on the amendment as a result of requests from many people to take a position, particularly after he and Bishop Victor Balke of Crookston, Minn., issued a joint pastoral letter last year praising Christian feminism and condemning sexism as "a moral and social evil."

"I want to state again that equal rights for women is part of the Christian message," Bishop Lucker wrote in his new pastoral. He noted that Pope Paul VI in 1975 had specifically supported "winning equal rights for women" in all areas of life though he did not endorse any particular means.

He also noted that a number of

Catholic organizations in the United States have backed the ERA while others, including some which are actively engaged in promoting women's equality, have opposed it in the belief that it "could lead to all sorts of evils and in particular that it could give constitutional support for abortion."

HE SAID IT was unfair to characterize Catholic groups opposing the ERA as opposed to women's equality but equally unfair to characterize pro-ERA Catholics as pro-abortion.

In making the judgment that the ERA would not promote abortion, Bishop Lucker said he would oppose it if he thought otherwise.

He said he had no desire to "impose" his view of the ERA on others.

"One can be a good Catholic and be either for or against the Equal Rights Amendment," he said. "One cannot be a good Catholic and be against equal rights for women."



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Religious superiors to convene in August

SILVER SPRING, Md. (NC) — The Conference of Major Superiors of Men and the Leadership Conference of Women Religious plan to hold a joint meeting at the University of San Francisco Aug. 15-20.

The joint meeting will be the second in the history of the two conferences, which are the organizations

of superiors of men's and women's religious orders in the United States.

"Our concerns will center around the future ministries of Religious in the U.S. church and the criteria for these ministries," said Franciscan Father Alan McCoy, president of the Conference of Major Superiors of Men.



HER COFFIN: THE GARBAGE CAN

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The Sister was moving among the slums of a city in India. Unbelievably, she heard sobbing coming from a trash barrel. Brushing aside the flies and the vermin, she looked. Beneath the filth and debris was an old lady crying from tearless eyes as her life slowly ebbed away. Tenderly the Sister lifted her, placed her on her shoulders and took her to the Hospice for the Dying. Before she died, the old lady told the Sister, "I'm not crying because I was in the garbage. I'm crying because my son put me there. He had to. There was not enough food for the family." Tragically, this scene will be replayed many more times. But you can help to lessen it. Will you? Here is how . . .

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\$15 a week will enable an aged person to spend his or her declining years with simple dignity cared for by our Sisters.



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The Mother of Carmel Sisters in the remote village of Kochu-Thovala, in a barren, hilly region of India, use one corner of the school there as their home. They desperately need a convent. For only \$5,000 you can build an adequate one as a Memorial for someone you love.



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GOOD
DEED

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20

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Pope John Paul II celebrates historic Mass at Westminster Cathedral with British bishops in first Mass ever celebrated by a Pope in Britain. (NC photo)

Big step toward unity

(Continued from page 1)

and by agreeing to make a quick "pastoral visit" to Argentina two weeks later. Yet repeated papal pleas for an end to bloodshed and a negotiated solution to the dispute over the islands punctuated the pontiff's travels in Britain.

The pleas began with his arrival

May 28 at London's Gatwick Airport, where the pope appealed to "all people of good will to join me in praying for a just and peaceful settlement . . . a solution which would avoid violence and bloodshed."

A short while later in Westminster Cathedral, where he celebrated Mass and administered Baptism and Con-

firmation to a group of adults, Pope John Paul departed from his original prepared text to ask again "for peaceful solution of the conflict, praying that the God of peace will move men's hearts to put aside the weapons of death."

Condemns all war

Two days later in Coventry, while British troops in the Falklands were marching from their beachhead at San Carlos toward Stanley and a possibly decisive battle with Argentina's entrenched infantry there, the pope issued a strong condemnation of all warfare, even the conventional kind the British and Argentines were engaged in.

"Today the scale and horror of modern warfare — whether nuclear or not — makes it totally unacceptable as a means of settling differences between nations," he said at a Mass before a cheering crowd of 350,000 at the Coventry airport.

"War should belong to the tragic past, to history," he added. "It should find no place on humanity's agenda for the future."

On June 1 the British government said its forces had killed 250 Argentinians in the battle at Goose Green which began the day the pope arrived in Britain. That and other figures given in London and Buenos Aires indicated that since fighting began at least 700 lives had been lost before the British began to attack the defenses

around Stanley.

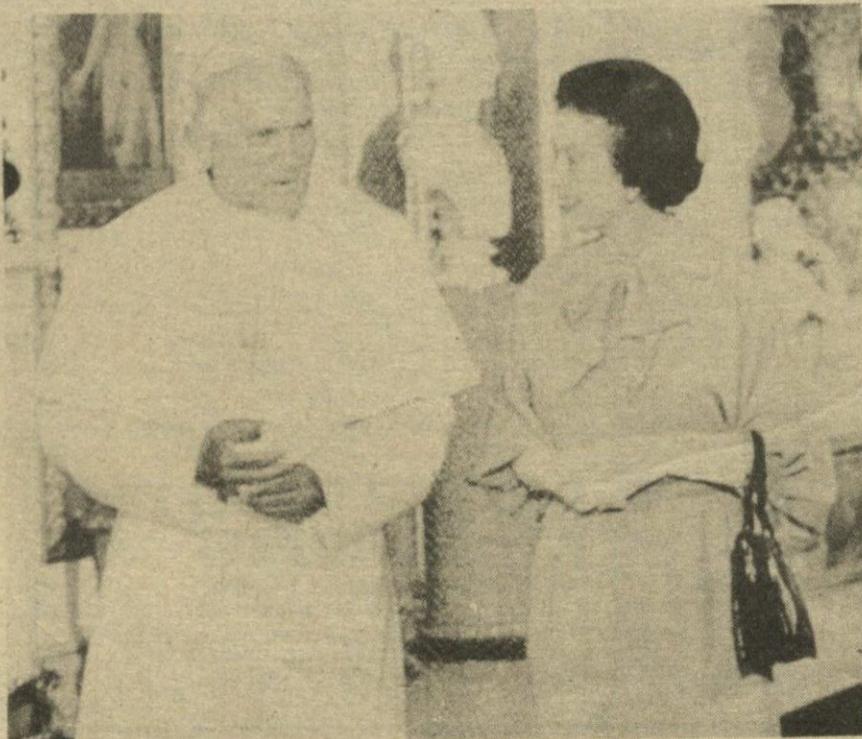
The Falkland Islands crisis had a surprising side effect of apparently diminishing the promised protests of Protestant extremists at papal stops throughout the visit.

About 200 protesters demonstrated peacefully outside the Anglican cathedral in Liverpool as the pope visited there May 30, and the next evening about 100 Protestant extremists pelted the papal car with crumpled paper in Edinburgh, Scotland. Elsewhere small groups carried anti-Catholic signs but in most cases lowered them at the request of the police.

But in Liverpool, historically a city of bitter Catholic-Protestant rivalries, a key protest organizer, Richard Roberts, grand master of the Merseyside Orange Lodge, called off the lodge's participation in any anti-Catholic protest. He said a "united front" was needed in Britain while "people of all denominations (are) fighting and dying together in the South Atlantic."

Ecumenical meetings

At the ecumenical and inter-religious level, in addition to his landmark meeting with Archbishop Runcie and their joint commitment to pursue Catholic-Anglican reunion, the pope met with the British Council



Pope and Queen Elizabeth at Buckingham Palace. (NC satellite photo)

Oran juntos el Papa y obispos ingleses

Por Robert Nowell

Londres, (NC) — Los dirigentes de la Iglesia Libre de Inglaterra que se reunieron con el Papa Juan Pablo II en Canterbury, el pasado sábado Mayo 29, fueron gratamente impresionados por la atención con que él oía y apreciaba lo que ellos tenían que decir.

— El realmente escuchaba lo que le decíamos — dijo a NC el Rev. Kenneth Greet, secretario de la Conferencia y Moderador del Consejo Federal de la Iglesia Libre.

El Dr. Rev. Greet y Philip Morgan, secretario del Consejo Británico de Iglesias, fueron también entrevistados por la televisión después de la reunión.

Ambos dijeron que estaban muy impresionados por la atenta disposición del Papa y por su habilidad para escuchar lo que se le estaba diciendo y responder a ello. Salieron de la reunión pensando que ellos habían alcanzado todo lo que habían deseado, expresó con sinceridad el Dr. Greet.

— Esto dará un aumentado impulso al movimiento que ha estado acercando más a las iglesias, un movimiento que nada podría detener ahora — añadieron ambos.

En su discurso el Papa invitó a los líderes protestantes a visitar Roma en compañía de los obispos católicos para más conversaciones con el Secretariado Vaticano sobre Promoción de Unidad Cristiana y otras oficinas de la Administración Central de la Iglesia Católica.

— La invitación será considerada por el Comité Ejecutivo del Consejo de Iglesias Británico — dijo el Dr. Greet — y yo estoy seguro será aceptada. También confío que la reunión



MISA HISTORICA, #1. — Su Santidad Juan Pablo II concelebra una Misa en la Catedral de Westminster, Inglaterra, con los obispos ingleses el primer día de los seis de su visita a la Gran Bretaña. Es la primera Misa celebrada jamás por un Papa en suelo inglés.

de Canterbury empujará las puertas, abriéndolas a todo el ancho, para que los católicos sean miembros del Consejo Británico de Iglesias, algo que viene considerándose por algunos años ya y para lo cual se ha reconocido que no hay serios obstáculos, aparte de la ansiedad de los obispos Católicos de Inglaterra y Gales para que el consejo sea aceptado como sustituto para la orgánica unidad que ellos todos están tratando de alcanzar.

Entre tanto, la declaración conjunta que firmaron el Papa y el Arzobispo Anglicano Robert Runcie, de Canterbury, incluyó el anuncio de la

formación de una nueva comisión, sustituyendo a la que recién cumplió su periodo, que supervisará los futuros diálogos entre católicos y anglicanos y la evaluación de las dos iglesias del trabajo logrado por el diálogo de los doce años previos; que son vistos como de resultados positivos.

Reunión en Canterbury

La histórica reunión entre Juan Pablo II, primer papa que visita a Inglaterra, y el Arzobispo Anglicano

Runcie, de Canterbury, fué un llamado a la unidad cristiana y se hicieron peticiones a los religiosos para hacer que la presencia de Cristo sea conocida en el mundo. La Fecha Mayo 29 marcó la visita sin precedentes del Papa a la Catedral de Canterbury, la Iglesia mas importante de la comunión Anglicana.

Allí oraron juntos el Papa y el Arzobispo Anglicano. Siglos de fanatismo y odio religioso fueron dejados a un lado, quizá para siempre, por los dos líderes religiosos en su oración conjunta, y que después dirigieron a los concurrentes en una renovación de las promesas del bautismo firmando detoseguido la declaración conjunta que llena de esperanza la ansiada unidad de ambas Iglesias.

Ambos pusieron énfasis en la común unidad de las iglesias en la fe de Cristo y expresaron sus grandes esperanzas de más pasos seguros a la unidad total.

— Si recordamos nuestros comienzos en el Señor Jesús, si podemos encarar los dolores de andar su camino, si podemos alzar los ojos lejos de las histéricas disputas . . . entonces ciertamente entraremos en una fe meritoria de celebración porque será capaz de rehacer nuestro mundo — declaró el Arzobispo Runcie, de Canterbury.

El Papa por su parte expresó que "la renovación de los votos del bautismo son una promesa de hacer todo lo que esté en nuestro poder para cooperar con la gracia del Espíritu Santo, quien por si mismo puede llevarnos al día cuando podamos profesar juntos la plenitud de nuestra fe".

IV Reunion del Instituto de Liturgia Hispana

Los Angeles. — El Instituto de Liturgia Hispana celebró su cuarta reunión anual en esta ciudad con la asistencia de varios representantes del Comité Episcopal de Liturgia, del propio Instituto y de la Federación de Comisiones Litúrgicas Diocesanas. Fueron bienvenidos a Los Angeles por varios representantes del Cardenal Timothy Manning de esta Arquidiócesis.

La reunión estuvo presidida por el Padre Arturo Pérez y estando también allí el nuevo obispo Mons. Ricardo Ramírez, quien dirigió la conferencia central de la reunión invitando a los miembros a reflexionar sobre la necesidad de adaptar la Liturgia a las necesidades culturales de los hispanos en los Estados Unidos.

El Rev. Padre Juan Sosa de la Arquidiócesis de Miami reportó a la reunión sobre el proceso del estudio

estructural de la Misa desde la perspectiva hispana solicitado por el Comité Episcopal de EE.UU. el año pasado. El Instituto acordó presentar un informe preliminar en Junio y el final del estudio en Agosto.

Los miembros aprobaron la constitución del Instituto y la elección de los nuevos presidente y vice presidente para el próximo periodo de tres años y dos años respectivamente, recayendo en el mismo orden sobre el Padre Juan Sosa, de Miami y el Padre Octavio Cisneros, de la Diócesis de Brooklyn, N.Y.

El Instituto, como entidad no geográfica, cambia su dirección cada tres años tomando la del nuevo presidente, en este caso la de la Catedral de Miami donde radica el Padre Sosa. También acordaron la celebración de una Conferencia Nacional (Sigue en la pag. 4A)

Los medios de comunicación pueden llevar el Evangelio

Amados míos:

Uno de los más fascinantes milagros de nuestra era es el mundo de las comunicaciones electrónicas. Todos los nuevos desarrollos en las transmisiones, los satélites y los sistemas por cable han hecho verdaderamente de nuestro mundo una "aldea global."

La Iglesia debe estar presente en el mundo de los medios de comunicación social proclamando el Evangelio de Jesucristo. Fue el Papa Pablo VI quien dijo: "Los medios modernos de comunicación social ofrecen nuevos modos de presentar a los pueblos el mensaje del Evangelio."

La Arquidiócesis de Miami necesita su ayuda para continuar y ampliar su presencia en los medios locales de comunicación. Debido a su generosidad en el pasado, son posibles programas de TV tales como el premiado REAL TO REEL y programas de radio como THE WORLD OF RELIGION TODAY. Pero hay nuevos desafíos. La televisión por cable está abriendo toda clase de posibilidades para programas católicos. Este será un instrumento muy efectivo de Evangelización.

Que el Señor les bendiga siempre.

De ustedes sinceramente en Cristo,
Edward A. McCarthy
Arzobispo de Miami



Hablando de...

El Trabajo Sacerdotal

Por Rev. P. Arnaldo Bazán

Hay personas que piensan que lo único que hace un sacerdote durante el día es celebrar Misas, y cuando se enteran que sólo les está permitido presidir dos los días de semana y hasta tres los domingos, llegan a la conclusión de que es un vago que aporta muy poco a la sociedad.

Desde luego que no todo el mundo es tan ignorante con respecto al trabajo sacerdotal, pero es cierto que existe bastante confusión al respecto, de tal modo que muchos creen que la vida de los sacerdotes transcurre en la mollicie.

Hay dos factores que pueden influir para que algunos tengan la impresión de que el sacerdote es un ocioso:

(1) Su labor es espiritual y sólo interesa a los que han descubierto la necesidad de buscar a Dios.

(2) No trabaja por dinero sino estrictamente por vocación, ya que sus actividades no pueden tener una valoración material.

Este segundo factor necesita alguna aclaración. La Iglesia, como sabemos, se sostiene con el aporte de sus miembros. Los sacerdotes, ordinariamente, reciben un salario suficiente para vivir decorosamente, pero que no está ligado, necesariamente, a su capacidad de trabajo.

Esto significa que el dinero no es un incentivo para trabajar más, ya que esto depende del espíritu de entrega que cada uno tenga por la causa del Reino de Dios.

En la práctica tenemos, por lo tanto, sacerdotes que trabajan diez, doce y más horas diarias, sin determinar condiciones ni mirar la recompensa material que podrían conseguir, mientras que otros se contentan con hacer, lo que les exige el puesto que ocupan.

Creo que, siendo honestos, hay que decir que la gran mayoría de los sacerdotes ha puesto sus vidas, sincera y desinteresadamente, al servicio de la salvación eterna de sus hermanos, ya que por su capacidad y sus estudios podrían ejercer otras profesiones, sin lugar a dudas, mucho más lucrativas.

Por otro lado, siendo personas que han renunciado al matrimonio por el Reino de los Cielos, no están obligados a luchar para el sostenimiento económico de una familia, lo que les permite vivir sin agobios en ese sentido y dedicarse más libremente a su ministerio.

En realidad, la vida de un sacerdote está mucho más ocupada de lo que algunos piensan. Lo que ocurre es que no todo lo que el sacerdote realiza se ve como un esfuerzo físico y la gente suele identificar trabajo con lo que hace sudar. Una manera tonta de subestimar toda labor mental, intelectual o espiritual.

Parte de la jornada del sacerdote debe estar dedicada a la oración y al estudio.

Lo primero, porque su misión le obliga a ser "hombre de Dios" y esto sería imposible si no se tiene un trato frecuente con el Señor.

Además de la Misa, que es la acción litúrgica por excelencia y que el sacerdote preside al menos una vez por día, de forma ordinaria, tiene también la obligación de representar al pueblo cristiano en la alabanza y la acción de gracias a Dios.

Todo sacerdote, por tanto, recita diariamente lo que se llama el "Oficio Divino" o también la "Liturgia de las Horas", repartida en cinco momentos de la jornada.

Además, el ministro de Dios tiene que dedicar tiempo a la oración más

personal, a la meditación y adoración.

Este aspecto de la vida sacerdotal no lo pueden comprender muchas personas, pero podemos asegurar que es el que configura, realmente, la personalidad propia del que "es tomado de entre los hombres y es establecido para ser su representante ante Dios" (Hebreos 5,1).

El estudio debe ser también una constante en la vida del sacerdote, pues está llamado a orientar, a predicar, a aconsejar, a enseñar, y no podría llevar a cabo tal misión si no se ha preparado convenientemente.

Ahora bien, si nosotros analizamos las muchas cosas que un sacerdote puede hacer, como instruir a sus hermanos con la Palabra de Dios, distribuirles el alimento de Vida Eterna, llevarles el consuelo espiritual o darles el aliento de lo alto, podríamos concluir que pocas vidas son más útiles en el mundo que la suya.

Es el sacerdote el que, ordinariamente, hace nacer a la nueva vida a los hijos de Dios en el Bautismo; los nutre con el pan de la Eucaristía; los acompaña en sus grandes momentos de alegría — como en la recepción del Matrimonio —; o en los de pena, acercándose a la cabecera de los enfermos para orar por ellos y ungirlos con el aceite de la salud. Y cuando llega la hora suprema allí está también para encomendar a Dios el alma de los que mueren y, con su presencia, infundir esperanzas y ánimos en los familiares y amigos.

El sacerdote no está limitado por diferencia de tipo alguno. El es —

debe ser —, el servidor de todos, aun de aquellos que viven alejados de Dios y de la salvación. Tiene que hacerse "todo para todos, con el fin de salvar, sea como sea, a algunos" (la. Corintios 9, 22).

El sacerdote pasa su tiempo entregado a los demás. Para eso no hay horario. Ni tarifas. Las horas empleadas en oír los problemas ajenos tratando de ofrecer el consejo adecuado, como las que pasa visitando a los enfermos, o preparando a los que se van a casar, o atendiendo a los pecadores en el ministerio del perdón, requieren de mucha paciencia y comprensión.

Pero es necesario afirmar que el sacerdote, pese a ser incomprendido por muchos, recibe también enormes satisfacciones en su trabajo, pues la gente tiene mucho más hambre de Dios y del alimento espiritual de lo que suele aparentar y éstos si saben apreciarlo. Este descubrimiento es lo que lleva a conocer toda la utilidad y la necesidad del ministerio sacerdotal.

Con el matrimonio muchas madres apenas pueden ver a sus hijos, envueltos en los problemas de la vida moderna. En el sacerdocio, no sólo los padres tienen siempre al hijo para atenderlos, sino también sus hermanos, sobrinos, tios, en suma, toda la familia puede contar con él.

Ya lo dijo, en el siglo pasado, con frases redondas que han recorrido el mundo, el ilustre sacerdote y famoso orador francés Henri Lacordaire:

"Vivir en medio del mundo sin desear sus placeres; ser miembro de cada familia sin pertenecer a ninguna; participar en todos los sufrimientos; penetrar en todos los secretos; sanar todas las heridas. Ir de los hombres a Dios para ofrecerle sus oraciones. Volver de Dios a los hombres para traer el perdón y la esperanza. Tener un corazón de bronce para la castidad y un corazón de oro para la caridad. Consolar y perdonar, bendecir y amar. ¡Qué vida, y es la tuya, sacerdote de Cristo!

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Dirección _____

Carta a mi hija que

Mi querida hija Yvonne Marie:

Se está acercando el día en que dejarás nuestro hogar para fundar el tuyo propio, y es por eso que te dedico ésta carta. Siempre he pensado que el aire se lleva las palabras antes que podamos absorberlas, y con la pluma en la mano puedo dejarte saber mas explícitamente lo que mi corazón siente al verte convertida en una mujer.

Es muy difícil para una madre aceptar la idea de que los hijos crecen, maduran, y mucho mas difícil que se enamoran y que otra persona, además de los padres, pueda traerles felicidad.

Desde el día en que naciste te he considerado mi primer milagro, y una de las mas grandes maestras de mi vida. Me enseñastes, mucho antes de haber nacido, a querer como nunca antes había querido. Un cariño completamente distinto que el que hasta ese momento había sentido, tanto por mis propios padres como por el tuyo, mi esposo, un amor que

en cierta forma recuerda el amor que sentimos por nuestro Padre Celestial, a quien no hemos visto pero le amamos. Así me pasó contigo, mi imaginación te pintaba en miles de formas, y cuando te pusieron en mis brazos eras una copia de lo que tanto había soñado.

Contigo aprendimos tu papá y yo lo que era levantarnos cada hora de la noche para darte el biberón, nos distes la oportunidad de apreciar nuestro propio matrimonio y de reconocer que, aunque éramos dos personas completamente distintas, nuestro amor podría vencer los obstáculos que se presentan en esos primeros años de nuestro matrimonio; pues tú nos recordabas constantemente con tu sonrisa angélica que eras el génesis de nuestra unión y el sueño hecho realidad de nuestro amor.

Contigo a nuestro lado, aprendimos a adaptarnos a vivir con pocos ingresos económicos, pero dándonos cuenta de cuánto calor y cuánto amor había en nuestro hogar.

CORPUS CHRISTI

*Sacramento excelso,
fundamento de nuestra fe.*

Junio 11

Por ser la festividad de Corpus Christi una conmemoración tan trascendente para los católicos dedicamos esta semana un espacio a alabar el dulce alimento del alma cristiana, Jesús Eucarístico, el Pan del Cielo.

"Benditos aquellos que sin haber visto creeran en Mi," dijo el Señor a Santo Tomas.

Benditos aquellos que pueden "ver y sentir" al Señor en la Hostia consagrada porque ellos han alcanzado la plenitud de la Fe.

Cuerpo de Cristo

*(Paráfrasis del Himno a la Eucaristía
"Adoro te" de Santo Tomás de Aquino)*

Yo te adoro devotamente Deidad oculta,
que en las especies sacramentales latente estás.
El alma mía enteramente se entrega a ti,
pues desfallece, al contemplarte, mi corazón.
Mi olfato y gusto, mi vista y tacto contigo yerran,
sólo el oído digno es de fe.
Creo en todas tus enseñanzas, oh Hijo de Dios!,
nada más cierto que tu palabra que es la Verdad.
Allá en la cruz estaba oculta la Deidad sola;
aquí, a la vez, también se esconde la Humanidad.
Creyendo y loando tal maravilla con fe y fervor,
pido la gracia del Buen Ladrón.
Aunque no veo cual el incrédulo Tomás tus llagas,
yo, sin embargo, te adoro y sirvo como a mi Dios.
Haz que en ti pueda con fe creciente siempre creer,
que en ti confíe y que te ame cada vez más.
Memorial sacro de la oprobiosa muerte de Cristo,
maná y pan vivo que vida nueva das al mortal!,
Haz que la vida de mi alma seas tan solo tú,
y que me sepas, ahora y siempre, a leche y miel.
Noble pelícano que das tu sangre por amor!, lava
con ella, oh Cristo!, las impurezas de mi alma y ser.
Tú de quien una gota de sangre para salvar
al mundo basta, del mal libéranos y del dolor!.
Jesús, Dios mío!, a quien hoy veo cual tras un velo;
dame, te ruego, lo que yo ansío con tanto ardor:
remueve el velo, muestra tu faz;
que al ver tu rostro lleno de gloria seré feliz.

(Colaboración de Rafaeli Gutiérrez)

se casa

Por Elaine Marrero Syfert
(Del Family Enrichment Center)

Comenzaste el colegio y fué contigo que aprendí a rezar en inglés mientras te preparabas para tu primera Comunión, para tu graduación de Octavo grado, cuando te decía que no te sorprendieras si cuando Padre te llamara para entregarte tu diploma, yo también lo recibía, pues contigo estudié la Geografía y la Matemática nuevamente en otro idioma.

Y te llegaron los años de adolescente, los años de rebeldía, los años de risas y lágrimas. ¿Recuerdas las noches en que tu papá y yo te enseñábamos a bailar, y te reías de la forma en que tu papá te guiaba diciendo que era "old fashioned"? Recuerdo tus dieciséis, cuando decidiste ir a las misiones a Sur América en vez del viaje a Europa, y las llamadas de larga distancia contándonos de tus experiencias, ¡cuánto te extrañábamos! Fué en ese primer viaje tuyo que aprendimos lo que era estar separados de un hijo.

Nos llegó el momento feliz de verte graduándote de High School y com-

enzar tus estudios en la Universidad. ¡Cuánto nos enseñaste mi querida hija! Cuánto gozamos, lloramos y soñamos juntas. Y el día llego que me dijistes: "Mami, ahora si estoy enamorada! Carlos me ha pedido sea su esposa!"

Mi primera reacción fué el preguntarte si estabas segura que podrías ser feliz con él. ¡Qué pregunta! Si en tus ojos ya había leído Amor.

Este fin de semana, cuando tu papá y yo te entreguemos a Carlos en el altar, mi corazón estará lleno de emociones y mi oración a Nuestro Señor será que los acompañe siempre en la senda de vuestras vidas, que los ayude a ser generosos uno con el otro, a pensar más en el otro que en sí mismos, que siempre recuerden que compartiendo sus vidas con Jesús, nunca le faltarán Sus Gracias, y que estén dispuestos a aprender de cada uno y de sus hijos como nosotros aprendimos de ti.

Cariños,
Mami.

Los cuatro poemas al Corpus Christi que presentamos, enviados gentilmente por Otelo de Venecia, seudónimo que usa un escritor cubano de los tiempos de oro, y como el moro Otelo celoso, pero en su caso

muy celoso de su Fe Católica, son del laureado poeta Luis Angel Casas, quien fuera Secretario de la Academia de la Lengua Española en Cuba, llegado durante el éxodo del Mariel hace dos años.

I El Pan

Oscuro panadero innominado,
de cuyas manos, sin saberlo, un día,
para el misterio de la Eucaristía,
salió el pan que mejor me ha sustentado:
en nombre del Cordero sin pecado,
y en nombre de la humana poesía,
yo, que no sé tu nombre todavía,
te quiero recordar, por olvidado.
Por aquel pan que con amor hiciste,
que ya no es pan y que por siempre existe
sin levadura, más allá del trigo,
porque es de Cristo el Cuerpo verdadero,
aunque no sé tu nombre, panadero,
hoy me acuerdo de ti, cual de un amigo.

II El Vino

Vinicultor el de las uvas buenas:
tampoco sospechaste que aquel día
tu vino en manos de Jesús sería
Sangre en verdad de sus divinas venas.
Hoy también, con mis dichas y mis penas,
estás presente en la memoria mía.
No tiene nunca el ánfora vacía
quien enjugó las lágrimas ajenas.
Por aquel vino, al ver que ya no es vino,
sino la Sangre del Pastor Divino
viva en su Cuerpo de azucena casta,
yo, que no sé, vinicultor, tu nombre,
hoy me acuerdo de ti. ¿No fuiste un hombre?...
¿No soy un pecador?... ¡Pues eso basta!

III La Transubstanciación

Verdadero manjar y verdadera
bebida: vivo pan que descendiste
del alto cielo hasta la tierra triste
para que quien quisiere te comiera:
vida inmortal y eterna primavera
tendrá quien coma el pan que tú partiste,
quien beba el vino que a beber le diste,
transubstanciados, cual la vez primera,
en tu Cuerpo y tu Sangre cada día:
acto de verdadera poesía,
metáfora real por ser tan tuya.
¡Dame, Señor, tu Cuerpo verdadero,
en cada parte de la hostia entero,
y vida eterna de tu sangre fluya!

IV Gracias, Señor

Gracias, Señor, porque me diste el vino;
gracias, Señor, porque aquel pan me diste,
transubstanciados para mi alma triste,
para que floreciera mi camino.
Gracias, Señor, por tu favor divino;
gracias, Señor, que entero te ofreciste
en la flor de la llaga en que te abriste
y en el misterio matinal del trino.
Gracias te doy, Señor, por tu Presencia;
pues, siendo flor de indivisible esencia,
te repartiste por el ancho viento.
Gracias te doy, Señor, en este día,
íntegro nardo de la Eucaristía
que perfumaste tierra y firmamento.

—LUIS ANGEL CASAS
31 de Marzo de 1971—

IMPORTANTE

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Para información de las varias personas que han llamado a La Voz interesados en saber si hay tiendas donde adquirir el libro "Lira Bíblica del Enfermo," más cercanas a sus hogares que la Iglesia Gesu, el Padre Fernando nos ha enviado una relación de las mismas que les ofrecemos a continuación.

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Ornamentos para Iglesias, Fuentes Bautismales, Cálices, Candelabros

Las 40 Horas de la juventud *Jóvenes de Miami adoran a su Señor bajo el sol y la luna*

Por Hna. Berta Penabaz

Siempre pensamos en la juventud como lo dinámico, lo que se mueve. Las madres inventaron el "estáte quieto" desde el momento en que el bebé comenzó a salir de la cuna y se lo repiten hasta que le leen la Espístola de San Pablo el día en que se casa.

Las abuelas por su lado, suelen usar mucho esta expresión: "Es que no para . . ." y así es en realidad.

Pues bien, esta juventud móvil, "disco-dance" (porque hay que ver cómo se nueven al bailar disco), los de las motocicletas que nos ponen los nervios a mil porque ellos van a 2,000 . . . los de los estéreos capaces de volver sordas a las pirámides de Egipto . . . pues bien, esos jóvenes, no los viejos o los que como nosotros somos del tiempo del machadato, que siempre estamos pensando en cualquier tiempo pasado fue "mejor" y que repetimos "hay que ver cómo está esta juventud . . . está perdida . . . etc.", sino esos "terribles teenagers" son los que, este fin de semana último, **pasaron cuarenta horas**, no pescando en los cayos ni bailando en las discotecas sino en silenciosa adoración. Cuarenta horas inmóviles delante del Santísimo Sacramento expuesto en el altar, como en aquellos buenos tiempos en que las 40 horas eran lo conocido, lo que no había necesidad de publicar en la prensa.

Desde el Viernes 14 de Mayo a las 4:00 de la madrugada, antes que los



40 horas pasaron los jóvenes de la arquidiócesis en silenciosa adoración al Santísimo Sacramento.

gallos cantaran, estaban esos ángeles, sí señor, ángeles rodeando el altar que hicieron delante de nuestro mar Caribe, bajo una tienda de campaña como cuando el Señor seguía a los hebreos por el desierto . . . Y no dejaron de adorarlo hasta el sábado 15 de Mayo a las 8:00 de la noche cuando seguidos por nuestro Obispo Auxiliar Monseñor Agustín Román, el Padre José Luis Menéndez y el diácono José Espino, llegaban en perfecto orden y compostura para asistir a la Santa Misa en la Ermita de Nuestra Señora de la Caridad, a los pies de la Madre de Aquel que tanto nos ama, que se quedó entre nosotros

mente al Señor de los Señores!

En Cuba la había. La tenían unas monjitas llamadas las Reparadoras y en aquella capillita hacía falta un policía de tráfico para dirigir a los adoradores en sus entradas y salidas (nadie quería salir).

En Miami se desea una réplica de aquella república, sin sus máculas (que como en todo lo humano, las hubo).

¿Qué pasa en Miami que todavía no tenemos esa capillita? Los jóvenes tienen la palabra . . . y quizá los menos jóvenes también. Se me olvidó que prometimos no hacer distinciones de edades. ¡Perdón!

a pesar de las pillerías que siempre le estamos haciendo. Y digo pillerías por no decir otra cosa más fea. Porque feo es nuestro egoísmo, nuestra pereza (con qué facilidad dejamos la Misa y pasamos tres horas delante de la TV mirando a Marco Polo . . . u otras cosas).

Pues allí sonreía nuestra Madre de la Caridad viéndonos y mirándonos, porque, en honor de la verdad, los de mediana edad también estábamos allí. Pero basta de hacer distinciones entre décadas. O se es viejo o se es joven, y esto desde que nacemos.

Theilhard de Chardin, el gran antropólogo jesuita, el que se atrevió a evangelizar a los científicos del mundo (a pesar de las críticas de los bien pensantes que, a veces miopes, lo han atacado bastante), pasaba largas horas en adoración delante del Santísimo Sacramento. Un día tuvo una visión, veía cómo de la Hostia Santa salían olas de gracias que atravesaban toda la ciudad y volvían al Sacramento todas cargadas de inmundicias, siendo allí lavadas por la Preciosísima Sangre, por el Santo Cuerpo, por la Divinidad de Aquel que al compartir nuestra humanidad nos dió pasaje gratis hacia Su divinidad.

¿Qué bien vendría en Miami, además de todo el presupuesto contra el crimen, además de todos los "crime-watch" (cosas en sí excelentes), una capillita donde se adorara silenciosamente y poderosa-

Nuevo local para Centro Hispano Day Care

La Comisión de la Ciudad de Miami aprobó alquilar el local de una estación de bomberos desocupada para alojar allí al Centro Hispano Day Care, de la agencia Católica de Servicios a la Comunidad (antes llamada Buró Católico de Servicios), anunció el Director Ejecutivo, Sr. Ralph Whelan.

Los Comisionados aprobaron por unanimidad la transacción para relocalizar el Centro que aloja 120 niños preescolares, hijos de padres

que trabajan por lo cual necesitan de esos cuidados, a la nueva localización en 141 NW 27 Avenida desde su corriente ubicación junto a la Iglesia Gesu.

Sin embargo, el Sr. Raymond McGraw director de Servicios Católicos para Ancianos, mostró preocupación por los ancianos que comparten el Centro actual, donde reciben una dieta nutritiva, entretencimientos y aprenden artes manuales, porque a ellos no se les ha provisto una nueva facilidad donde recibirlos.

Instituto de Liturgia . . . (Viene de la pag. 1A)

cional de Liturgia Hispana a celebrarse en la ciudad de New York del 7 al 10 de Abril de 1983, y la celebración de seis jornadas regionales de liturgia basadas en el estudio de los elementos del Orden de la Misa dirigidas hacia el desarrollo cultural de la Liturgia Eucarística en las comunidades hispanas, como preparación para la antedicha Conferencia Nacional.

Honraron la reunión con su presencia varios invitados de honor: El Rev. P. Ron Krisman, del Comité Episcopal de Liturgia, el Rev. P. Robert Head, de la Federación de Comisiones Diocesanas de Liturgia y el Rev. P. John Galen, SJ., del Centro Litúrgico San Ignacio de Loyola de NY y asesor del Instituto.

Le reunión reconoció con gratitud los esfuerzos de los primeros

presidentes, Padres Roberto Torres y Arturo Pérez y los de los organizadores locales de la reunión, Padres Peter García, Juan Romero y Pedro Sosa.

El Presidente del Instituto de Liturgia Hispana, en este caso el Rev. P. Juan Sosa, es miembro ex-oficio del Consejo Asesor del Comité Episcopal de Liturgia (Junta de Asesores miembro del Comité Sobre Liturgia de los Obispos de USA).

El Padre Sosa como miembro de este comité puede contribuir y aportar información sobre la presencia hispana en la liturgia a nivel nacional y compartir experiencias con otros representantes de los EE.UU. que se reúnen en Washington. Esta pasada semana concluyó una de estas reuniones que ha sido calificada como "muy fructífera."

Santo Domingo Savio

JUNIO 12

San Domingo Savio nació en Riva, Italia el 2 de Abril de 1842, tan delicado de salud que aquel mismo día su padre corrió con él a la iglesia parroquial para que el sacerdote lo bautizara y muriera como cristiano.

Pero Domingo sobrevivió y de muchacho gozaba sirviendo en las Misas como monaguillo, lo que hacía desde que tenía cinco años.

El día en que recibió su Primera Comunión tomó la resolución de escoger "la muerte antes que pecar" y expresó su deseo de ser sacerdote.

El párroco, reconociendo en él a un niño muy especial, hizo arreglos con el que fuera después su mentor y gran admirador de sus virtudes, San Juan Bosco, para que Domingo fuera transferido al Oratorio de Don Bosco en Turín. El Oratorio era un centro creado por San Juan Bosco para recoger niños huérfanos y pobres, donde recibían una esmerada educación. Del Santo recogió Domingo el consejo que puso en practica los pocos años que vivió: "La Santidad no es necesariamente torturas y penitencias todo el tiempo sino el ofrecimiento al Señor de las pequeñas cruces que trae cada día y el cumplimiento alegre de las obligaciones diarias según el estado de vida de cada persona."

Entre sus amigos del Oratorio Domingo Savio fundó y dirigió la Hermandad del Inmaculado Corazón de María, un grupo de jovenitos dedicados a hacer apostolado entre los niños de las escuelas.



Su alegría contagiosa le hizo muy popular. Cuéntase de él que en una ocasión en que dos muchachos se peleaban y uno de ellos tenía un crucifijo en la mano, Domingo les amonestó diciéndoles:

—¿Como pueden ustedes mirarle (a Jesús crucificado) y todavía odiarse uno al otro?

A los 15 años Domingo enfermó seriamente y murió en olor de santidad en Marzo 9 de 1857. El Papa Pio XII le canonizó en Junio 12 de 1954.

San Juan Bosco, que amaba entrañablemente a Domingo, según se cuenta tuvo un sueño poco después de la muerte del joven en el cual vió a Domingo al frente de una multitud de santos todos vestidos de blanco y oyó que le explicaban que "todos estos visten de blanco porque supieron conservar heroicamente su pureza." Santo Domingo Savio se distinguió por su celo a la castidad.

Protestant leaders impressed

LONDON (NC) — The Free Church leaders who met Pope John Paul II at Canterbury May 29 were greatly impressed by the way he listened and appreciated what they had to say.

"He really did hear what we were saying," the Rev. Kenneth Greet, secretary of the Methodist Conference and moderator of the Free Church Federal Council, told NC News Service.

Dr. Greet and Philip Morgan, general secretary of the British Council of Churches, were also interviewed on television after the meeting.

THEY SAID THEY were very impressed by the pope's alertness and by his ability to hear what was being said and to respond to it. They came away

feeling that their meeting with the pope had fulfilled all they had wished, said Dr. Greet.

It would give increased momentum to the movement that was drawing the churches closer together, a movement which nothing could now stop, they added.

The church leaders raised the delicate question of the possibility of non-Catholic members of mixed marriage families being admitted to Communion, something that was requested two years ago by the (Catholic) National Pastoral Congress held in Liverpool, England.

On this the pope's response was "sympathetic but cautious," said Dr. Greet.

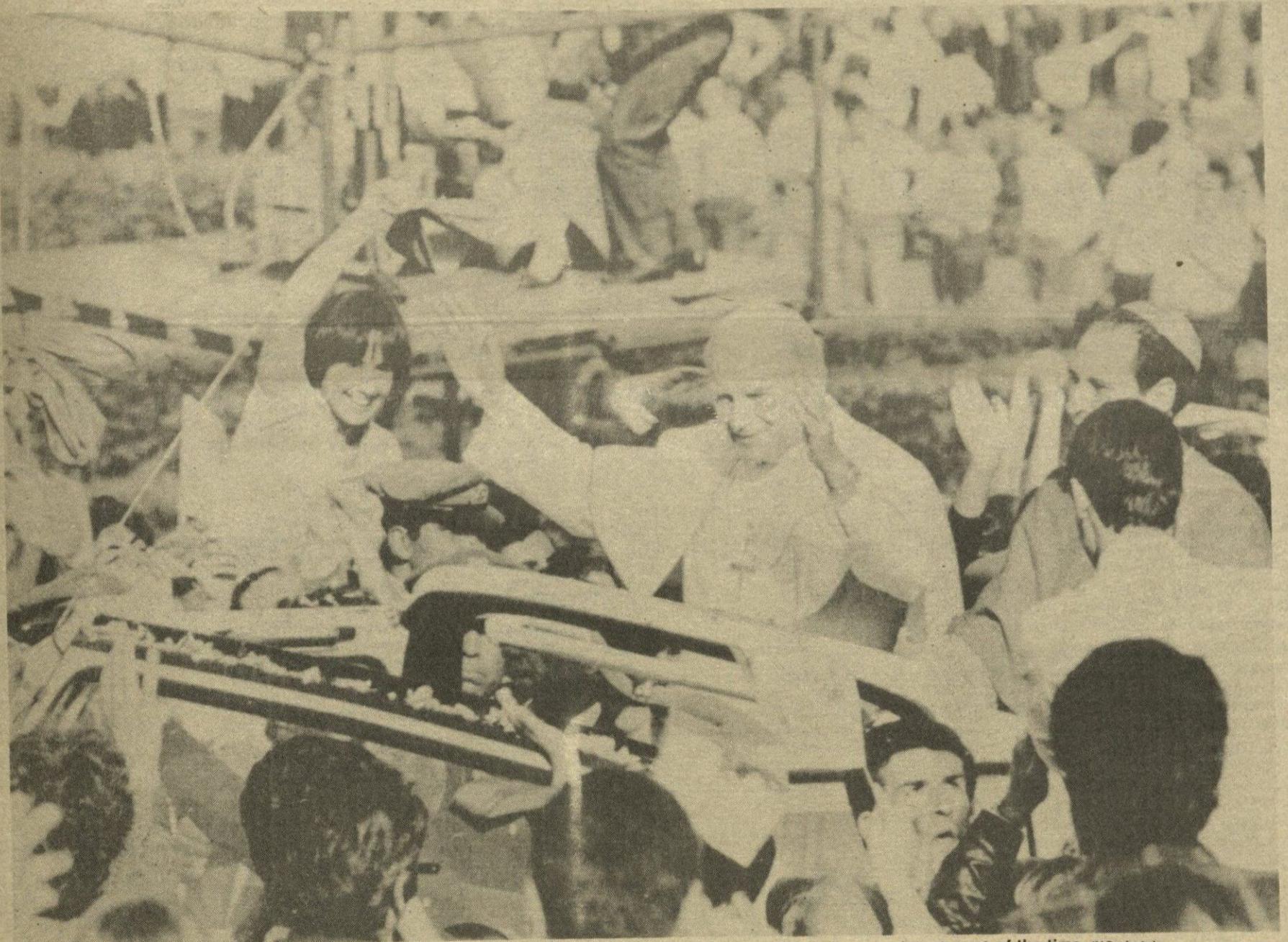
In his address the pope invited the

Protestant leaders to visit Rome with some of the British Catholic bishops for further conversations with the Vatican Secretariat for Promoting Christian Unity and other departments of the Roman Curia, the Catholic Church's central administrative offices.

This invitation, Dr. Greet told NC News, would be considered by the Executive Committee of the British Council of Churches, and he was confident it would be accepted. Dr. Greet also said he hoped that the Canterbury meeting would push the door wide open for Catholic membership in the British Council of Churches, something which has been under consideration for some years now and to which there are recognized to be no

serious obstacles apart from an anxiety on the part of the Catholic bishops of England and Wales lest the council be accepted as a substitute for the organic unity they must all strive toward.

MEANWHILE, the common declaration signed by the pope and Anglican Archbishop Robert Runcie of Canterbury, including the announcement of the setting up of a new commission to oversee future dialogue between the Anglican and Catholic communions and to supervise the two churches' evaluation of the work of the previous 12 years of dialogue, is seen as quite possibly representing the beginning of the final stage of the road toward unity between Rome and Canterbury.



Pope attracted hundreds of thousands everywhere he went, while feared demonstrations were virtually nonexistent most of the time. (NC photo)

Pope hits war on pastoral visit

(Continued from page 12)

of Churches May 29, with Jewish representatives May 31, and with the moderator of the General Assembly of the (Presbyterian) Church of Scotland May 31 and again with him and other Scottish Protestant leaders June 1. He also visited the Anglican cathedral in Liverpool May 30, and the next night in Edinburgh he stop-

ped at the assembly hall of the Church of Scotland, scene of the 1910 Faith and Order Conference that marks the beginning of the modern ecumenical movement.

On May 28 Pope John Paul also met privately in Buckingham Palace with Queen Elizabeth, who as monarch of England is also titular head of the (Anglican) Church of England.

The number of ecumenical meetings and the frequency of the pope's references to the call for Christian unity at other events during his visit — his 12th trip abroad since he became pope in October 1978 — gave the trip an ecumenical character without precedent in the pontificate of Pope John Paul II.

The common declaration that Pope John Paul and Archbishop Runcie

signed in the cathedral gardens after the cathedral service established a new joint theological commission and gave it a mandate not only to resolve remaining Catholic-Anglican doctrinal differences but also to "recommend what practical steps will be necessary when, on the basis of our unity in faith, we are able to proceed to the restoration of full communion."

Matter of Opinion



Photo-editorial

A flag stands over a gravestone last Memorial Day. And we wonder was it worth it? And if it was, as we so fervently pray, then we ponder the mysteries of life and death and the value of freedom.

And we must ask ourselves, do we do as much to keep it as they did to win it for us. Do we keep peace in our hearts toward others, do we do all we can to guarantee every American a full share in those freedoms ... the price of which is silently proclaimed by these stones, and the full knowledge of which we can only know when we join them in eternal peace?

Society gone mad? Not so, not so

By Father John Catoir

Do you remember the summer of '66? It was a summer of rioting and racial unrest. Stories about Vietnam and political corruption filled the newspapers all through those hot months. If you believed everything you read in the papers, you would have thought America was finished as a nation.

But one editorial put aside all the emotionalism. The September 16 issue of Life magazine that year had a brief footnote on the bottom of its editorial page. It began:

"At the end of another 'long, hot summer,' it is worth noting that approximately 21,999,000 U.S. Negroes (out of 22 million) did not throw any Molotov cocktails, tip over any automobiles, smash any store windows, or otherwise rampage or riot.

"Approximately 172,999,000 U.S. whites (out of 173

million) did not throw rocks or rotten vegetables or yell 'black bastard,' or otherwise insult or interfere with Negroes staging lawful demonstrations."

NOT MANY EDITORIALS are "worth noting" 15 years after the fact, but that one certainly is. It puts things in perspective, and that basically is the responsibility of a good newspaper.

We are all so inundated with news about rape, murder, arson, terrorism and the like, that we become programmed for gloom, seeing so much evil, we begin to feel that society has gone mad. Not so, not so.

Most people are good. Criminals and headline seekers are only a tiny percentage of our nation. It's a shame we hear and read so much about them. This is not to criticize press coverage — we do need to know what is happening but you don't have to soak it up. For your own spiritual

well-being you should protect yourself from bad news pollution. It can lead to mental depression and pessimism.

THERE IS SO MUCH good being done in this world, more than you can possibly imagine. You'll feel better if you concentrate on the good.

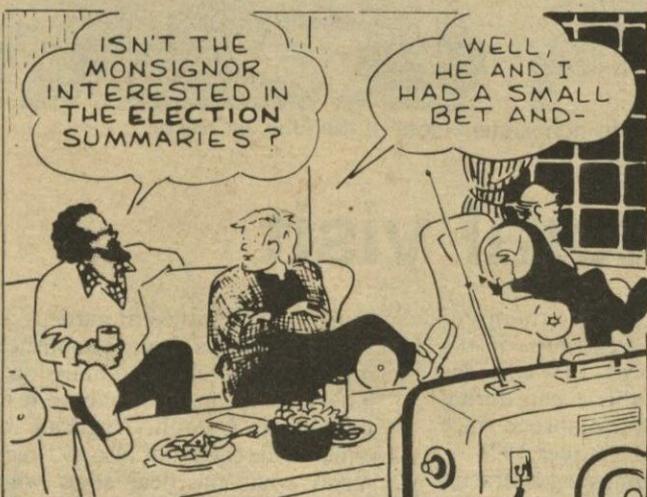
The Lord wants you to be happy because of the knowledge of his love. To cultivate a joyful heart reduce the negative influences invading your psyche everyday. Break your addiction to bad news.

Kick the habit, and be happy.

"Serve the Lord with gladness, come before Him singing for joy." (Psalm 100)

Father Catoir is director of The Christophers.

Padre



By Bob Swiskow and Dan Capozzi



We are sent like Apostles

Part I

Those who have really bored into the Evangelization program of the Archdiocese were sure to notice that the meaning of this great Feast of Pentecost last week had a much more practical, meaningful bearing on their lives.

We have all been accustomed to treat the mission of the apostles and the amazing change in their personal lives through the power of the Holy Spirit as a historical fact, but really unrelated to us, except insofar as the day also marked the birthday of the Church.

We find the account in the Acts of the Apostles



By Msgr. James J. Walsh

For clothes, nothing at all except one tunic and sandals. No bread, no sack, no money, no credit

"We find the account in the Acts of the Apostles fascinating, no matter how often we have heard it. In the three years of their training with Jesus, the apostles proved on many occasions that they were as human, weak, as spiritually frail as any of us.

fascinating, no matter how often we have heard it. In the three years of their training with Jesus, the apostles proved on many occasions that they were as human, weak, as spiritually frail as any of us. Needless to say, this is of immense comfort to any lay person seeking to love and serve the Lord.

WE FIND, TOO, that even when Jesus treated them like interns and sent them out on little, limited missions to heal the sick and cast out demons, and they were successful in doing so, we find as they did to their dismay that they could still be influenced by the demon pride within themselves. Again this encourages us. So many of our good people grow depressed over their activities for the Lord, because they are expecting to see results, and when they do there is sometimes, maybe often, the unspoken self-satisfaction they are doing a great job, and not always does Jesus get the credit for it.

Notice in his training of the disciples how the Lord was both tender and tough. Nothing was to interfere with their preaching of the Good News.

cards! No excess baggage, no comfort, no prestige.

This is the gentle, loving Lord? You better believe it! Why so tough in this regard? Well, he didn't want them to get notions. The notions that they were really hot stuff, could do all kinds of super magic and obviously were going to have the highest places once he established his kingdom here on this very earth.

HE QUICKLY disillusioned them on that. At least for a time. He let them be embarrassed in front of a crowd when they could not drive the demon from the little possessed boy, because he wanted to teach them publicly that they had to grow themselves spiritually before they could be classified as true followers. How? He explained that to them right there when he said some evils could be overcome only by **PRAYER AND PENANCE.** The combination of lifting up one's mind and heart to God in total dependence on Him and the spirit of sacrifice which must be a constant, integral part of their spiritual lives.

It took them a long time to learn the lesson. In fact even on the day of his ascension to his Father, they asked him when he was going to establish the kingdom.

How do we fit into this picture? Very clearly. In Baptism, we were made disciple of Jesus and thus achieved — through no doing of our own — membership in the family of God. We not only shared in the divine life (sanctifying grace) but we were given the extraordinary powers contained in the theological virtues of faith, hope and charity. (That alone is worth at least one column in its own right.)

WHILE WE WERE indeed disciples because of the effects of Baptism, and therefore obligated to spread the good news, God continued to treat us like babies, as long as that was the only sacrament we had received. He allowed us, that is, to be mainly concerned about our own salvation and gave us then all the graces needed for it.

And when we were old enough to distinguish clearly between good and evil and to take a mature stand in public, he had ready for us another sacrament that would fill out the role of our discipleship and give us much more serious obligations in making him known. The sacrament of Confirmation used to be described as making us "soldiers of Jesus Christ" because we were expected to fight for our faith and to defend him before others in the marketplace, so to speak.

This is a simple, impressive definition of Evangelization.

We are sent, as the apostles were. In Vatican II's document on The Laity, it stressed that the Christian laity are not merely "helpers" of the bishops and priests. They are missionaries of Christ in their own right, under the leadership and guidance of their bishops. They are not passive Christians, anymore than they are spectators at the Sacrifice of the Mass. **(To be continued.)**

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

Priest-writer's farewell column

This is a farewell column. The humorist George Ade said that he was planning to retire due to old age in order to go to Florida and listen to the hardening of his arteries. At age 75, I am retiring to Brooklyn in complete possession of my arteries.

From 1948 to 1972 I was involved in a variety of activities: editor of the Catholic World magazine; writer of this column syndicated for more than 25 years by NC News Service. I was admitted to the bar of the U.S. Supreme Court; acted as a peritus or adviser at the four sessions of the Second Vatican Council; wrote a number of books; became a member of the national steering committee of Clergy and Laity Concerned during the Vietnam War.

For the past seven years I was a general consultant to the U.S. bishops Secretariat for Catholic-Jewish Relations.

For my final column, I want to reminisce about two unforgettable members of my religious community, the Paulist Fathers. These two Paulists have had an extraordinary influence on my career: Father James Martin Gillis and Father John J. Burke.

I REMEMBER FATHER Gillis as a great preacher. His first plunge into national attention came with a series of talks he delivered at our 59th street church in New York in 1923 under the title "False Prophets."

On successive nights he exposed and deplored what he considered the false prophets of the time, including authors George Bernard Shaw and H.G.



By Fr. John B. Sheerin, CSP

Wells, and the founder of psychoanalysis, Sigmund Freud.

The crowd grew larger each night until he had a regular audience of 4,000 at the church, including those sitting on the steps. Many young members of the audience felt they had been duped into involvement in the First World War. They hoped Father Gillis might prove to be a leader for them. His column was syndicated in numerous Catholic newspapers.

Another priest who stands out magnificently in my memory was Father Burke. He founded what came to be known as the National Catholic Welfare Conference (now the U.S. Catholic Conference) and for almost 20 years served as national secretary.

IT IS HARD to believe that there was no official Catholic organization when America entered World War I.

It is a long, sad story, but in 1922 the Roman

Consistorial Congregation suppressed the NCWC and annual meetings of the Catholic hierarchy were forbidden "except for reasons reviewed and approved by the Holy See in each case."

Father Burke was heartbroken at the suppression. Eventually, however, the decree of suppression was withdrawn. Later the pope actually praised the NCWC.

Father Burke involved himself in countless negotiations to ease the plight of persecuted Mexican Catholics during a time of great upheaval in Mexico.

His patience was remarkable. He worked closely with Dwight Morrow, the American ambassador to Mexico and the father of Anne Morrow Lindbergh. In 1929 his hard work ended in success when the Mexican government and the Mexican church reached an agreement allowing Mexican clergy to resume their religious services.

FOR FATHER BURKE this was a triumph.

Whenever I enter the headquarters of the bishops' conference in Washington, D.C., I like to look at the exquisite painting of Msgr. Burke receiving the blessing of Cardinal James Gibbons at the inception of the NCWC in 1919.

Father Burke's special devotion was to the Holy Spirit. Father Raymond McGowan, a former NCWC official, once said: Father Burke, as I knew him best, was at once the greatest and kindest man I've had the good fortune to know . . . To him more to any one man is due the organization of the (NCWC)." (NC News Service)

Summer suggestions

Once again summer arrives. Predictably, some parents are wondering what they can do to keep their children entertained through the long summer days.

Here are a few of my suggestions, some of which were used in the many summers when my own six children were growing up.



By Antoinette Bosco

1. Television. Sometimes parents worry about the role of television in the lives of their children. But I think television is terrific. So long as we don't change its primary function: to bring information to people and to entertain them.

IN OTHER WORDS, if people exercise proper control on the programs their children watch, television can't be beat as one summer activity.

Where the difficulty arises, I think, is when parents use television as a babysitter, allowing children to sit for many hours a day, passively watching any show that comes on. Television was never intended to substitute for other activities.

2. Get children interested in something: music, sports, volunteering, gardening. From my observation, the children who are happiest are dedicated to a hobby which keeps them absorbed. Busy children are seldom bored. In addition,

getting involved in something helps them develop their abilities.

Furthermore, when children are interested in something, they are perfectly willing to spend hours without complaint. Think of the child with a musical interest who spends hours playing an instrument just for the fun of it.

3. **HELP CHILDREN** find out what they like to do and where their talents lie. I feel strongly that parents ought to find ways to encourage the creativity that every child possesses. Parents need to keep their eyes open for hints of the particular interests and talents of their children. This is especially necessary when children are young.

One of my sons, now active in the building business, first discovered his talent for working with wood when I turned him on to it as a child. One time, I remember, he went off for hours by himself, using toothpicks and glue to make wonderful miniature buildings.

4. Take time to have fun with your children. Be sensitive to what makes your children happy. During the summer I always kept a project shelf in my house. Here I would keep clay and word games and paints, anything I could think of to stimulate children's imaginations. My children and I shared many happy hours in the summer with the items lining that shelf.

5. **TRY TO GET** children to take a fair share in family care. It is very important for children to feel useful in a family. We do our children a great disservice when we give them everything and don't encourage them to pull their own weight.

So I think children should be encouraged to carry out helpful projects during the summer. Summer is a good time for parents to get across to children the idea that "I can't do this alone: I need your help."

(NC News Service)

Gerry Faust of Notre Dame

Some of the sports experts have said that if Gerry Faust doesn't come up with a winning season next fall then he may be out as coach of the University of Notre Dame's Fighting Irish football team.



By Dale Francis

They are wrong. Gerry Faust will almost certainly top his 5-6 coaching record of last year because he is an outstanding coach. But Gerry Faust has the confidence of the Notre Dame administration and the student body — and he should have because in this man Notre Dame has a treasure. You have heard of the Spirit of Notre Dame. Here is a man who personifies that spirit at its best.

I've been hearing about what a remarkable man Gerry Faust is for a long time. Many years ago when Gerry was two or three years old I was a newspaperman in Dayton, Ohio, and admired his father, Fuzzy Faust, who was beginning his long coaching career at Dayton Chaminade. Friends told me the son was like the father. My brother-in-law, who knew Gerry while he was growing up, said he couldn't praise him enough. Friends at Notre Dame were enthusiastic — and what I noted was they weren't so much talking about him as a coach as they were talking about him as a man.

THE OTHER night I got to see Gerry Faust in action. I join the praise. That the coach at the University of Notre Dame even would come to the town of Huntington, Indiana, told you something about the man.

It is a town of 16,000 people about a hundred miles from South Bend. When it was decided there should be a fundraiser for Huntington Catholic High, the committee decided they'd try to get Gerry Faust as their speaker. There wasn't much chance. The school is small, it doesn't even

have a football team, there was no reason he should come with all the invitations he gets. Then even if by some chance he might agree, they didn't know if they could meet his speaking fee. But they asked, explained it was a benefit for a small Catholic high school. He said, sure, he'd come to help out a Catholic school and about that fee, forget it, there wouldn't be one.

Because they needed to raise money, they set a \$10 admission for the benefit and the place was crowded, more than 300 people came out. People of all faiths came and the public high school sent its band — Catholic doesn't have one — to offer a concert and strike up the Victory March when Gerry arrived.

He came half an hour early, went to a table in back, signed autographs, not just his name but personal messages. There were a lot of people with cameras, Gerry posed with young people and grown ups, didn't just stand, but put his arm on shoulders, talked to those with whom he was being photographed. He'd smile big, put his arm on the shoulder of a boy, there would be a flash and you knew some kid had a photo he'd keep forever.

WHEN HE finally spoke he had no oratorical style. He just stood up on a platform and talked, about young people and how he had been inspired by them, about the importance of winning but of things more important than winning. He spoke of the importance of persistence, of love and respect for parents and the importance of the family, of the necessity for moral values. And he spoke easily of his religious faith and his love for the Blessed Mother. There was no oratory but he held that audience for 45 minutes the way orators wish they could. And without ever seeming to teach, he taught a powerful message of the importance of religious and moral values.

And when the talk was over he stayed for two hours more, signing autographs, posing for pictures, just talking with people who had instantly become his friends. He loves people, he is completely natural and when he says, meaning it intensely, that the luckiest thing that ever happened to him was getting to be coach at Notre Dame, you knew the luckiest thing that happened to Notre Dame was that they got a man like Gerry Faust. (Dale Francis is a nationally syndicated columnist.)

Little brother

Q. My little brother is a big pain in the neck. He wants to go everywhere I go and do everything I do. He's real smart-alecky too. What should I do about him? (New Jersey)



By Tom Lennon

A. A long time ago I was the little brother in my family. And yes, I wanted to go everywhere my big brother went and do everything he did.

Like me in that long ago time, your little brother probably sees his older brother as the doorway to many exciting adventures and new experiences.

Chances are he admires you very much. Maybe he wants more than anything else to be like you and thinks that the way to achieve that goal is to be your constant companion.

BUT, UNDERSTANDABLY, you don't want little brother tagging along with you all the time.

One young person I know talked the situation over with his parents. Together they set some limits to what the younger brother could do with his big brother.

The parents helped this young person retain his privacy in regard to certain activities. One example: Little brother normally could not go to the tennis court with big brother.

You too have a right to a certain amount of privacy. Part of your life should be separate from your younger brother's life.

But don't cut him out completely. Remember, he likely admires you and loves you (no matter how he acts) and wants to be like you.

SO BE WITH him some and do some things with him. Perhaps you could help him start a rock collection. Now and then you might play catch with him. Or explain football to him. Or explore the public library with him.

He needs to be with you sometimes, and you can do much to help him. Through the things you do for him, he is likely to grow into a much better person than he ever would without you. Probably he'll cease to be a "pain in the neck" as time goes by.

In helping him, you'll help yourself.

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

(NC News Service)

Coping with the workaholic

Dear Dr. Kenny: My husband doesn't have time for his family anymore. He eats and sleeps his job, especially since his promotion to supervisor.

He brings work home with him evenings. He goes into the office on weekends. He appears to be preoccupied all the time.



By Dr. James and Mary Kenny

We have two high school-age children. I thought our married life would settle down and we would develop some common interests and grow closer together. Instead, we are drifting further apart.

At first, I thought he must not love me or maybe he was having an affair. Now I think it is just his job. It takes all his time and drains all his energy. I worry about him. — Illinois.

Your husband sounds like a workaholic. Work, like alcohol, can become an addiction and make a slave or prisoner of the person. A workaholic is a

person whose need for work is so excessive that it interferes with his health, his happiness and his personal relationships.

You describe the symptoms of workaholicism well. No time for family and friends. Bringing work home. Working a seven-day week.

In addition, workaholics lose the ability to play. Even more serious, they come to feel that their job "can't get along" without them.

A MAJOR PROBLEM with an addiction to work is that, unlike other addictions, excessive work is praised. Employers and corporations encourage and love the workaholic, and they may reward him handsomely for his addiction. Working day and night may even be viewed as holy.

The workaholic forgets that God himself rested on the seventh day, and in so doing, made rest holy. In fact, life must be a mixture of labor and leisure. Uninterrupted labor destroys other important life factors like health and happiness and family. Uninterrupted labor eventually leads to burnout.

Help your husband deal with his addiction by being aware of the strengths present in the situation. First of all, sooner or later there will be a crisis. His health will break down. He will become unhappy and frustrated on the job. His marriage may be threatened.

Use the crisis to wake him up. A collapse in any

of these areas may provide the impetus for him to rethink his overcommitment to work.

THE CRISIS may be more subtle. Midlife crisis for men often centers around the realization that most personal goals have already been achieved. Some men still respond by frantically trying to control the world through overwork. The best solution is to accept one's life situation and learn to enjoy what one has.

If and when your husband is ready to change his total focus, appeal to his organizational ability. He must be skilled in planning and arranging or he wouldn't have become a workaholic. Now is the time to take advantage of those talents.

Let him plan leisure activities for the family. He can work at it. It is better to schedule breaks than to submit to breakdowns. He may be able to transfer some of his energy and enthusiasm from the job into organizing weekends and vacations for himself and his family.

Whatever his interests, the workaholic is an active person. You will never change him by suggesting that he "relax" or "stop working." You may be able to help him redirect his energy toward family, recreation or play. Good Luck.

(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)

The sacrament of marriage

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

By Terri and Mimi Reilly

Pope John Paul II has a great deal to say about marriage in his Apostolic Exhortation, "Familiaris Consortio." He reasserts the Church's teaching "that marriage of baptized persons thus becomes a real symbol of that new and eternal covenant sanctioned in the blood of Christ;" the covenant between Christ and his bride, the Church. In that light, he reminds us of the indissolubility of the sacrament of marriage. It would be impossible to review all that he wrote in these next two columns. We have chosen a few points that seemed particularly to "jump out" at us.

THE HOLY FATHER reminds us that the Sacrament of Marriage is like all the other sacraments; a memorial, actuation and prophecy. He writes,

"As a memorial, the sacrament gives them the grace and duty of commemorating the great works of God and of bearing witness to them before their children. As actuation, it gives them the grace and duty of putting into practice in the present, toward each other and their children, the demands of a

love which forgives and redeems. As prophecy, "it gives them the grace and duty of living and bearing witness to the hope of the future encounter with Christ."

Most of us don't often think of our marriage in that light! We reflect on very little of the sacramental aspects of matrimony, yet it is one of the seven. Like the other sacraments, it's not something we receive once. When we were baptized, it was not so much the event of baptism, but rather it is us living the life of a baptized person. The same is true of marriage. Almost all of our emphasis is placed upon the wedding day. We fondly remember when we "received" the sacrament of matrimony. Through God's grace, we give the Sacrament of Matrimony to each other as spouses every day. Our weddings lasted but a day. Our marriage last a lifetime together.

IT MAKES a great deal of sense, then, that marriage is "memorial, actuation, and prophecy." As memorial, it calls us as married people to witness and recall to all and especially to one another and the children, the tradition, the teaching, and the story of God. As actuation, it calls us to love as Christ loves us. As prophecy, it calls us to live in the certain hope of eternal life.

Just recently, a very good friend of ours, Ron Vail, died suddenly. He and his wife Elsie were dedicated to the renewal of the Sacrament of Marriage through both prayer and witness. As a cou-

ple, Ron and Elsie were leaders in the Retorno movement — a national organization dedicated to matrimonial spirituality. Ron and Elsie shared of themselves to allow others to grow. Back in the fall of 1979 we made a Retorno weekend with them in their home. They demonstrate to us the reality of the Marriage Sacrament in the light of what John Paul teaches us. They bore, and will continue to bear their witness of God's works to us for as long as we live. Ron and Elsie prayed daily together. They shared a spiritual director who met with them regularly. Together they sought out the will of God in their lives as a couple. They struggled and the loved with boldness, with great generosity and passion. Together they loved life, they loved Christ, their children, and whoever crossed their paths. Our own life as a couple, striving to grow and mature, has been profoundly changed by Ron and Elsie. For us they will stand firmly in our memories as prophets to challenge us to bear witness in our own life to forgive, to love, and to hope. Ron's favorite saying was, "God's a neat Guy!" He always said it with such a twinkle in his eyes and in such a knowing way. At the funeral itself, Elsie spoke of Ron. She said he was like the "lamb of God" whose blood was being poured forth for their family and friends.

Their marriage was truly in John Paul's words, "that marriage of baptized persons thus becomes a real symbol of that new and eternal covenant sanctioned in the blood of Christ."

Family Night

OPENING PRAYER

Repeat the Lord's Prayer together slowly and then share some spontaneous prayer too.

ACTIVITY IDEA

"IMAGINATIONS FLY." The family has to leave earth within a space ship to settle on another planet, far away in space. Brainstorm together and make a list of what the

family would pack and bring. How would you go about planning? Who would handle what? What would be done to establish a new home? Who would be best-suited for the various tasks? How would everyone feel if the family had to really leave earth?

ENTERTAINMENT

It's a wild idea, but tons of fun! In the living room, build a space ship

and then act out a space flight and landing on the new planet. Create names for the planet and ship. Enjoy the adventure.

SNACK TIME

A Granola Bar and Gatorade for space travel!

SHARING

1. I love our earth because . . .
2. I feel close to God when . . .

3. Share a time from the past week you felt sad or lonely.

CLOSING PRAYER

Thank You, Father, for our wonderful world! Thank You, too, for family and for friends. Help us to reach out to others this week in a specific and constructive way. We love You, Father. AMEN.

Photo-meditation



Keep silence before me, Oh coastlands;
You peoples, wait for my words!
Let them draw near and speak;
let us come together for judgment . . .

Fear not, I am with you;
be not dismayed, I am your god.
I will strengthen you, and help you,
and uphold you with my right hand of justice

—ISAIAH 41:1, 10

Another question about Bayside

Q. A few weeks ago you answered a question about the appearance of Mary and Jesus at Bayside, New York. You said that the bishop there had decided that there is nothing supernatural about this occurrences.

If this is true, can you tell me why our Pope John Paul II has blessed this shrine? I am enclosing one of the papers from the shrine with a picture of the pope and a quote of his blessing for the people there. I think if the pope approves it, that should be enough for everybody (Mass.)

A. There is no evidence whatsoever that the routine blessing the pope gave to some people from Bayside in any way implied approval (or even a knowledge of) the alleged apparitions there.

The Bayside people frequently and prominently emphasize "a blessing from John Paul II" which one of Veronica Lueken's close workers received at a general audience in Oc-



**FR. JOHN
DIETZEN**

tober 1979.

The pope was handed papers which contained the "messages of Bayside" after which he said "I bless you, your family, your relatives, and all your friends back home; and I place you all under the protection of our Blessed Mother."

Anyone who has ever been at a general audience with the pope knows that he is handed dozens, perhaps hundreds, of items as he makes the rounds of the people present. Of the 10,000 or 12,000 attending the general audience, he probably shakes

hands and talks with several hundred, particularly after the audience itself when he goes to meet those in front or on the edge of the crowds.

The blessing he gave is not at all uncommon in this circumstance, and certainly cannot be interpreted as any judgment on the appearances claimed at Bayside. If the pope or one of his offices wished to make a judgment one way or the other, that decision would be made public more explicitly and formally than this.

Q. My daughter is 23 years old, a good Catholic and one of the finest young ladies I know. A few months ago she met an older man and their friendship grew into love. They want to marry and of course she wishes to be married in the Catholic Church.

The man was married in a civil ceremony but has been divorced for several years. He was born to Catholic parents but wasn't raised as one. He doesn't know if he was baptized and, if he was, where to look for a record. His mother has died and his

father cannot remember much of the past. How should she proceed? (Arizona)

A. From the information you give, the chances are great that the man was baptized a Catholic. If he was, his first civil marriage would not be valid according to Catholic marriage laws. In this case he would be free to marry your daughter.

You give no indication that your daughter has discussed this situation with her parish priest. I strongly suggest that she do this as quickly as possible.

Unless something is being hidden (which, unfortunately, happens more often than one would think), a Catholic baptism certificate, if it exists, can almost always be traced down. The priest will be able to give your daughter sources to contact in the places of residence of her fiancé's family around the time of his birth.

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

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'Gayness' no excuse for 'shallow' movies

By Michael Gallagher

NEW YORK (NC)—I knew I was in trouble as soon as I saw the envelope. It was addressed to "Michael Gallagher, 'O' Film Reviewer."

My correspondent was indeed indignant. What had stirred his ire was a small piece in *Variety* headed in vintage *Variety* style: "'Love,' 'Quest' Earn 'Offensive' Tags as Catholics Get Tough."

In it, I, representative of a tough Catholic, was quoted as judging the movie "Making Love" in these terms: "Homosexuality is presented as nothing more than an acceptable variation on the normal process. This attempt to forestall moral implications is as obviously fabricated as the rest of the film."

THE LETTER writer was a member, he said, of an organization of Catholic homosexuals, and he wanted to register his strong protest both as to what I had to say about the movie and the "O," for morally offensive, classification given it by our office. He said that he felt this movie treated homosexuality in a positive fashion and that reactions such as mine could only do grave harm to better understanding.

So what do I have to say for myself and the U.S. Catholic Conference? The first thing that I have to say, said he, carefully stepping into the minefield, is that I sympathize deeply with my correspondent and I understand his indignation with regard to the "morally offensive" tag.

Film classifications, as I've written here so often, are a poor substitute for a review. They say both too much and too little. Had this man read my full review, without the classification, he would have no doubt disagreed with me, but perhaps he would not

have felt insulted.

Here it is in somewhat shortened form: "This reworking of the triangle motif which has the husband leave his wife for another man is a predictable, uninspired film which, under Arthur Hiller's flat direction, manages to work up no emotional power whatsoever . . . things sort themselves out in a fashion so reasonable and even-handed that the contrivance that undergirds the whole enterprise should be evident even to the least discerning. Homosexuality — a word not mentioned in a script that uses even the euphemism 'gay' but once (*Variety* left this observation out) — is presented as nothing more than an acceptable variation on the normal process. This attempt to forestall moral implications, etc. etc. . . ."

THE NEXT thing to be said — unless I'm already blown up — is that our office, charged with giving reviews and moral classifications to films, cannot be expected to be on the cutting edge of doctrinal change. Extensive sexual activity carried on outside of marriage is morally wrong, at least objectively so.

That said, would the U.S. Catholic Conference be compelled to give an "O" classification to any film with a plot like that of "Making Love" or to any movie that portrayed homosexuality in a non-judgmental manner? No.

Take "Victor-Victoria," for example. Our office gave it an A-IV classification, "adults, with reservations."

Now I didn't happen to find "Victor-Victoria" nearly as funny as did most people, but even though homosexuality is certainly portrayed in a non-judgmental fashion and even favorably (hence the more stringent A-IV rather than A-III), the movie did not, in the judgment of our of-

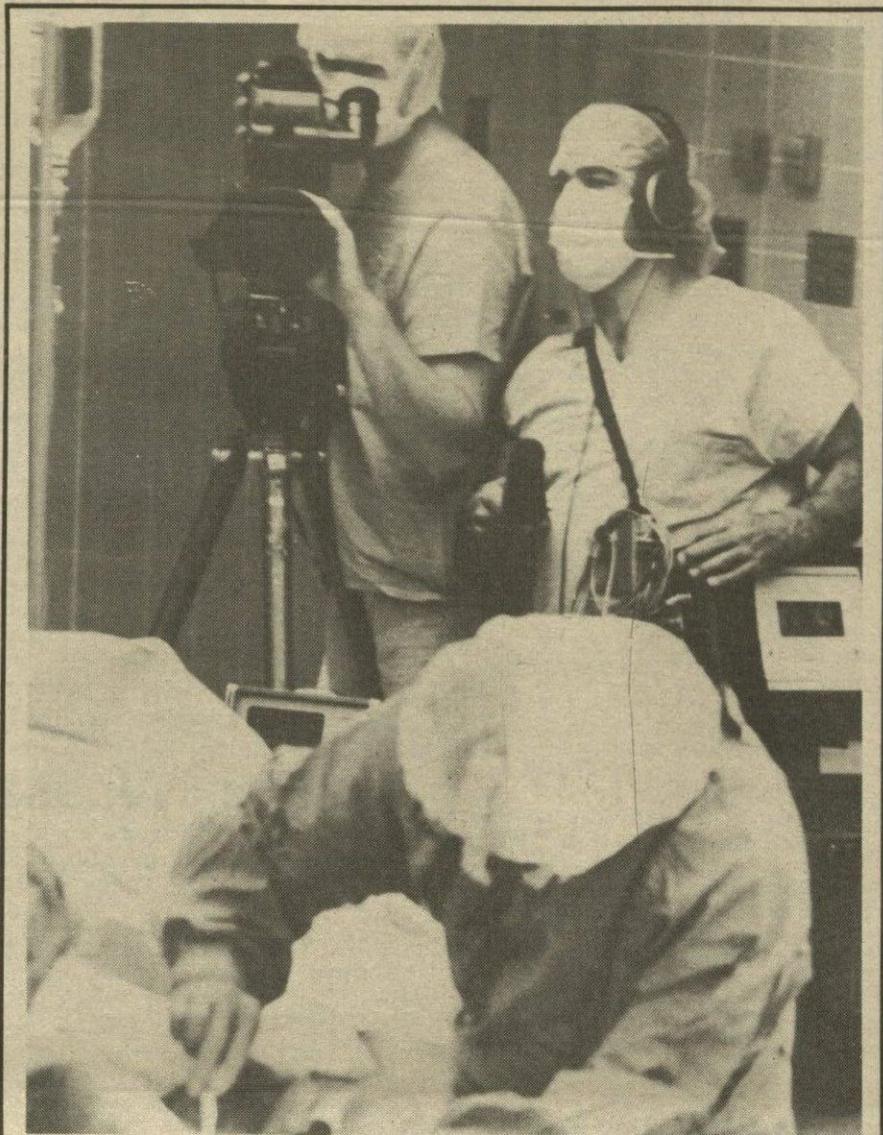
"powerfully and delicately" the mystery at the center of God.

GATHERING GOD'S PEOPLE, edited by J. Stephen O'Brien, Our Sunday Visitor, \$7.95, 265 pp., sets forth in essays by experts all the numerous factors that enter into the creation of a successful parish.

THE ANTI-ZIONIST COMPLEX, by Jacques Givet, SBS Publishing, \$11.95, 167 pp., probes the depth of anti-Semitism in Europe and warns of stifling trends in this country.

LOVE IN THE GOSPELS, anonymous, Thomas More Press, \$9.95, 175 pp., examines every pertinent passage in the Bible about the nature and unity of love.

TRADITIONS, TENSIONS, TRANSITIONS IN MINISTRY, by Father William J. Bausch, Twenty-Third Publications, \$7.95, 176 pp.,



REAL TO REEL, nationally distributed Catholic television magazine, shows segments filmed in South Florida each week at 10 a.m. Sundays on Channel 7 and includes segments from around the country as well, such as this one of famed heart surgeon Dr. Lester Sauvage in Seattle.

ice, constitute any sort of argument in favor of homosexuality. It was about people and the predicaments that they can get themselves into just trying to cope with life — the basic stuff of both farce and tragedy.

"MAKING LOVE," on the other hand is a brief for homosexuality, a clumsy and contrived one at that. Most critics, in fact, panned it as shallow and contrived. The whole thing is worked out like an algebraic equation, with none of the rough edges, the messy humanity, the contradictions that belong to drama.

contends that the ministry should be understood as meaning a mixture of the ordained and the non-ordained starting anew to reintroduce the good news to the world.

THE FIRST DAY OF ETERNITY, by Father George A. Maloney, Crossroad, \$8.95, 126 pp., draws upon the mystical tradition of the Eastern Fathers to shape a contemporary exposition of the living and lived reality of the Easter mystery.

WITNESSES TO JESUS, by Father Mieczyslaw Malinski, Crossroad, \$14.95, 307 pp., described as a powerful, imaginative reconstruction,

REAL TO REEL

The Carpenter's Boatshop, a unique approach to Christian community living, and the colorful, creative work of Broward's "Celebrate Life Retreat Team" are featured in this week's edition of the Catholic television magazine program, "Real to Reel," broadcast every Sunday at 10:00 on WCKT-Channel 7.

tion, portrays five persons whose lives were transformed by their encounters with Jesus.

THE FLIGHT FROM AUTHORITY, by Jeffrey Stout, University of Notre Dame Press, \$25.00, 307 pp., argues that the quest for autonomy the church has experienced was an attempt to begin completely anew and as such was bound to fail.

SIGNS, WORDS, AND GESTURES, by Balthasar Fischer, Pueblo, no price given, 79 pp., is a collection of homilies by an eminent liturgist explaining and commenting on parts of the liturgy.

Some Catholic books to look for

Here is a list of new books of particular interest to Catholic readers:

PAGAN BABIES AND OTHER CATHOLIC MEMORIES, by Gina Cascone, St. Martin's Press, \$9.95, 151 pp., contains fond memories of the author's life as a schoolgirl.

LIVING THE FULL LIVE, by Msgr. Joseph Pollard, Costello Publishing Co., no price given, 170 pp., is a summary of Catholic belief and practice.

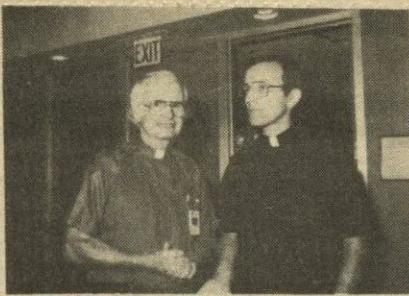
ALL OUR CHILDREN ARE LEARNING, by Benjamin S. Bloom, McGraw-Hill, \$6.95, 275 pp., describes the revolutionary changes that have taken place in teaching methods in the last 20 years in parochial and other schools.

DANCING MADLY BACKWARDS, by Paul Marechal, Crossroad, \$5.95, 105 pp., subtitled "A Journey Into God," is said to reveal



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NORTH BEACH CLEANERS



Fr. Patrick Brown, O.F.M., Director of Pastoral Care at St. Francis Hospital and Fr. Edward Lamp, O.S.B.

Nurse turned priest revisits St. Francis

When Ed Lamp was a nurse at St. Francis Hospital in the mid 70's, he often helped Father Patrick Brown, O.F.M., with Mass in the old chapel. On May 19, 1982, Father Pat helped Father Edward with Mass in the temporary chapel.

It was a special day for the newly ordained Father Edward Lamp, O.S.B. and his many hospital friends. Father Edward first entered the Franciscan Brotherhood in 1959 at the age of 16. Five years later he left to go to nursing school. In 1971, he returned to the religious life as a Benedictine but left that order in 1972 and went to work at St. Francis in Miami Beach. He received his Bachelors Degree in Nursing while working. In 1976, Father Edward left St. Francis to teach at a Benedictine College in the Bahamas.

Finally in 1977, he entered the Benedictine order again and took his final vows in January of this year. He will be the Chaplain of St. Leo College near Tampa.

Father Edward was pleased to re-visit St. Francis May 19 and it was obvious by the large turnout that his friends were thrilled to see him. After conducting noon Mass, Father Edward enjoyed a two hour reception in Wiegand Auditorium. Sister Margaret McManus, O.S.F., Administrator, presented him with several gifts. Father Edward gave blessings to all who wished, a tradition for a newly ordained priest.

Blood Drive sites announced

Two area blood drive sites will be held at Catholic churches. The public is invited to donate blood at Our Lady of the Lakes Catholic Church, 15801 N.W. 67th Ave. on June 3rd and 4th to 8 p.m. and at Our Lady of the Holy Rosary Catholic Church in the library at 9500 SW 184th St. on June 6th from 8:30 a.m. to 1:30 p.m.

It's a Date

The Broward County Catholic Separated and Divorced club will have its monthly meeting on June 9 at 7:30 p.m. at St. Anthony Parish Hall, 800 N.E. 2nd St. in Ft. Lauderdale.

St. John Bosco parish will receive a blessing for its new pastoral center from Archbishop Edward McCarthy on June 12th beginning with a concelebrated Mass at 10:30 a.m.

Catholic services plans day of reflection June 11

Catholic Community Services will hold a Day of Reflection for all staff and members of the various Boards of Directors on Friday, June 11th at the Marian Center, 15701 Northwest 37th Avenue, Opa Locka.

Acting Executive Director Dr. Ralph W. Whelan announced that Auxiliary Bishop, Joseph M. Sullivan of Brooklyn, will speak on "The Philosophy and Theology of the Catholic Charities Movement in the United States."

Archbishop Edward A. McCarthy

will begin the day's events with a Liturgy at 9:15 a.m. Following lunch Mrs. Rosemary Gallagher, legislative assistant, Florida Catholic Conference, will address the gathering. Hal Coyle, Assistant Director, Catholic Charities Bureau, Jacksonville, will speak on the philosophy and theology of Catholic Charities at the state level. Monsignor John R. McMahon, Regional Director, Catholic Community Services-Palm Beach Region, will discuss how best to implement this at the Archdiocesan

level.

Archbishop McCarthy and the Board of Directors of Catholic Community Services have invited representatives from the various boards of directors of the programs which comprise Catholic Community Services to join in the day of reflection. CCS is the social service witness of the the Archdiocese.

Dr. Whelan said the day will conclude with Benediction of the Blessed Sacrament at 4 p.m.

Centro Hispano day care getting new location

The City of Miami Commission has approved the leasing of a surplus fire station to house the Catholic Community Services Centro Hispano Day Care, CCS Acting Executive Director Dr. Ralph W. Whelan has announced.

The Commissioners on May 27th unanimously approved the lease to relocate the Center, which provides for 120 needy pre-school children of working parents, from its present site at 130 NE Second Street, next door to historic Gesu Catholic Church. The Archdiocese of Miami which owns

the property had announced a few months ago that the condition of the building housing Centro Hispano Day Care, along with facilities for the elderly, would be demolished because of the prohibitive cost of restoring the building for continued service.

The new facility at 141 NW 27 Avenue, Miami, will be opened for the children following necessary renovations according to Mrs. Alice G. Abreu, CCS Director of Day Care and Neighborhood Centers. Mrs. Abreu said the "foresight of the City Commissioners has brought about a

solution to this urgent problem and will allow us to continue to serve the community by assisting needy pre-school children whose parents are working or completing their education."

Concern, however, was expressed by Mr. Raymond McGraw, Director, Catholic Services to the Elderly, Catholic Community Services, since no building has been located to house the elderly who now occupy the same building as the children at the Gesu site.

Mrs. Wessel wins Lumen Christi Award

The Catholic Educators' Guild of the Archdiocese of Miami will present its thirteenth annual Lumen Christi Award to Mrs. Marjorie P. Wessel on Saturday, June 5, 1982, at 8:30 p.m. The mass followed by a reception will be held at St. James Catholic Church in North Miami.

A native of New York City, Mrs. Wessel has been an educator in Dade County Schools for 30 years. She is a

graduate of Florida State University, has a Master's Degree from the University of Miami and is currently enrolled in the Doctoral Program at the U. of M.

The mother of three children, (one who was recently appointed Head Volleyball Coach at Clemson University) Mrs. Wessel has held many positions of honor and leadership during her career. In addition to being a

charter member of the Catholic Educators' Guild, Mrs. Wessel was a past president, member of the Board of Directors, and is an Honorary Life Member.

The member of the Guild extend invitations to join family, friends and associates at this Mass and reception on Saturday, June 5, 1982 beginning at 8:30 p.m. at St. James.

Irish pageant seeking Florida girl

MIAMI, FLORIDA — A Florida girl of Irish descent will be chosen to represent the Sunshine State in the International Rose of Tralee Pageant to be held in County Kerry, Ireland, in August.

The young lady who will be chosen on June 19th in Pompano Beach will be one of eight Irish American girls who will represent this country. The preliminary judging will be held on June 12 in Miami

at the Surf Club and will be hosted by the St. Patrick's Parade and Festival Committee.

The competition is open to 18-25 year old girls who have never been married, are permanent residents of Florida and are of Irish descent. The winner will receive round trip air transportation to Ireland for the pageant and a wardrobe for the International pageant plus expenses.

Applications may be obtained by calling Young Muldowney of the St. Patrick's Parade and Festival committee at 444-6717.

St. John Bosco seeks furniture

St. John Bosco Parish is seeking furniture for their new Senior Citizens Center. Some parishioners have already donated some pieces of furniture but they are still lacking 15 tables, 200 chairs, 24 armchairs and a refrigerator. If any friend wishes to help the senior citizens please contact the rectory at 649-5464.

St. Stephen's will hold a rummage sale at their social Hall, 2000 S. State Rd. 7 in Miramar on June 5th from 8 a.m. to 4 p.m.

The Dade Catholic Singles Club will play volleyball at 2 p.m. at Ponce Jr. High School, 5801 Augusto Ave. and S. Dixie. On June 6th there will be a meeting at 10:30 followed by a mass at St. Louis Church 7270 S.W. 120th St. All Catholic Singles, ages 20 to 39 are welcome. For more information call Frank 553-4919.

The Catholic Daughters of Americas, Court Holy Spirit 1912 will hold a business meeting on June 11th at St. Elizabeth Gardens, Pompano Beach at 2 p.m. Last meeting this summer.

The Third Order Carmelites will meet at 1:30 PM Sunday, June 20, 1982 in the library of St. Joan of Arc Catholic Church 370 S.W. 3rd St. Boca Raton, Fl. For further information call Joan Hoffmann at 392-1950 or Mickey Esposito at 421-6388.

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The force of faith

By Neil Parent
NC News Service

Father Maurice Monette, an Oblate priest stationed in New Orleans, was shocked to learn one day that two young boys he knew had just been shot and killed by their father. Only weeks before the priest had carried the boys on his shoulders during a Mardi Gras parade.

The deeply anguished father — I'll call him James — turned himself in. Later he became the object of much contempt.

In prison, other inmates, aware of his crime jeered mercilessly. One prison guard was said to have told a visitor: "For what he's done I wouldn't waste taxpayers' money keeping him here. I'd roast him in the electric chair today."

James was to say later that everywhere he turned he saw hate and disgust in others' eyes.

BUT NO ONE hated what James had done more than he did. James longed to somehow retrieve that insane act that snuffed out his sons' lives and nearly killed his wife. He felt terribly isolated and weighted down with a guilt that seemed beyond forgiveness.

He later wrote: "I can't comprehend how God could let something like me live and cause everyone so much pain and suffering. They deserve all the beauty and happiness God could create and I have given them all the hell they should never have to experience."

However, to Father Monette James was someone who keenly needed understanding and God's forgiveness. Immediately after the shooting incident, the priest went to see James and told him he would like to be his priest and friend.

Thus began a relationship that proved to be the occasion for God's forgiving love. During many visits thereafter both priest and penitent clasped hands across the table that separated them and openly wept together.

Buoyed by Father Monette's friendship, James



Imprisoned after being convicted of killing his two young sons, the man often was jeered by other inmates. A prison guard remarked to a visitor: "For what he's done I wouldn't waste taxpayers' money keeping him here. I'd roast the ... in the electric chair today." (NC Photo)

begin to disclose his intense isolation and his overwhelming sense of guilt and loss over his sons. Finally one day he said to the priest:

"You know, I never believed that a person could forgive and continue to care about someone who had hurt him. I never could believe in God either; but you've forgiven me and, because you've done that, I can believe in your God."

Others too were instrumental in stirring the young man's faith. In a letter to Father Monette, James related that another prisoner had told of praying for him. The other prisoner added that he knew how James must feel because he too had a family; he knew how much James was hurting and wanted to offer "comfort in Jesus' name."

James went on to say in that letter that this incident, added to letters from other people and Father Monette's visit, made him "see that there must be a God to work the love of His Son through these people. My faith grew and still grows from all of this laid at my feet."

JAMES' STORY is dramatic, but hardly unique in the world of faith. Each day, countless

people in all walks of life are influenced by the beliefs of others — or more correctly, by the results of their belief, such as love, compassion and caring.

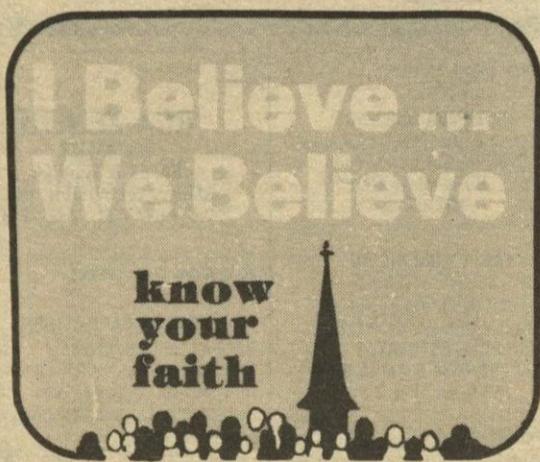
There is something highly compelling about love. It is like a wave which buoys us up and then carries us along, leaving us someplace else. The distance we travel may be short or, in the case of James, great. Inexorably, though, its force cannot be denied. We are moved, affected, altered.

People of faith do that to us. In them, we meet God and experience His love. This is why, I think, Jesus placed so much emphasis on our being a light for others; a leaven for the world; a salt that gives taste.

We are asked to be agents of Jesus. His light shines through us.

When my friend, Father Monette, told me about his meetings with James, I was deeply impressed with the way God had worked His forgiving love in that young man's broken life.

But, I was also genuinely moved by my friend, who showed me how a true Christian can and should act in the face of evil.



Suffering and death...

By Father John Castelot
NC News Service

Peter has an interesting reaction to the encounter of Jesus with the rich young man. Afterward, Peter reminds Jesus that the disciples "have put aside everything to follow you." His reaction is marked by a certain self-satisfaction and an implied request for a reward.

In response, in Chapter 19:28-31 of Mark's Gospel, Jesus replies that the disciples will receive a rich reward indeed, but not without persecution. Once again Mark emphasizes his main point: There is no crown without a cross!

Now we hear a third — and more detailed — prediction of the Passion of Jesus. And the misunderstanding of the disciples reveals that their blindness has increased rather than diminished.

Jesus' final instruction on discipleship spells out the meaning of his death and its implications for his followers.

THE SECTION CLOSSES with an ironic story of the blind Bartimaeus. In spite of his blindness, Bartimaeus has the persistent faith to receive the gift of sight while the disciples, with their perfectly good eyes, are ... blind than ever.

For the first time Mark mentions Jesus' destination by name — Jerusalem. It is the stronghold of forces hostile to Jesus, the place he must fulfill his messianic destiny. Mark pictures Jesus as striding toward Jerusalem with resolute determination.

There is an air of dark foreboding about the notice that the mood of the disciples "was one of wonderment" and "fear." The detailed prediction of the Passion does nothing to relieve the impression of tension.

I Believe

... We Believe

Tapping into Christianity

By Katharine Bird
NC News Service

In the lifelong process of learning how to live as Christians, people often affect us much the way a magnet affects metal. Our practice as Christians is drawn out in vital ways by what others do.

Special events in our lives also draw us out. Sometimes they almost shock us into awareness.

As theologian Tad Guzie puts it: "Life is filled with experiences that we have forgotten about or laid aside, or taken for granted — until something happens which makes us take a second look."

The example of friendship is used by Guzie to help make the point. The religious educator, on the faculty of the University of Calgary in Alberta, Canada, wrote about this recently in the journal, "Religious Education."

With a good friend, Guzie says, "you share good times and hard times alike." Then, unexpectedly, the friend moves to another city, an event which causes both persons to look at their friendship with new eyes. "Perhaps only then are you led to reflect on that friendship and come to a realization of how much it has meant to you," Guzie points out.

FRIENDSHIP IS LIKELY to be valued more highly than ever from that time on. An event in life has caused a shift in one's attitude and behavior.

Just as events often shock us into awareness, people often surprise us by what they do. We are surprised into the realization that some of their ways of living as Christians are possibilities for us too.

It is much like what happens when we see a person in an unfamiliar role and are forced to sit up and take notice.

One new father, for instance, frequently takes his baby out by himself — without the mother in tow — as he runs errands to the grocery store or bank. That way the new mother gets a break.

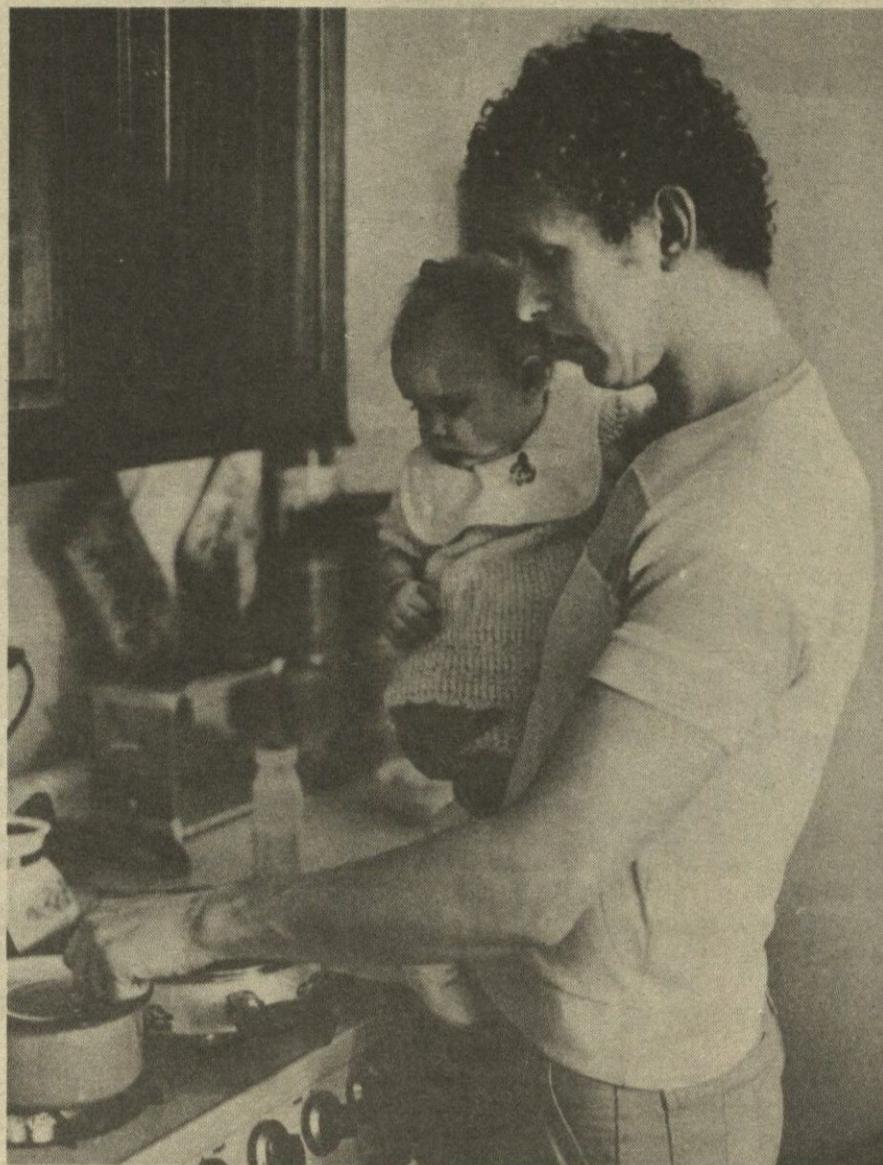
But the father admits he has been astonished at the comments from people he encounters during these casual forays. Many people, he says, think it is surprising to find a father alone in public with a baby.

But perhaps this shakes their perceptions of what fathers can do. And that might encourage others to expand their own perception of what they, as fathers, might do.

In similar ways people may be surprised into an awareness of ways they can like — and serve — as Christians by seeing what others do.

FOR THE FULL SCOPE of Christian living is hard for any one person to keep in mind. The experiences and examples of others are needed to keep us constantly alert to the infinite possibilities of Christian life.

As Guzie writes, "We do not create our personal stories out of whole cloth . . . in isolation from what goes on around us." Instead, we can tap



Sometimes when we see a person in an unfamiliar role we are forced to sit up and take notice. In doing so, we may change our presuppositions of what that person can be, or even of what we can do ourselves. The same thing happens with Christianity. (NC Photo)

into the experiences of a wide variety of Christians, including those in our family and our church community to help us along the way.

We also can look into the example of Christians acting throughout the centuries.

Among all these experiences and stories, Guzie remarks, we can "pick and choose, with greater or lesser awareness, what makes for meaning" in our own particular circumstances.

Guzie concludes that, as we go through this process over the years, gradually our own stories as Christians "take shape."

...must accompany the Resurrection

Once again the disciples show themselves quite unready to accept the truth. They prefer to think in terms of glory and personal advantage.

Mark illustrates that point by telling how James and John request places of honor when Jesus comes "into His glory." Their request draws two answers. One is the blunt rejoinder that the distribution of such plums is out of the hands of Jesus; His Father decides such matters.

The other is Jesus' assurance that James and John will indeed share his lot. They don't realize it, but it will mean drinking the same cup of pain and being immersed in the same sea of suffering.

THE TWO BROTHERS are not alone in their obtuseness. And once more Jesus tries to get the message across. This instruction deals with their conduct as members of the Christian community.

Mark succinctly explains in advance the meaning of Jesus' death and its

serious implications for anyone who would be a follower of Christ. The ideal of authority in the Christian community is service: "Whoever wants to rank first among you must serve the needs of all."

Jesus Himself must be the model: "The Son of Man has not come to be served but to serve — to give His life in ransom for the many."

All through this section Mark has been instructing his own community. Peter and the disciples typify Christians who are willing to share in the victory of Christ, but are reluctant to follow in His footsteps.

No matter how often they hear the message of the cross, they shrug it off in favor of the message of Easter. To persist in this attitude is to court disillusionment and discouragement.

Mark wants to assure Christians that suffering and death is part of being a committed Christian. As Jesus says, "If anyone wants to come after me, he must deny his very self, take up his cross and follow in my steps."

'The Celibate Gourmet'

MAIN DISHES



Sister teaches a seminarian how to cook for future priests: but now a Washington editor has written a cookbook for priests. Illustration and recipe at right.



"For this I spent four years in the seminary!"

EASY BARBECUED BEEF

Use 1 lb. lean hamburger for each 4 servings. Brown meat in a skillet and pour off fat. Add 1 cup catsup and 1 tbsp. EACH: vinegar, sugar, prepared mustard and Worcestershire sauce. * Simmer 10 to 15 min. Spoon over warm or toasted hamburger buns. Recipe may be doubled or tripled. Serve with cole slaw and/or french fries.

*for each pound hamburger

...Or, 'A Cookbook for Liberated Clergy Persons'

ARLINGTON, Va. (NC) — For much of her life Jane Mengenhauser seems to have had one hand stirring the sauce pan, one in church and one punching a typewriter.

This is more hands than usual, but Mrs. Mengenhauser has been busy.

Yet this combination of active ingredients was the yeast that gave rise to a cookbook for Religious, "The Celibate Gourmet."

Subtitled "A Cookbook for Liberated Clergy Persons," the slight

volume has a gray cover that mimics the old Baltimore Catechism. "I wanted it to look respectable on a priest's desk," said Mrs. Mengenhauser, explaining why she ruled out pink or bright yellow.

The recipes are so easy, the book claims, "that even a bishop can use them."

Mrs. Mengenhauser has brought more than a casual interest in cuisine to the concoction of her first cookbook. She is food editor of the daily

Journal newspapers that circulate throughout the suburbs of Washington.

The idea for the cookbook began simmering around 1968, she said. "Many priests and sisters were leaving the religious life at that time, and I thought there was a need for a book called 'The I Leaped Over the Wall Cookbook.'" But because she had a small child and little spare time, the project had to be put on the back burner.

Not writing the cookbook bothered her. But suddenly a whole new breed of Religious was out in the working world.

Before the Second Vatican Council, Mrs. Mengenhauser said, a priest or sister at the end of a long day could always depend on a hot meal whipped up by the cook at the rectory, convent or monastery. Not any more.

The food editor felt called to explain the business end of a can opener to the government workers, teachers, chaplains and others who had to fend for themselves in the world and in the kitchen.

"Everything is quick, easy and cheap," she said. "But it's good, too."

The book was also prompted by specific people Mrs. Mengenhauser and her husband have known. A sister-in-law is a nun and they knew a Newman chaplain in the Diocese of El Paso, Texas, who seldom ate. "We'd stop after Mass and ask,

'Have you eaten today, Father?' Often, he hadn't."

The artist for the publication was George Marino, who, with Mrs. Mengenhauser, is a member of Good Shepherd Parish in Mt. Vernon, Va.

In the main dish section of the book, one cartoon depicts an aproned priest standing over a kitchen sink with a steaming collander, lamenting, "For this I spent four years in the seminary!"

Proceeds from the sale of the book, which Mrs. Mengenhauser published and marketed herself, went to support the now defunct parish newspaper, the catholic connection.

Directions are explicit and the recipes are easy, although a few edge toward the fancy. "Sometimes priests enjoy entertaining," she said. "Some are even gourmet cooks."

Born Mary Jane O'Shay into a Boston Irish family, Mrs. Mengenhauser was always in the kitchen as a child.

At Boston University, she studied home economics and journalism.

Next on the menu, she is considering a book with the working title, "Son of Celibate Gourmet." "I want to write a natural food cookbook for the Religious, and one that emphasizes nutrition," she said. "While many are filling their stomachs, the nutrition is often deplorable."

(Mrs. Mengenhauser's address is 8905 Camfield Dr., Alexandria, Va. 22308.)

the Saints by Luke

ST. BARNABAS

"THERE WAS A CERTAIN LEVITE FROM CYPRUS NAMED JOSEPH. HE SOLD HIS FARM AND DONATED THE MONEY, LAYING IT AT THE APOSTLES' FEET. THE APOSTLES GAVE HIM A NEW NAME: BARNABAS, WHICH MEANS 'SON OF ENCOURAGEMENT.'"

"HE WAS A GOOD MAN, FULL OF THE HOLY SPIRIT AND OF FAITH, AND WAS CHOSEN TO THE FAST GROWING CHURCH OF ANTIOCH."

BARNABAS PREACHED IN ANTIOCH ALONG WITH PAUL FOR A YEAR. THEN THE TWO SET OUT TOGETHER TO CYPRUS AND THE CITIES OF ASIA MINOR. THEY PREACHED WITH GREAT SUCCESS. AFTER A MIRACLE AT LYSTRA THE PEOPLE REGARDED THEM AS GODS. BUT THE TWO SAID, "WE ARE JUST MEN, BRINGING YOU THE GOOD NEWS THAT WILL CONVERT YOU TO THE LIVING GOD."

THE FEAST OF ST. BARNABAS, APOSTLE, IS CELEBRATED ON JUNE 11.

