



The false prophets

**Cults spin webs
of deceit, lure
searching youths
with easy answers**

*"How do I know that I'm not the
reincarnation of Jesus Christ? You
wouldn't believe the feelings I have
inside me."*

—Werner Erhard, founder of EST

*"For false Christs and false pro-
phets will arise, and will show signs
and wonders, so as to lead astray, if
possible, even the elect."*

—Jesus Christ (Mark 13:22)

By Betsy Kennedy
Voice Staff Writer

It takes time for the numbness to
wear off.

But slowly — and painfully, some
ex-cult members are recovering
enough to tell what has happened to
them. They have been abused, con-
trolled, manipulated and humiliated.
They have been psychologically
dismembered just as effectively as
corpses are physically dismembered
in autopsies.

For many ex-cult members,
deprogramming has been their only
path to wholeness and even sanity.
But they are the survivors. There are
still thousands of confused people
of all ages who have committed
themselves to harmful counter-
culture religious groups. And despite
the intensive media coverage in re-
cent years and confessions from ex-

cultists and their parents, there are
always new recruits who are willing
to forfeit their worldly possessions
and turn their backs on their Chris-
tian values.

Why do these people suddenly
abandon all of the doctrines they
once believed in as well as friends
and family whom they cherished?

Perhaps it is because a cult may
seem to offer easy answers to the
mysteries of faith and an easy
escape from contemporary stress; a
kind of man-made utopia which
purportedly guards those within
from any real problems.

For large numbers of young peo-
ple, a cult may offer the security,

discipline and acceptance which they
found lacking in their own homes.
Disillusioned by the turmoil of the
world and the difficulties in their
own backyards, they urgently seek
different lifestyles. In their idealism,
they are eager to believe the prom-
ises of the false prophets who lead

(Continued on page 10)

'Martyr' Fr. Kolbe is canonized

• In the death camp . . .
Pg. 4-5

VATICAN CITY (NC) — Pope
John Paul II wore red vestments, the
color for a martyr, as he canonized
Father Maximilian Kolbe Oct. 10.

More than 150,000 pilgrims
thronged St. Peter's Square for the
ceremony honoring the Polish Fran-
ciscan priest who in 1941 sacrificed
his life by volunteering to replace an-
other prisoner in the death line at
Auschwitz.

The other man, Franciszek Ga-
jowniczek, now 81, attended the
canonization Mass and was welcomed
with sustained applause when men-

tioned by the pope.

GAJOWNICZEK, who had a wife
and two children when Nazi guards
chose him at random for starvation,
wept softly during the three-hour
ceremony.

Also present was an Italian
woman, Angeline Testoni from Sar-
dinia, who church officials say was
cured of pulmonary tuberculosis
through Father Kolbe's intercession.

In 1971 Father Kolbe was beatified
with the title of confessor, a holy man
who professes the Catholic faith in an
outstanding way. In the canonization
ceremony he was given the title of
martyr.

The pope in his homily discussed
the new designation by calling the

priest's death in the concentration
camp at Auschwitz a victory over a
system of contempt and hatred for
man and a victory for what is divine
in man.

A martyr, according to the
church's tradition, is one who is
killed out of hatred for the Christian
faith and life.

In Father Kolbe's death, said the
pope, "There was the clear witness
borne to Christ: the witness borne in
Christ to the dignity of man, to the
sanctity of his life and to the saving
power of death, in which the power
of love is made manifest."

"DOES NOT this death," the pope
asked, "make Maximilian particu-

larly likened to Christ, the model of
all martyrs, who gives his own life on
the cross for his brethren?"

The pontiff praised the priest for
his zeal in promoting devotion to
Mary. Father Kolbe was the founder
of the Militia of the Immaculate
Mother, now a world-wide Marian
organization.

More than 10,000 Poles attended
the Mass, about half of them coming
from Poland. Included was an eight-
member delegation representing the
Polish government. The pope sternly
criticized the government, in remarks
following the ceremony, because of
the Polish parliament's passage Oct.
8 of a law which outlaws the inde-
pendent trade union Solidarity.

Archbishop Trifa, accused of Nazi ties, deported

DETROIT (NC) — Romanian Orthodox Archbishop Valerian Trifa, 68, accused of falsifying Nazi connections when he immigrated to the United States after World War II, has agreed to be deported, the Justice Department announced Oct. 7.

The voluntary deportation short-circuits further deportation proceedings.

ings.

The controversial archbishop, whose murky past forced his departure from the leadership of the National Council of Churches in the late 1970s, has been accused of being an activist of the Iron Guard, an anti-Semitic, fascist group in Nazi-controlled Romania during World War

II; of inciting riots and helping to set fire to Jews' homes and stores; and of other acts of persecution against opponents of the Nazis.

SOME 300 JEWS and Christians died in the violence alleged to have been instigated by Valerian Trifa.

In return for his agreement to be deported, charges of inciting riots and of others acts were dropped by the Justice Department, which had been preparing its case against the archbishop.

The archbishop is said to favor being deported to Switzerland, although his destination as a deportee was uncertain immediately after the agreement with the federal government was reached. He must leave the United States within 60 days after being accepted by another nation.

Archbishop Trifa's citizenship was withdrawn in 1980.

He has acknowledged his participation in the Iron Guard, of misrepresenting and concealing facts about his background when he entered the

United States after the war, and of being an alien liable to expulsion because he lied in order to immigrate to America.

He has, however, denied inciting any anti-Semitic riots.

IN 1977, the Orthodox Church in America, one of several Orthodox Christian denominations in the United States, cancelled Archbishop Trifa's participation on the National Council of Churches' governing board. Archbishop Trifa's Romanian Orthodox Episcopate church, with 35,000 members, is a member of the Orthodox Church in America. It is not to be confused with Romanian Catholic churches which belong to the Eastern Rite of the Catholic Church.

The archbishop had been the target of a campaign to have him dismissed from the NCC leadership post after allegations of his Nazi ties began circulating in Christian and Jewish organizations.



MARINES MASS — U.S. Marines, one with a gun slung over his shoulder, pray at mass celebrated by Fr. George Gunst, a Navy chaplain, at the Beirut International Airport. The Americans are part of a peacekeeping force in Lebanon. (NC photo from World Wide.)

Pope meets with Lebanese archbishop

VATICAN CITY (NC) — Pope John Paul II met in private audience Oct. 4 with Archbishop Luciano Angeloni, apostolic nuncio to Lebanon. The Vatican released no details about the meeting, but the archbishop's visit fueled rumors that the pope is considering a visit to Lebanon. "At the moment, nothing official has been decided," said Chucri Abboud, first secretary at the Lebanese embassy to the Holy See. But he called a papal visit to Lebanon "very probable" and said that further information might be made public in connection with a trip to Rome by Lebanese President Amin Gemayel.

Columbian students occupy archdiocesan offices

MEDELLIN, Columbia (NC) — In two separate incidents university students occupied the papal nunciature in Bogota and the archdiocesan offices in Medellin to press the government to investigate several cases of people killed or missing. After an hour Archbishop Alfonso Lopez Trujillo of Medellin persuaded eight students from the University of Antioquia to leave on the promise he would deliver to the government their request for information on the whereabouts of a dozen students, two of them missing since May. The occupation took place Sept. 22.

Lourdes cure found "unexplainable"

LOURDES, France (NC) — The International Medical Committee of Lourdes has ruled that the recovery of an 18-year-old Sicilian woman from terminal bone cancer is medically unexplainable, the Lourdes Foundation said Oct. 4. The woman, Delizia Cirotti, was pronounced cured after pilgrimages to the shrine of the Blessed Virgin at Lourdes in southwestern France. At the request of the Catholic Church, the International Medical Committee, consisting of 16 doctors from six countries, investigates claims of miraculous cures at the shrine.

News at a Glance

Life Lobby asks halt to mass burial

WASHINGTON (NC) — The American Life Lobby, a pro-life organization, has asked the U.S. Department of Health and Human Services to stop a proposed mass burial of more than 16,000 human fetuses found stored near Los Angeles. "We want to make sure that no federal rules were broken," said Judie Brown, president of the American Life Lobby, Oct. 4. In Los Angeles, Superior Court Judge Leon Thompson scheduled an Oct. 18 hearing on a request by Los Angeles County District Attorney John Van De Kamp to permit the burial. Van De Kamp sought burial for all but 193 of 16,390 fetuses that had been stored by Melvin Weisberg, who once operated a pathology lab. The 193 were more fully grown fetuses that may be evidence of illegal abortions, said a spokesman for the district attorney.

Appointment of Irish bishop expected to smooth Protestant relations

DUBLIN, Ireland (NC) — Relations between Catholics and Protestants in Northern Ireland are expected to improve with the appointment of Bishop Cahal Daly as head of the Diocese of Down and Connor, which includes Belfast, Northern Ireland's largest city. Church of Ireland (Anglican) Bishop William McCappin of Connor, whose diocese also includes Belfast, and other Protestant leaders have welcomed Bishop Daly's appointment, which was announced in September. Cardinal Tomas O'Fiaich of Armagh, Northern Ireland, and Archbishop Gregorio Albarran, papal nuncio to Ireland, are to install Bishop Daly as head of the diocese in St. Peter's Pro-Cathedral in Belfast on Oct. 17. The Catholic bishops of Ireland and Northern Ireland form one episcopal conference.

Private school enrollment down

WASHINGTON (NC) — A Census Bureau report shows private school enrollment dropped significantly from 1964 to 1979, but "things are better" now for Catholic schools, according to Marianist Brother Bruno Manno, National Catholic Educational Association research director. The Census Bureau's first comprehensive report on private schools, released Oct. 3, showed an enrollment decline of almost one-third for the 15 years ending October 1979. The proportion of students attending private schools also declined to 9.8 percent in the 1979-80 school year from 14.2 percent in 1964. The decline occurred mostly in Catholic schools, which enroll the majority of private school students, and the decline was higher in high schools than in elementary schools. Catholic school enrollment dropped 44 percent.

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Pope warns Polish leaders

'I will' visit Poland next year

From NC News Service Reports

Angered by the Polish government's outlawing of the independent trade union Solidarity last Friday, Pope John Paul II declared Monday that he has a "right and duty" to visit his homeland next year and that Poland "does not deserve to be driven to tears and desperation."

The Polish parliament's actions drew quick and angry responses not only from the pope but from U.S. President Ronald Reagan and Catholic Church leaders throughout Poland.

The pope called the new Polish labor law "a violation of fundamental rights" while President Reagan called it a "backward step" and announced trade sanctions on Poland. Prior to announcing the sanctions, Reagan called Poland's rulers "a bunch of lousy bums."

In Poland, the outlawing of Solidarity led to strikes by shipyard workers in the Baltic port of Gdansk, where the union was born two years ago, and to criticism from the country's priests and Archbishop Josef Glemp, the Polish Catholic primate, who called it "a great pain to many of our believers."

IN OFF-THE-CUFF remarks before more than 10,000 Poles and people of Polish descent, in Rome for the canonization of Father Maximilian Kolbe last Sunday, the pope said he hoped to visit Poland, "during the jubilee year of the madonna of Czestochowa," which ends in September 1983.

"It is my duty and my right, as bishop of Rome and as a Pole, to make this trip," he added. "It is my hope that the necessary conditions for that pilgrimage may be created, in conformity with the great dignity of the 10,000-year tradition" of Polish Catholicism.

Pope John Paul closed his talk to the pilgrims with an appeal to Polish government officials to "stop the tears" of his fellow citizens.

"I have seen and noted many tears here, and it is not good that when my countrymen arrive for a canonization they arrive with tears in their eyes, because they are not tears of joy," he said.

"I want to continue addressing myself to the authorities of the Polish People's Republic until they stop these tears," Pope John Paul added. "Polish society, my nation, does not deserve to be driven to tears and desperation, but it deserves to create its own better future."

Present for the Pope's extem-

poraneous remarks was an eight-member delegation of the Polish government, led by Jerzy Ozdoski, deputy chairman of the Polish Parliament.

POPE JOHN PAUL'S meeting with the Polish pilgrims took place immediately after he met in his private apartment with 40 Polish bishops.

Archbishop Glemp had cancelled his trip to Rome because he feared a violent reaction to the Polish Parliament's measure against Solidarity.

"The recent years have inspired a movement of social and moral rebirth, founded on the legitimate aspiration to consolidate the dignity of man and of human work, a movement which millions of Poles have linked and still link to the hope of a better and more secure tomorrow in

Poland," Pope John Paul told the bishops.

"And it is of capital importance that the contents and essential values of this renewal are not deleted from the Polish reality," he added.

Poland's parliament passed the labor bill, supported by Poland's martial law government, Oct. 8. It dissolves all labor unions in existence prior to the declaration of martial law Dec. 13, puts tight controls of the formation of new unions and severely limits the ability to strike.

Underground Solidarity leaders called for a four-hour national strike on Nov. 10 to protest the law.

The Solidarity statement signed Oct. 9 said, "The course of the protest will decide the future strategy of the unions."

Anti-Semitic attacks condemned by Pope

VATICAN CITY (NC) — Pope John Paul II condemned as a "blood-chilling terrorist act" and a "criminal episode of anti-Semitic hatred" the attack on a Rome synagogue which left a two-year-old boy dead and 34 people injured.

The attack, also condemned by leading Italian political figures and by Yasser Arafat, head of the Palestine Liberation Organization, took place shortly before noon Oct. 9 at the end of a ceremony in the synagogue marking the Jewish new year.

According to witnesses, at least five men threw hand grenades into the synagogue as worshippers began to leave the building. Two of the men also fired submachine guns into the crowd.

Police released Oct. 10 composite sketches of four of the men, all believed to be between 30 and 35 years old. Two of the suspects in the composites are dark-skinned and two are fair-skinned.

No group claimed responsibility for the attack.

ANGRY MEMBERS of Rome's Jewish community, which numbers about 10,000, gathered outside the synagogue shortly after the attack, shouting slogans against the press, Italian President Sandro Pertini and Pope John Paul.

"It's the pope's fault. It's Pertini's fault. You meet with Arafat and you

see what happens," shouted one man.

A sign hanging on the synagogue's wall after the attack read: "Pertini and the pope: friends of terror."

The comments were related to Arafat's visit to Rome Sept. 14-15. The PLO leader met during his visit with Pertini and Pope John Paul.

'In renewing my deep deploring for such a blood-chilling terrorist act . . . I express my sincere solidarity with the Rome Jewish community.'

During the papal meeting Pope John Paul pleaded for an end to violence as a means of solving Middle East problems.

A statement by the Israeli government Oct. 10 also criticized world leaders who have met with Arafat.

"The PLO is the center of international terrorism, and anyone conducting discussions and negotiations with it encourages such criminal actions. These governments in Europe that have tried to save the defeated PLO cannot wash their hands from this wave of anti-Semitic violence," said a statement by Israeli Deputy



Pope John Paul II

Foreign Minister Yehuda Ben-Meir.

Foreign ministry officials said the statement was aimed at European governments and the pope.

POPE JOHN PAUL had sent Auxiliary Bishop Fiorenzo Angelini of Rome to one of the hospitals to which victims were taken. At the hospital Oct. 9, the bishop met with Chief Rabbi Eli Toaff of Rome and expressed the pope's personal sorrow.

The pope mentioned the attack again Oct. 10 before about 150,000 people in St. Peter's Square after the canonization of St. Maximilian Maria Kolbe, a Polish priest who died in the Auschwitz concentration camp in 1941.

The canonization brought to mind the many Jewish victims of the death camps, Pope John Paul said.

"The tragic fate of so many Jews suppressed without pity in the concentration camps has already had the firm and irrevocable condemnation of the conscience of humanity," he added.

"But unfortunately in our times criminal episodes of anti-Semitic hatred are repeated," he said. "In renewing my deep deploring for such a blood-chilling terrorist act, I entrust to God's mercy the innocent victim, invoking comfort on his parents and family members, and healing for the wounded; and I express my sincere solidarity with the Rome Jewish community."

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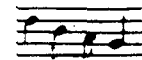
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Auschwitz survivor tells of pain...

By Father Kenneth J. Doyle

ROME (NC) — His hair is white, but plentiful. A soft smile radiates from a face surprisingly unlined. An easy pace marks his step and his speech, and gentleness spreads across his bearing.

The man is short, but not stooped. His shoulders are square and broad, his hands, calloused and strong.

His name is Franciszek Gajowniczek and he lives in Silesia in the southwest of Poland.

HIS MANNER and his appearance belie his 81 years and the time spent in a Nazi concentration camp. His skull was fractured at Auschwitz and some of his teeth were knocked out. Several of his ribs were broken and two of his vertebrae were destroyed, eaten by tuberculosis bacilli injected into him.

Yet if it were not for Father Maximilian Kolbe, Gajowniczek would not be alive today to tell his story.

He was interviewed by National Catholic News Service in Rome, where he had come for the canonization of Father Kolbe Oct. 10.

Before describing the eventful day Aug. 4, 1941, when Father Kolbe, a Polish Franciscan, offered to replace Gajowniczek in a death cell, Gajowniczek told of the brutality of the Nazi concentration camp at Auschwitz in Poland.

Prisoners were assigned to supervise other prisoners in the work of constructing the camp.

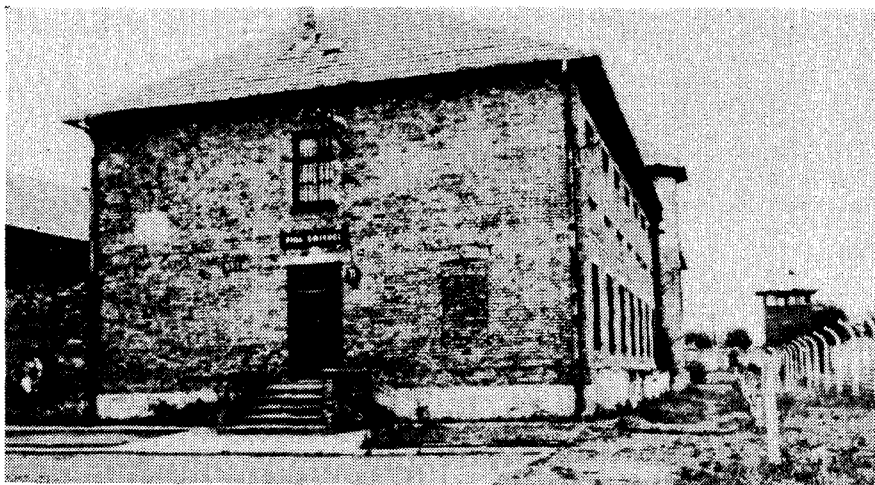
"They would beat us with spade handles, and sometimes they would kill," said Gajowniczek. "Those who killed would be given better food and living arrangements."

"**EACH DAY** a prisoner was given a chunk of bread and a litre (a little more than a quart) of water," he added. "There was a perpetual epidemic of fleas, lice and other bugs. I was bitten so badly that my entire body was one scab. If I picked away at the scab, I found fleas in the live wound underneath."

Even prisoners who seemed strong were unable to cope, he said.

Sometimes after only a few days at Auschwitz, a man would throw himself on the wire fences so that he could be electrocuted, and others found belts to hang themselves, he added.

Into that chamber of horrors stepped the 47-year-old Father Kolbe, also a prisoner.



Auschwitz 'Block of Death' where Father Kolbe, nine others starved for two weeks before the now-Saint Maximilian was injected with poison. (NC photo)

It is 40 years later now, but Gajowniczek still speaks with a quiet reverence about the man he calls "Father Maximilian."

"A man with a character like his lifts up your spirits," said Gajowniczek. "He gave us a lot of strength and the courage to live through the next day. When he talked to us or heard our confessions, we regained the will to survive. We didn't go to pieces. The spirit remained unbroken. Father Kolbe asked us not to give up, not to break. He used to say: 'Don't despair. We'll all return to our homes and our families.'"

GAJOWNICZEK HAD never met Father Kolbe before the priest's arrival at Auschwitz, but he knew him by reputation as a well-known spiritual writer who fostered Marian devotion. Once the priest entered Auschwitz, recalled Gajowniczek,

the prison took on a new dimension.

"When he prayed, we would gather around him and also pray," he said. "He even divided up that little piece of bread he received for the day. Whenever he was questioned by the German SS men, he would always admit openly, 'I am a Catholic priest,' and for this he was often beaten."

"He was very patient. He turned

every insult around into something good."

As Gajowniczek recounted the day of Aug. 4, 1941, he closed his eyes.

The narrative flowed freely. The experience lived again and he dropped his voice at parts that were especially painful.

"We were out in the fields working, and one of the prisoners managed to escape. After an intense search by the SS men, he could not be found, so they said 10 prisoners would die as a punishment and a deterrent to others."

One of the German officials, Lagerfuehrer Fritsch, came to our block, said Gajowniczek.

"He lined us all up, and if a man's face pleased, or maybe displeased, him, Fritsch pointed a finger at him, and the prisoner was led out," he said.

"**FRITSCH CAME** to the row in which I was standing. Father Maximilian was in the same row, about

five or six places in front of me.

Fritsch walked right past Father Maximilian and came to me. He stopped, looked at me and pointed a finger in my direction," he said.

"I can still remember how I felt. I was completely numb. I had lost the power to think. I recall crying out in pity for my wife and children, but by then they were already taking me away," he added.

"Suddenly," said Gajowniczek, his eyes still dancing with disbelief, "one of the prisoners stepped out of line. It was Father Maximilian. Fritsch asked him, 'What do you want?' and the priest answered, 'I want to take the place of one of the men. He has a family, a wife and children. I am a Catholic priest. I am alone.'"

"The guards looked at each other amazed. It all could have been in vain. Fritsch was a murderer, and if 10 men could die, why not 11?"

"But after a moment, Fritsch said to Father Maximilian, 'Whose place do you want to take?' and the priest pointed to me."

Gajowniczek's one regret is that he had no opportunity to thank the priest.

"They brought Father Maximilian over and ordered him to step into my place. Our farewell was nothing at all, because we were not allowed to speak. We just looked into one another's eyes for a long moment," said Gajowniczek.

The guards took away the priest and the other nine who had been condemned to death by starvation. They were stripped naked and thrown into a cell.

"They were given neither bread nor water," said Gajowniczek, who was told the details by another prisoner responsible for cleaning the cell.

"**AT FIRST**, Father Maximilian would sing hymns with them, and they would pray out loud. But the silence grew every day, as the men died off one by one."

After 10 days, only Father Kolbe and a few others were left alive. So the guards injected them with carbolic acid, and their bodies were taken to be cremated.



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...and Fr. Kolbe dying for him

'I recall crying out in pity for my wife and children, but by then they were already taking me away. Suddenly, one of the prisoners stepped out of line. It was Father Maximilian . . .'

(Continued from Page 4)

After that did Gajowniczek feel any shame at being alive?

"Immediately after the selection I was brought back to my block and I went completely to pieces. I felt the most terrible remorse because I was alive and there was another human being where I should have been," he said.

Lifting Gajowniczek out of his depression were the comforting words of his friends.

"They explained that this is how it had to be, that it was preordained" and they added that Father Kolbe would someday be a saint, he said.

DURING HIS three more years in the prison camp, Gajowniczek was chosen for death another time. In September 1942 he had typhus and was in the hospital block at Auschwitz. Guards came and picked the 30 prisoners with the highest fevers for cremation the next morning. Gajowniczek was selected.

But again providence stepped in. There was another prisoner who was a doctor, whom prison officials had assigned to work in the block. Gajowniczek knew the doctor from

before the war, and the doctor also knew that Gajowniczek's life had been spared previously through Father Kolbe's intervention.

The doctor proceeded to hide Gajowniczek in the hospital's cellar, putting a corpse in his bed instead. Gajowniczek smiles now at the ghouliness of the story.

"The next day," he recalled, "the Germans took the corpse and cremated it, thinking that it was I."

Later in the war, Gajowniczek was moved from Auschwitz to another prison camp at Sassenhausen. When the U.S. Army liberated the camp in May 1945 he was the only person still alive among the 1,700 who had been brought to Auschwitz in his transport.

THE MAN WHO had twice defeated death went immediately to Warsaw, Poland, to find his wife.

"She had one dress and no food," he said, "no money and no where to live. Only a heap of ruins remained of our house."

Then even more painfully, he added, "My boys, 18 and 15 were dead."

They had joined the Polish resistance and had been killed four months earlier as Germans and Russians clashed in the forests of central Poland.

Soon after, Gajowniczek went to the Polish monastery at Niepokalanow where Father Kolbe had once been stationed.

"I wanted to tell the Franciscan priests what Father Kolbe had done," he said, "And then the process of beatification started almost immediately."

Recounting the drama of Auschwitz has become a mission for Gajowniczek. He continues to visit Niepokalanow often, and whenever a shrine honoring Father Kolbe is opened in Poland, Gajowniczek is there for the dedication. To any group that request it, he tells the story of the priest's heroism.

"I REALIZE I have an enormous debt to pay to Father Kolbe, one which will last for as long as I live," Gajowniczek said. "This helps to pay it back."

He said his Catholic faith, always deeply rooted, has matured as a result of the Auschwitz experience.

"Even before Auschwitz, I was already a strong believer, because that was the way we'd been brought up by our mother. Nobody ever went to bed without praying — or ate his breakfast. My faith grew stronger in the prison camp, because we prayed for God to take care of us. And then to have a priest die for me. Even if it had been a lay per-



Father Kolbe as depicted by former death camp prisoner.

son, of course, it would have left a mark. But the fact that it was a priest who took my place makes my faith that much stronger."

Of the Oct. 10 canonization of Father Kolbe in St. Peter's Square at the Vatican, Gajowniczek said he feels "an intense joy that I've lived to see this man canonized."

Father Bruce Ritter



The boy looked me right in the eye. He spoke quietly and courteously: "I'm too busy to listen to you right now, Bruce. No offense, okay, but I've got to make a few bucks. Your god is okay I guess, but he's sure

not part of anything I've been into. I sure hope he can't see what I'm going to have to do tonight. I do have to, Bruce. I don't like it very much, but I'm really afraid to hate it."

"Hey, thanks anyway for running UNDER 21, Bruce, but I can't stay. I guess I don't like the street very much, but it's where I live. You've got some rules here, and I can't take the curfew. Tell you what, Bruce, I'll just go out for a little while. It's only 2:00 AM; I'll just walk around the block a couple of times. See you later."

The kid paused a moment, his hand on the door knob, the door pushed open a few inches and let in the street noise. Outside a fire truck from the 38th Street Firehouse hurtled by. Its deep bellowing klaxon drowned out his words but I could still see his lips moving. He waited until the truck had passed. "Your god has too many rules Bruce," he said, "and I'd rather have you for my Father."

I will never forget the expression on his face when he said, "Bruce, can you give me one good reason why I shouldn't jump off the Brooklyn Bridge" and I couldn't. I didn't have a reason. I couldn't say to this kid: look, don't do it because God loves you. He wouldn't believe me and you've got to give kids a reason to believe. And so, I made one up.

You see, he's 17 years old. He can't read or write. He has no job skills. He's a hustler, a male prostitute. Ever since

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway boys and girls all over the country.

GOD'S PRODIGAL SONS AND YOUNG MAGDALENES

he's been 13 years old, this kid has been selling himself up and down Eighth Avenue, on 42nd Street, on East 53rd Street, working the streets and bars of Greenwich Village. He's jumped in a thousand cars, slept in a thousand beds. He's an alcoholic. He's really a bright kid. If he were my son or your son, he'd be a doctor, a lawyer, a priest. But he won't be any of these things and he knows it. His major experience in life is to have been an exploited sex object, a bought and sold kid. He doesn't believe God is his Father.

He never came back. I knew he never would.

I keep wondering and thinking that maybe if I were better or smarter or holier, or worked harder, or prayed more, I wouldn't lose so many of these kids. Look, I know the Scriptures as well as the next person. I've squeezed a lot of comfort out of God's word, especially that statement by Christ about choosing the weak and inadequate of this world to do His will.

What I'm trying to say, I guess, is that I mourn for this kid. Three months on the street is a very long time. Six months is forever. A year? By then they're breathing in and out but inside they're dead. The poison works quickly. The girls' faces show it first. The boys can hide it a little longer. I have to take what little comfort I can from the fact that God loves these kids infinitely more than we do. I don't understand it very well, but I believe it.

Making these kids believe it is what preaching the gospel is all about. I've met thousands of girls and boys from all over the country who needed to know God and didn't: who needed to trust God and couldn't: who needed to believe God loved them and wouldn't.

You wonder about God's plan for these kids: His prodigal sons not yet returned to their Father; His young magdalenes not yet aware of their need for forgiveness...Many never do return; many never do become aware. And I mourn them.

Look, these kids are good kids. They're not good the way your kids are good, and they're not nice the way your kids are nice—but what happens to them should not happen. Most of them have never had the chance to be like your kids.

I'm convinced that it is only when we—all of us—become incarnations of God's love, that our kids will truly know Him, know His compassion and His mercy. It is only through your generosity that we can run our UNDER 21 crisis centers.

So, I'm begging you to care about my kids. Without your spiritual and financial support, we could never survive.

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Because the street is NO PLACE FOR A CHILD

Office of Dean job description

The Archdiocese of Miami has issued a job description for the Office of Dean.

Archbishop Edward A. McCarthy said of the position, "The dean takes on certain responsibilities the priest gives him. He is representative of the priest. His role is to be encouraging and express the good things that happen . . . As the office of the Bishop is decentralized the presence of the Church becomes more noticeable on the territorial level, thus the role of the dean grows in importance."

Current Deans of the Archdiocese are:

Fr. Jan Jnuszewski — Monroe
 Msgr. Jude O'Dougherty — S. Dade
 Fr. Emilio Vallina — Central Dade
 Msgr. John Delaney — North Dade
 Fr. Pat Murnane — North Broward
 Fr. James Quinn — S. Broward
 Fr. Ronald Pusak — Palm Beach
 Msgr. Bernard McGrehan — East Coast
 Fr. Tom Goggin — West Coast
 Following is the description of Office of Dean Archdiocese of Miami.

PURPOSE

The Office of Dean shall make the presence of the Archbishop — pastoral vision, leadership, teachings, policies and procedures, more evident in a designated area.

FUNCTIONS

Service to the Archbishop

1. The Dean shall receive, at the time of his appointment, a copy of faculties and the procedure to be followed in exercising them.
2. In the event of death or resignation of a Pastor in the Deanery, the Dean automatically becomes administrator to the parish until the Archbishop appoints a replacement.

ment. He is to ensure that the records and property of the parish are properly kept for orderly transition.

3. When conflict arises in the Deanery, the Dean is empowered to investigate and resolve matters; as a last resort, or if he considers the matter too important, shall such local concern be appealed to the Archbishop.
4. The Dean shall represent the Archbishop at special local celebrations, civic functions and ecumenical activities.
5. The Dean shall call the attention of the Archbishop or other officials to ecclesiastical or civil events in the Deanery which require appropriate response, e.g. congratulations of officials assuming office, sympathy on a death, protest of actions unfriendly to the Church etc.
6. The Dean shall grant permission and dispensations in an emergency, and as authorized outside of emergencies, according to the faculties granted to him in law or by the special faculties he has received. cf. Can. 445 ff, Eccles Sanctae #19.

Service to the Deanery

1. The Dean shall be knowledgeable of programs within the Deanery, and the Archdiocese which serve the Church's mission of developing communities and cultivating among the people lives of faith, prayer and love and Christian witness. He shall take a special interest in evangelization.
2. The Dean speaks with authority to archdiocesan and civic agencies concerning the needs and interests of the Deanery.
3. Departments of the Archdiocese (social, educational, liturgical, legal, fiscal, etc.) may be called upon by the Dean for appropriate service at the Deanery level, especially in interparochial programs.
4. The Dean shall foster priest cluster groups within the Deanery with discretion as to the number of sub-groupings needed for effective consultation. He is to communicate to them the policies and recommendations of the Archbishop, archdiocesan agencies, etc. He is to communicate to the Archbishop the needs and vision identified by the cluster.
5. The Dean shall cultivate a close relationship with the priests in the spirit of fraternal love. He should meet with them frequently to share experiences, discuss common pastoral problems as well as theological and liturgical questions, and to explore new pastoral approaches.
6. The Dean shall visit the priests frequently with a special care for their physical and spiritual welfare. He is an "animator" a person who builds and maintains the spirit of the group. The Dean must provide for this by planned conferences, programs and his own attitude and way of life. His is the task of being Pastor of Pastors

(Continued on Page 7)

Some kids would rather die than bring home grades like these.

In the next hour, 57 American kids will try to kill themselves. Many over problems that may seem small to adults. But to children, even little things can be matters of life and death.

Grades that weren't quite high enough. A broken date. A game that wasn't won. One more reason for feeling they've failed to measure up. To others' expectations. Or their own.

Suicide is the second leading cause of death among young people.

But it's preventable. If only someone recognizes the danger signals in time.

Sudden changes in eating and sleeping habits. Withdrawal from friends and activities. Becoming accident prone. Talking about being "gone" or "better off dead." The most dangerous sign of all is making final arrangements — giving away favorite records, books or other treasured possessions.

And don't think kids who talk about suicide won't try it. They will.

As a parent, the most important thing you can do is show you care.

Ask your children about their feelings. And listen to what they have to say. Without making judgments.

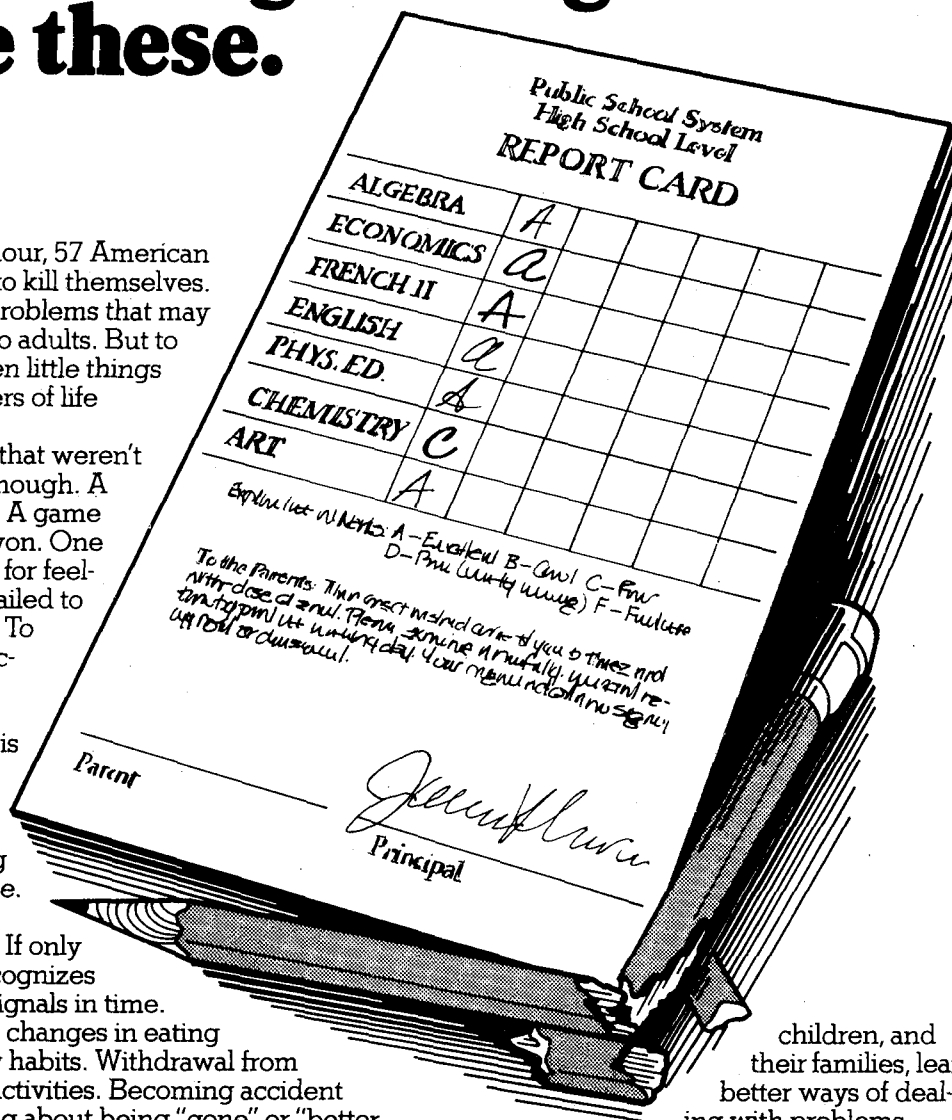
If you're concerned about self destructive behavior, call your local suicide prevention, mental health or crisis center. Professional counseling can help suicidal

children, and their families, learn better ways of dealing with problems.

One of the tragedies of youth suicide is that children just don't always understand. That problems are temporary. And death is permanent. They're not experienced enough to realize their options. So some of them choose the way that should not be an option at all. And some of them don't live to regret it.

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For a free brochure on youth suicide and what you can do to prevent it, write Liberty National, Advertising Dept. RP, P.O. Box 2612, Birmingham, Alabama 35202.



Job description

(Continued from page 6)

thereby aiding the Archbishop in developing the overall "Espirit de Corps" of the priests of the Archdiocese, the local ecclesiastical community.

7. The Dean shall be zealous in promoting the pastoral care of the people in his Deanery, especially through religious instruction, works of charity and social responsibility as well as the Sacred Liturgy. Always taking care to keep within the limits of the directives of the Archbishop, the Bishops' Conference and the Apostolic See, and with the collaboration of the priests, he should encourage and promote evangelization, liturgical and youth programs for the whole Deanery. Programs of religion and charity should also be promoted by the Dean and his priests among the adults.
8. The Dean shall visit each parish of the Deanery at least once a year, presiding at Sunday Liturgy in the parish Church and/or sharing in a meeting with the parish Pastoral Council or in a parish assembly.
9. The Dean shall promote, whenever feasible, self-evaluation of parishes and ministries for continued growth and improvement. He is to review with the parish officers and staff the profile and annual report.
10. The Dean shall make an annual report to the Archbishop, indicating things favorable and unfavorable as they may exist. He shall keep a special file for matters pertaining to his Deanery and shall observe secrecy regarding his official findings and the contents of his reports to the Archbishop.

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

THE REV. JACK TOTTY — to the Archdiocesan Sacred Art and Architecture Committee, effective October 7, 1982.

THE REV. NEIL DOHERTY — to Archdiocesan Director of Professional Groups, effective immediately.

THE REV. OMAR HUESCA — to Spiritual Director, Impactos Movement, effective immediately.

THE REV. CARLOS MIYARES — to Archdiocesan

Director of Prison Ministry, effective October 1, 1982.

THE REV. FERNANDO COMPAIRE — to Associate Director of the Charismatic Renewal Movement for the Spanish-speaking, effective immediately.

THE REV. ROGELIO ESQUIVEL — to Associate Pastor, Good Shepherd Church, Miami, effective October 15, 1982.

THE REV. ALFONSO ESTEVE — to Associate Pastor, St. John the Apostle Church, Hialeah, effective October 13, 1982.

Services to the Archdiocese

1. All Deans shall meet frequently and regularly with the Archbishop to discuss and evaluate their work as Deans, to assure accountability and to guarantee unity. Deans may seek individual consultation with the Archbishop.
2. The Dean shall be available to the Archbishop and the Archdiocesan Personnel Board regarding assignment of clergy in the Deanery. He shall be available to any priest in the Deanery who wishes to discuss his assignment, and serves as an agent of appeal to the Archdiocesan Personnel Board and/or the Archbishop when necessary.
3. The Dean shall evaluate the need for new parishes, schools or other institutions within the Deanery and frequently report to the Archbishop of his delegate.
4. The office and jurisdiction of the Dean ceases by the vacancy of the See of Miami (Ecclesiae Sanctae, N. 14)

Nomination and Appointment

1. The appointment of the Dean is the prerogative of the Archbishop whom he represents. It is the Archbishop's concern, in making the appointment, to define accurately the scope of the Dean's authority, lest the jurisdiction of several persons overlap or become doubtful. (Director of the Pastoral Ministry of Bishops, N. 202)
2. The ordinary term of office is three years, which term may be renewed.
3. Any incardinated priest enjoying faculties and in the good standing of the Archdiocese is eligible for nomination.
4. Any member of the clergy (priests/deacons) enjoying archdiocesan faculties and stability of residence in the Deanery, may nominate candidates from the Deanery in which he resides.
5. Nominations are to show first, second and third choices and are to

be sent directly to the Archbishop.

6. Upon appointment, the Dean will be installed by the Archbishop in an appropriate ceremony.

7. When a Dean is absent or is legitimately impeded, the Archbishop can appoint another who acts as substitute for such a Dean.

8. The Archbishop can freely remove a Dean from office.

ARCHDIOCESAN DEANS' FACULTIES

ARCHDIOCESE OF MIAMI

I herewith grant to you the following faculties to be exercised within the territorial limits of your Deanery.

To grant the faculties of the Archdiocese for one week to priests from other dioceses, providing they enjoy the faculties of their own diocese. It is the responsibility of the Dean to notify the Chancery Office.

Cathedral Mass to honor Mary

The second annual Marian Mass will be concelebrated on Saturday, Oct. 30 at 5:30 p.m. in St. Mary Cathedral, 7525 N.W. 2 Ave., Miami. Archbishop Edward A. McCarthy and his auxiliary bishops, Agustin Roman and John Nevins, urge all Marian groups, as well as priests, religious and laity of the Archdiocese of Miami to join in this Marian celebration — an opportunity for South Florida Catholics to re-dedicate themselves to their patroness, Mary.



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Local group launches Evangelization mag

The Catholic Evangelist, a new national Catholic evangelistic magazine is being introduced nationally this month by its publisher, Catholic Evangelism Press, Inc. of Boca Raton.

The non-profit corporation, founded by a group of St. Joan of Arc Evangelization Committee members, will publish the full-length, professionally produced, bi-monthly magazine which is designed to be read by the average ordinary "grass-roots" Catholic in (and out of) the pew.

Based on sound Catholic doctrine and published with ecclesiastical approval, *The Catholic Evangelist* has a two-fold purpose:

1) to strengthen and deepen the faith of its readers, stressing the need for a personal relationship with Jesus on an adult level; and

2) to train and equip Catholics in evangelization skills to share their faith more effectively with others.

PRACTICAL, down-to-earth articles, personal testimonies, and step-by-step instruction on Scripture, sacraments, discipleship and community will be presented in simple "over-the-coffee-cup" language. Each issue will

Evangelizer meet set for 1000s next week

More than a thousand Catholic evangelizers from all over the East Coast of the United States will convene in Miami Beach this week for the Fourth National Catholic Lay Celebration of Evangelization (East Coast Edition).

Nationally recognized clergy and laypersons (Richard Rohr, O.F.M.; Jim Wallis, editor of *Sojourners*; Marilyn Kramar of *Charisma in Media*) will present major addresses. Seminars will be presented by Father Alvin Illig, C.S.P. and Father Virgil Elizondo, President of the Mexican American Cultural Center. Workshops will be presented on a variety of topics pertinent to effective evangelization on the parish and diocesan levels. The Celebration will also include exhibits, prayer and liturgy.

All of this is designed to help train and equip Catholics to be more effective evangelizers as they seriously heed the Great Commission issued by Jesus: "Go, therefore, and make disciples of all the nations."

Evangelization has always been the central mission of the Church, but it is only since 1975 when Pope Paul VI issued his historic exhortation on evangelization, "Evangelii Nuntiationi" (The Gospel Must Be Proclaimed) that the laity has renewed its efforts in evangelization. Lay people all over the United States, evidenced by the many who attended previous regional "editions" of the Celebration of Evangelization held in Minneapolis and Los Angeles this past August, are now realizing their responsibility as evangelizers. Evangelization is no longer just the responsibility of the priests and nuns.

Registrations are still available at the door for the conference this week. For additional information or registration forms, please call the Paulist Catholic Evangelization Center in Washington, D.C. (202-832-5022) or the Conference Coordinator in Miami, Ms. Marsha Whelan, Assistant Director of Evangelization, Archdiocese of Miami, (305) 751-5558.

most other Catholic magazines which are subsidized either by the Church, a religious order, or a Catholic university or organization, *The Catholic Evangelist* is supported entirely by "grass-roots" laity who agree that there is an urgent need for direct evangelization in today's secular society.

Susan Blum, editor of the new publication and vice president of Catholic Evangelism Press is a freelance writer/housewife/mother of four, who recently received her Master's degree in Pastoral Ministry.

ECCLESIASTICAL approval to publish the new magazine has been received from Archbishop Edward A. McCarthy, who also serves as Honorary Chairman of the Board of Trustees for Catholic Evangelism Press. In an article which he has prepared for the premier issue which will be published in January, Archbishop McCarthy states:

"I pray that *The Catholic Evangelist* might truly be an instrument of the Holy Spirit moving in His Church, rallying Catholics to a new vision, a new commitment to the challenging vocation of a Christian in these days as we approach the Twenty-first Century."

Subscriptions are now available at \$12 per year for this faith-filled bi-monthly periodical. (You can be a "SILENT EVANGELIZER" just by sending gift subscriptions to your family, friends and neighbors.

Also, subscriptions may be sold by parishes, schools or organizations as a fund-raising project. For additional information or subscriptions, please send your check to *The Catholic Evangelist*, P.O. Box 1282, Boca Raton, Florida 33432, or call (305) 392-2776.



"MY FAVORITES"

That's what Pope John Paul calls little children.

They were Jesus' "favorites" too when He called out: "Let them come to Me."

It is one of the greatest works of the Church to draw the children of the world to Jesus.

Father Joseph Maier, a missionary priest in Thailand, has 30 little children who are "regulars" at Mass in his parish. "They squiggle in their seats," he says, "but we're a happy congregation." They must be Father Maier's favorites too!

HOW ABOUT YOU?

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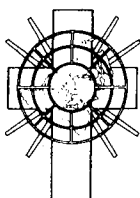
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U.N. photo 1082

also feature articles addressed directly and lovingly to inactive Catholics. It is currently estimated that there are approximately 51 million active Catholics, 15 million inactive Catholics and 80 million Americans who identify themselves as having no religious affiliation.

The Catholic Evangelist is the first national magazine to stress the need for direct evangelization. It is published by the laity for the laity. Unlike



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Biscayne College airs Newman

Weekend conference discusses famed educator

By Prentice Browning
Voice Staff Writer

The university: a setting of fierce academic questioning, scientific analysis, and exposure to a spectrum of people, ideas and opinions.

The religious life: A belief in absolute values, unquestioning faith, and a deity that can neither be observed through any of the five senses or proved by scientific deduction.

Are these two spheres of human activity a complementary couple, uneasy friends, or warring parties?

The answer to this basic question as put forth by the famous 19th century Catholic theologian and author Cardinal John Henry Newman may surprise some.

ACCORDING TO Newman's views, explained in a workshop at Biscayne College Saturday, the purpose of the university setting is not to deepen religious faith. The "trial" of an intellectually diverse life, he writes, may "separate the wheat from the chaff," causing some to grow spiritually and others to lose their faith altogether.

The workshop was given by Father John Whitney Evans, a chaplain and professor of history and theology at the College of St. Scholastica in Minnesota, as part of a weekend John Newman conference at Biscayne. The various workshops on the life and teaching of Cardinal Newman followed the dedication of a special Newman room in the college's new library.

Father Evans showed in his work-



Father Vincent Blehl, SJ, blesses the Cardinal John Henry Newman Room in Biscayne College's new library. (Voice photo by Prentice Browning)

shop that Cardinal Newman had few illusions about the secularizing nature of higher education.

"You leave the childhood setting and you're put into a university where there are a wide range of people and opinions and faith does not seem adequate to deal with it," he said paraphrasing the writings of Newman.

"**THE UNIVERSITY** offers no reason, just presents a diversity," says Father Evans. This confuses a young mind with, in Newman's words, "numberless doctrines."

Other influences on the college student include, according to Newman, "the sense of power and independence that comes from knowledge, and 'the coming awareness that people tend to act more on selfish than on high motives.'"

Also, says Father Evans, again paraphrasing Newman, "a student is meeting people who by objective standards are good people who are indifferent to the Gospel or who claim it is an enemy to human progress."

Because of the subjects that are taught the university can only address morals "indirectly and in a general way." Adding more theology courses to the curriculum isn't the answer either, according to Newman.

"**EVER SO** many theological chairs . . . would not make a Catholic University," he says, because theology is just another branch of knowledge as perceived in an academic environment.

Indeed, Cardinal Newman contended that colleges taught their own form of religion, the "religion of civilization," roughly equivalent to what today is often referred to as "secular humanism."

MOREOVER, THE primary purpose of the University, Newman believed, is to prepare the student for the secular world where he will live out his mission of God.

This does not mean that he was unconcerned with the danger that higher education posed to a student's spiritual life.

In fact, says Father Evans, Newman proposed several ways that the church could reach out to the undergraduate.

These were very simply the personal influence of example on the part of either faculty or a student and a strong chaplaincy.

Today this influence at Catholic schools may be in the form of peer

advisers and clergy. However, increasingly over the last 30 years the lay staff of private schools predominate.

FATHER EVANS, who has served on several faculty search committees, says from his own experience, "to see how religious values are promoted you have to look at the personnel. Are they supportive? It's very hard to know how well those things are being done."

In his history class, Father Evans will sometimes refer to church teaching. For instance, when studying the capturing of slaves for menial labor in the South, he will speak about Papal teaching that the slaves also have souls. But he acknowledges that teaching even at a religious school should never be constrained or censored.

"Newman would expect a professor, not to be arrogant. He would expect a professor to range far in posing questions, especially about the meaning of life." However, he adds that in dealing at length with a particular issue that is contrary to church teaching, he believes Newman would expect that there would be someone representing the church present at the same time to make the Catholic view clear.

It is this personal influence and the strength of an institution's campus ministry program, Father Evans agrees with Newman, that determines whether the Christian ideals of formation set forth in the school's catalogue are merely empty words.

"Any Catholic college," he concluded, "that is going to survive through these tough times are those that are committed to the intellectual and moral tradition of the church. If they depart from them to solicit recruits, they are likely to fail."

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Voice Feature

'False prophets' trap youth

(Continued from page 1)

cult movements.

Currently there are as many as 2,000 to 3,000 cults in the United States, with an estimated membership of from three to five million people. Ministers, therapists, parents and other lay persons who do battle against cults must first understand and be able to differentiate between a cult and a true religious sect or order. Mormonism (Church of Jesus Christ of Latter Day Saints) for example, teaches principles which differ from Catholic doctrine but they are direct, peaceful and non-deceptive in their actions.

Cult characteristics

Destructive cults, such as the Unification Church or "Moonies" can be recognized by following the ten criteria established by Rabbi Rubin Dobin, senior consultant for Concerned Parents of Cult Children and national chairman of Jews for Jews in Miami.

1. A cult is led by a charismatic and authoritarian leader.
2. A cult demands blind allegiance and total obedience.
3. A cult has tenuous connections with organized religious or accepted faiths.
4. A cult assumes full control of the individual's mind and actions.
5. A cult calls for a clear break with previous family and friends.
6. A cult limits free use of self-will and movement.
7. A cult recruits through deceptive . . . and unsuspecting entrapment.
8. A cult calls for all personal resources to be turned over to the group.
9. A cult consistently uses every aspect of demagoguery.
10. A cult places undue emphasis on the devil and the demonic.

Note: If a group fits at least 6 or 7 of these descriptions, it should be considered a dangerous cult.

Recruitment and Conversion

According to experts who have spent years studying the cult phenomenon, proselytizing is accomplished by rapid and well-planned psychological strategies. These strategies are wielded upon someone who is usually at a desperate point in life; someone whose spiritual ship is sinking. The cult may seem to present the only lifeline available.

Cults entice prospective members with a variety of entrapments. Sometimes the methods are subtle, but just as often they are flamboyant and bold. The Moonies, or followers of Rev. Sun Myung Moon, the Korean millionaire industrialist who founded the Unification Church in the United States in 1959, hold massive rallies in auditoriums and conferences with influential political figures. The Moonies spread their "light" by gaining power through capitalism. President Mose Durst recently said in an interview with *The New York*

'Most of the Catholics who joined cults never really rejected the Church . . . they ignored it.'

—Father James LeBar

Times, "We used to sell flowers; now we're the proprietors of flower shops. We used to solicit at airports; now we own the planes."

Scientology was founded by science fiction writer L. Ron Hubbard in the 1950s, and continues to attract members by offering free "personality tests." Scientology centers also offer a variety of "scientific" human development courses based on Eastern/occult philosophies adapted to American technology. When Hubbard first announced his prophecies to the world, he claimed that with the use of his "E-meter" (battery powered galvanometer), he could transform members into supernatural "Operating Thetans" who leave their bodies and return at will. Any critics of Scientology are threatened by Hubbard's World Wide Guardian Center.

The Way recruits on college campuses, military bases, shopping centers and even door to door. To lure interested observers, The Way members quote from their fundamentalist interpretations of the Bible and witness with dramatic personal statements about their lives. The Way was the brainchild of an American, Paul Wierwille, who lives in a comfortable hilltop home near his "biblical research center" in Ohio.

EST, developed by businessman Werner Erhard in the United States in the 1970s, plays upon society's sweeping obsession with "who am I?" EST is an educational corporation which converts believers during a 60-hour, non-stop seminar involving beratement, physical discomfort and humiliation. Recruits are not allowed to go to the bathroom, speak to one another, eat, sleep or leave the room, where the seminar is held. (Guards are posted outside.) EST leaders, many of whom are former teachers, use gestapo-style tactics to make certain recruits achieve a total transformation of who they are and how they behave or "it."

Getting "it" costs \$375 for the two-weekend session. Silva Mind Control, Scientology and an assortment of Eastern/occult beliefs along

with American business and sales techniques are also used by Erhard in the EST sessions to create the "it" self-awareness experience.

Other cults approach prospective converts with more friendly guises.

"Cultists don't fully identify themselves or explain their faiths," said James McCarthy, director of Sanctuary, Inc., a counseling center for new religious movements. In an NC News Service report he said, "You may be invited to someone's house for dinner by a person who seems warm and friendly, and who is knowledgeable about the Bible, but it's not an honest feeling . . . it's staged."

Shocking changes

Once a new recruit is hooked, the cult expects total commitment — financially, spiritually, mentally — and even physically. Family ties are severed as quickly as possible so that a person's entire family life now revolves around the group members. To accomplish this, the cult may sell the person on the idea that the true family members are under evil influence or diabolical possession. This is especially the case if the family tries to forcibly take their loved one from the cult.

Changing a person's allegiances and basic attitudes is not an easy task. But many cult leaders are experienced in the use of mind control, hypnosis and brain washing techniques. Unification Church leader Rev. Sun Myung Moon's training patterns are borrowed from the Chinese and North Koreans who perfected brain washing in the 1950s.

Over a period of years the cult may have enough power over a person's mind to permanently disable normal thinking patterns.

Dr. John G. Clark, clinical professor of Psychiatry at the Harvard Medical School reports, "Some cult members have developed a formal thought disorder, similar to classic schizophrenia, although usually unresponsive to psychotic drugs or therapy."

This type of disintegration is brought about by a clever arsenal which attacks every aspect of personality. Cult members, especially new ones, are often kept on a low protein diet and a minimum of sleep. They may also be forbidden any normal outlets or any chance for individualistic thinking.

Soon the cultist may be unrecognizable to family and friends. When they do see him (which is not often) the changes can be shocking. He may be lethargic, stuporous and unresponsive. He may be subject to sudden irrational behavior changes. He may show enthusiasm only when talking about the cult.

(Continued on Page 11)

Close encounter with the Moonies

By Betsy Kennedy
Voice Staff Writer

Ted was a theology major in college and a practicing Catholic when he first met the Moonies. At a campus gathering one afternoon, members of the Unification Church approached him and piqued his interest with discussions about their movement. When they invited him to spend the weekend at their farm in Harrisburg, Pa., it seemed a harmless way to learn about counter-culture groups. The Moonies told Ted he would not be required to stay for the entire weekend; he could leave at any time.

"The farm was lush and beautifully landscaped. But once we got inside the buildings, everything changed. There were just white, barren windowless rooms. Tapes were being broadcast over loudspeakers non-stop. The tapes continued even during mealtimes. First there were prayers and then the tape would command 'start eating.'"

HE WAS GIVEN very little food and permitted almost no sleep. He was allowed no contact with the outside world.

"I began to lose track of time. I didn't know whether it was day or night, I didn't know whether two or three days, had passed . . ." said Ted.

Lessons were also centered on the philosophy of Rev. Sun Myung Moon, (the millionaire industrialist who founded the cult 23 years ago by selling flowers). The lessons, said Ted, were primarily about discipline. Abstinence and celibacy were considered important virtues. Lack of emotion was also considered a positive asset.

He and the other new recruits were accompanied everywhere by Moonies, even to the bathroom. Any time for personal reflection was discouraged.

FINALLY HE HAD a few moments when he began to think clearly, away from the lessons, lectures and blaring loudspeakers. He knew he wanted to leave. After conferring with another recruit, the two of them went to a door to leave. Moonies tried to persuade them to stay. But Ted and his companion persisted until they were allowed to leave.

Several other recruits stayed behind and Ted does not know what became of them.

Today he recalls his experience as "one of the most negative I have ever had."

He is currently a youth minister at a local Catholic Church.

Voice Feature

The Way: A 'one way' street

By Betsy Kennedy
Voice Staff Writer

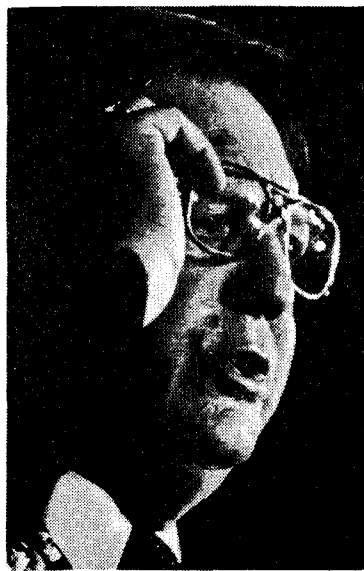
The Way International, headquartered in New Knoxville, Ohio, is considered the most predominant of the cults, boasting of more than 60,000 youthful followers. Because Catholics comprise as much as 40 percent of the Way membership, Catholic clergy and youth ministers have spent a great deal of time studying this group.

Fr. Lawrence Gesey, associate pastor of St. Anthony of Padua in Baltimore and a coordinator of the counseling service, Ministry of Cult Awareness, said, "Many Catholic youths are seeking love, friendship and spiritual improvement . . . The Way International, like most cults, provides an answer for everything from group acceptance and career choices to solving all the mysteries of life."

Like the self-styled prophets of other cults, Way organizer Victor Paul Wierwille claims that he, and he alone has a direct connection with God, and answers to All The Questions are fed to him much in the same way information would be fed to an IBM computer terminal.

According to Rabbi Rubin Dobin, Wierwille is a defrocked minister of the Evangelical Reform Church of America. He holds a mail-order degree from the Pike's Peak Seminary. Wierwille denies the divinity of Jesus and claims that he is the only prophet remaining from the Old and New Testaments.

"**GOD SPOKE TO me** audibly. He would teach me the Word as it had not been known since the first



'God spoke to me audibly. He would teach me the Word as it has not been known since the first century, provided that I would teach what he taught me to others.'

Victor Paul Wierwille,
founder of The Way

century, provided that I would teach what he taught me to others," he said.

Researchers claim that Wierwille rakes in as much as \$20 million per year from his adoring young "Twiggies" or devotees ranging in age from 16 to 25.

Unquestionably he has enough income to live in the manner of a monarch; he travels via private jet and limousine and has bought impressive pieces of real estate — such as the Emporia College in Ohio.

Money flows to Wierwille's doorstep through a number of fundraising sources.

"**FOLLOWERS** hold rock con-

certs in various cities and create an overly subliminal feeling about the concerts. Afterwards a number of young people leave home," said Dobin.

New "Twiggies" who have completed the \$200 Power for Abundant Living biblical course go out on an evangelical mission — to make more money by selling the course door to door and "witnessing" for the movement.

Their recruitment techniques are carefully outlined in an organizational handbook, which includes the following statements:

"Truth never has to be defended. The best offense is to answer a question with a question." And under the section titled, "Technique" points noted are: "Show the person you love him, compliment

him — reinforce his good points . . . tell him the answer to his questions are in the PFAL class; tell him to act, sign up and make the donation." (Courtesy NC News Service.)

YOUNG PEOPLE also must work at secular jobs for Wierwille. They are permitted to keep enough money for room and board for themselves and the rest is contributed to support the cult. Why are they willing to work almost as "slaves?"

"They feel they are spreading the Word of God," said Dobin.

Ex-members have also testified to other reasons for the willingness of "Twiggies." When new recruits are indoctrinated into the group, they are fed a low carbohydrate diet laced with drugs and forced to sleep only a minimum of hours. In addition to fund raising activities and intensive hours of fundamentalist Bible studies, Way followers are taught how to use firearms.

"**CACHES OF** firearms have been found at Way headquarters. Their standard verbal defense of this practice is, 'we have to protect ourselves,'" said Rabbi Dobin.

He admits he has been harassed by members of The Way because he has been one of their most vitriolic critics.

"It doesn't frighten me. Leaders like Wierwille feel they can justify almost anything. They get power because of money and money because of power," he said.

Cults lure youth with easy answers

(Continued from Page 10)

An extensive report published in the January 1980 issue of *Science Digest* revealed that there are "more than 20 serious physical, emotional and mental effects of cult life."

"Physiological problems included weight gain or loss; abnormal skin conditions such as rashes, eczema and acne, menstrual dysfunction in women and higher pitched voices and reduced facial hair growth in men. The pressures of cult life also led to feelings of fear, guilt, hostility and depression, sexual dysfunction, violent outbursts and self-destructive suicidal tendencies . . ."

Catholic Seekers

Fr. James LeBar, communications officer for the New York Archdiocese, chaplain of a state psychiatric hospital in Poughkeepsie and resident at Regina Coeli Rectory in Hyde Park, is considered a leading expert on cults. For the past eight years he has counseled families

of cult members as well as assisted ex-cultists to re-integrate back into society. Currently he is counseling three ex-cult members who are institutionalized.

In a recent telephone interview with *The Voice* he said,

"Most of the Catholics who joined cults never really rejected the Church . . . they ignored it. The Church just wasn't reaching out to people in the early 70s when cults like The Way got started," he said.

"The Church was too complacent, too contented. And after Vatican II, a lot of things changed. This is not to put blame on Vatican II; it was merely a matter of the time frame. A number of the religious rebelled or quit during that period. The convert rate fell off as well and it has never quite come back to that point."

Isolation also breeds problems between the Church and its people, according to Father LeBar. One young woman who had been entangled in the cult life told him, "I

never felt that I knew Jesus as a person. I never even knew one priest or nun personally, even though I grew up with my religion."

He also recalled another case whereby a young man's family was concerned about his involvement in The Way during 1975. They went to their parish priest and he told them, "don't worry about it. At least the boy believes in something Christian . . ."

Attitudes like this have vanished since priests and other religious have taken a more active role in the community, said Fr. LeBar. Recently an older priest told him, "I can get better contact with my parishioners when I am out walking my dog than when I am sitting at the rectory."

The more the Church can be involved, the more equipped they will be to keep the community spiritually healthy.

"It is important for a priest to participate fully in first communion and confirmation programs with a youngster," said Father LeBar.

But there are no simple answers to the cult malaise with so many cult leaders out aggressively seeking the youth, he added. On college campuses they approach students with statements like, "Do you believe in Christianity . . . we do. Do you believe in helping the poor . . . we do."

Educating parents and young people to be aware of this type of tactics and what they lead to is one of the objectives of an interfaith task force spearheaded in part by Father LeBar. Catholic officials in New York City and Jewish and Protestant leaders of the City Council of Churches are involved in this organized effort to combat destructive cults.

Recently the group met and denounced the mass wedding performed by Rev. Sun Myung Moon at Madison Square Garden on July 1. *The New York Times* picked up the statement and ran it on the front page edition.

Troubled parents have been calling ever since.

Voice Feature

'Like heroin'

By Betsy Kennedy
Voice Staff Writer

Former member of Divine Light

Hell does not always come in the form of flames, Satanic creatures with pitchforks and severe physical torture.

In its earthly form, hell can mean not being able to feel anything at all. It can mean being totally isolated from all those who love you. It can mean losing touch with who you really are and the God you believe in.

Miriam (not her real name) has been to hell and pulled herself out again.

She was the victim of a cult.

At age 30, she still has the vitality and sparkle of a teenager. Laughter comes easy to her now, but the traces of her ordeal are still evident. In her turbulent dark eyes. And in the way she speaks, with words that are strung together tightly, like beads.

It has been three years now since Miriam left the Divine Light Mission, a group dedicated to the Maharaj Ji, a self-styled guru who is a master — of group psychology. When he was eight years old in India the Maharaj proclaimed, "The perfect master never dies! Maharaj Ji is here! Recognize him, obey him and worship him!"

His rhetorical style caught on in India where he gained six million followers. In 1971 he ventured to Denver, Colorado after hearing that

'Cults are like drugs — they're here to get suckers and they're here stay. It is up to the parents to help their kids get a strong sense of self so they will avoid the things that may attract them and in the end only hurt them.'

his philosophy might acquire American converts and profits. At age 17 he married his 25-year old secretary and began to teach his followers the pitfalls of materialism. In the meantime the boy prophet acquired a garage full of Ferraris and a penchant for other luxuries, such as jewels and expensive homes.

DLM followers believe that God is embodied in many forms through Christ, Krishna, Buddha and of course — the Maharaj himself. They also believe that meditation is the key to inner harmony and peace.

Normal childhood

Miriam does not come from a background of rejection or abuse that might explain her seeking love through the cult.

The daughter of a highly respected Miami Beach Jewish professional, she was given every privilege and a loving, supportive

family as well. Yet inexplicably, Miriam felt she would never come to know herself while still rooted in the traditions of her childhood. At age 18, after she and her family moved to Israel, Miriam packed a knapsack and slipped quietly out the door. She traveled throughout Europe aimlessly for 10 years.

"Once, I had a personal religious experience, an awakening . . . I thought I recognized God and Jesus too. But I was still restless," she said.

Her spiritual quest led her back to the United States where she began filling her spare hours in a health food store as a clerk.

During a conversation about health foods, she first met members of The Divine Light Mission, or "premies." Their visits, although casual at first, soon became regular and Miriam's loneliness prompted her to accept an invitation to one of

their festivals.

"I think anyone who joins a cult is at a low point in their life. When I went into the DLM I was looking for love within myself. I knew I was a loving, giving person . . . but I just didn't know how to reach it . . ."

Strange experience

At the festival, Miriam was impressed by the apparent peaceful demeanor of the Premies and the Eastern Indian philosophy of Maharaj Ji.

While listening to the guru, Miriam underwent a strange experience. She felt feverish and weak. She thought she must be ill and went into a private room to be alone. She began to weep.

"I felt like I had come home. I had tried everything from EST to Gestalt therapy . . . The Maharaj immediately filled in where God used to be in my life. Like heroin, it felt so good after a while I couldn't feel my pain anymore. Now that I'm finally free of DLM I can see what happened to me. I was attracted by the truths and lived by the lies."

As Miriam became further indoctrinated into the group she spent less

A former Krishna tells he

By Betsy Kennedy
Voice Staff Writer

A statue of the Virgin Mary stands in quiet vigilance on the dresser. Despite sunlight streaming in through the windows, a candle is burning. In another corner of the tiny apartment the baby named Cisco sings happily to himself as he shreds crackers on the carpet.

Becky, his 34-year-old mother looks tan and healthy. She talks candidly about her many years of anguish and pain, years spent in isolation from her family and the Catholic Church she was raised to believe in. She discusses her nervous breakdown, which happened after she spent seven months living with the Hare Krishnas in Miami.

"At first I blamed them for my breakdown, but not any longer. It was a combination of problems. I had such a desire to attain spiritual purity, a non-conflictive state. I just snapped when I found I couldn't reach it," she said.

Becky was "ripe for something different" when she joined the Krishna movement (an ancient branch of Hinduism introduced to the United States by the Eastern Indian guru, Swami Prabhupada, in the late 1960's).

"THEY GAVE ME food, clothes and a place to live when I first found them in Los Angeles. Later I moved to the temple here in Miami. Their lifestyle appealed to me. They are vegetarians and I had already been practicing as one for years. They allow no coffee, liquor, cigarettes or illicit sex. Our total existence was spent in seeking spiritual wisdom and peace."

Ironically, it was her Catholicism that prepared Becky for the rigorous demands of the movement.

"I went to parochial school until the fifth grade while I was living in New York City. I learned to be very faithful . . . to pray the Rosary and really practice my religion. The discipline, especially the Rosary, made it easier for me to adapt to the Krishna routines."

Like many other idealistic young people, Becky said she expected the Church to have all the answers.

"I became disillusioned . . . unfulfilled. And I never could find a priest who was perfect enough. They seemed so flawed and human. Since they had devoted their lives to God I expected them never to make mistakes."

When she joined the Krishnas she felt her spiritual search was finally



'I became disillusioned . . . unfulfilled. And I never could find a priest who was perfect enough. They seemed so flawed and human'

—Becky, former Krishna member

Becky and her infant son

over. She threw herself into the structured daily life of the group. 4:30 a.m.: A cold shower. 5:00 a.m.: Devotees gather for singing and discussion. 6:00 a.m.: A reading from Bhagavad Gita and lessons in sanskrit. 7:00 a.m.: Partaking of the prasadam, or nourishment for the body. 8:00 a.m.: Everyone goes about their daily tasks; some stay to clean the temple and care for the children, others go out to regular jobs or to solicit money for the temple. 7:00 p.m.: Gathering of de-

votees for dancing, singing and prayer.

Above all the most important function of the day was prayer, chanting 16 rounds of it. After that much prayer you are brainwashing yourself said Becky.

LIKE A MOUNTAIN climber who is slowly deprived of oxygen, Becky began to suffer from a lack of warmth and intimacy. Those around her were too involved in their own personal quests to pay at-

Mission tells of lies, nothingness

time doing her normal activities. Once the cult became a "habit" she supported it by tithing 10 percent of her teaching salary, which in turn helped support the Maharaj Ji's elaborate lifestyle.

Snapping Out

Miriam began to attend "sat-sangs" or holy discourses, on a regular basis. During these evenings, initiators (those most reverent and devoted to the guru) would get up individually before the group and praise the virtues of their master. No questions or doubts were exercised by those in attendance, said Miriam, as this was not permitted. And only those who were 'clear' or experiencing the most pure thoughts about the guru were allowed to speak.

"Everyone in the cult tried to experience 'snapping.' Something actually happens in the brain during this typical cult-induced state of self-hypnosis. It's as if the part of the mind that is able to think, to question, 'is this right or wrong, is this rational?' suddenly doesn't exist anymore," she said.

When a person undergoes "snapping" he lapses from a normal state into intense ecstasy, somewhat akin to the "slain in the spirit" effect ex-

'The Maharaj immediately filled in where God used to be in my life. Like heroin, it felt so good after I while I couldn't feel my pain anymore . . . I was attracted by the truth and lived by the lies.'

perienced by fundamentalist religious groups like the Holy Rollers. The "snapee" may lose all inhibitions, groan and cry out, fall dramatically to the floor or weep unashamedly.

Premies attain moments when they "snap" by fasting for long periods and forsaking sleep. They devote nearly every waking hour to achieving the experience, thus foregoing such normal outlets as personal relationships or developing their talents and skills.

They also give themselves to the guru in an obsessive manner. "A couple of my friends left behind in

DLM have frequent fainting spells. They no longer think of themselves at all — they are beginning to suffer a physical decline," said Miriam.

To have contact with the guru is ecstasy. They heap him with jewels, personal possessions and even cash. Followers wait in line for hours just to kiss his feet. One night at a sat-sang, he rode by in his chariot, Cinderella-style, while the premies waved and bowed.

No emotions

It was the maharaj's attitude toward his adoring worshipers that created Miriam's first doubts about his omnipotence. One day he told the premies they could no longer kiss his feet — there were too many bruises on them.

Miriam slowly began to find her way out of her emotional oasis. With the help of her mother, who joined Concerned Parents of Cult Children, Miriam began to realize she had not been in a normal state of mind for several years.

"I wasn't feeling anything . . . joy, anger, depression or fear. It was as if they had all been wiped out of my life. But I was no longer in reality," she said.

For weeks before leaving DLM Miriam hovered in a timeless shadowy room of her mind. She couldn't relate to anyone. She couldn't decide whether to join the Ashram, a temple where devoted DLM followers live in complete homage to the maharaj, or instead spend a period of time away from the cult. She endured sleepless

nights and terror-filled days. She doubted her sanity.

It was anger that finally brought her back. She had been pledging her money for an extended period of time to finance a 'world tour' the guru had promised to take. But that tour never materialized. Miriam's anger kept surfacing over this incident, no matter how guilty she felt or how hard she tried to suppress it with positive thoughts about the DLM leader.

Her mother suggested she undergo de-programming, but Miriam refused. Instead she withdrew slowly from DLM on her own. Acquiring a new group of peers with normal habits and relying on her parents' love and support also aided her recovery.

'For suckers only'

But three years later there are still days of confusion, anxiety and lapses into "floating" when she feels a need to return to DLM.

She has a lot to say to parents of teenagers.

"If there is just one message I want to get across to parents it is that cults are like drugs — they're here to get suckers and they're here to stay. It is up to the parents to help their kids get a strong sense of self so they will avoid the things that may attract them and in the end only hurt them.

"Parents should never cram religion down their children's throats," said Miriam.

"Most young people don't feel that religion means anything when they are out searching. They just want answers to their questions, like how can I enjoy my life, how can I make something out of my life . . . and what does my life mean?"

With the right guidance from parents, young people won't go searching for these answers in a cult, she said.

her story

tention to her increasing tensions, she said.

The harder she worked and prayed, the more uncertain she felt. She became physically exhausted. She prostrated herself frequently on the altar, before the diety forms, Lord Caitanya and Lord Nityananda. But she felt no sense of relief.

She knew she was having serious problems. But she felt that no one around her would take the time to listen. They were all too busy trying to find wisdom; they were engrossed in their own spiritual quests. They were "like ghosts walking around," said Becky.

One morning she could no longer keep the wellspring of emotions underground. She felt as if pieces of herself were breaking off and flying apart. The crying began and she could not stop it. She called her mother — and went home.

"One thing I needed above all else was the love of a family. I was not getting that with the Krishnas. After spending months with my family and receiving out-patient therapy from a local hospital, I was able to function again."

No one from the temple contacted her personally to offer sympathy while she was suffering from the breakdown. They never harassed her

either, she said. That was over two years ago.

SHE ADMITS she still chants on occasion to relieve anxiety. Recently her two daughters were "kidnapped" by her first husband, who took them to California with him, she said. But a second marriage and her new baby have brought her happiness, she added.

She is not bitter about her cult experience.

"I know several ex-members who are bitter. They claim their dignity was injured when they had to solicit money for the movement in airports and on street corners. Such tasks were never demanded of me. But I could never, never go back.

"The motive for which I joined is still there. I'll never lose track of the thought that God is totally existent. There is a saying in sanskrit: 'Eternal bliss, happiness and knowledge.' That is what I will continue to seek."

And what does she feel about Catholicism now?

"I am really glad it exists. I don't really practice it in the traditional ways . . . I have my own form of it."

Becky has begun to attend Mass again on Sundays.

Here's help

The following is a list of national counseling centers which have been established to inform and advise youths, pastors, educators and especially parents on the various aspects of the non-traditional religious movements. (Courtesy NC News Service.)

THE AMERICAN FAMILY FOUNDATION'S CENTER ON DESTRUCTIVE CULTISM
P.O. Box 336
Weston, Mass. 02193
(617) 893-0930

MINISTRY OF CULT AWARENESS
P.O. Box 20051
Baltimore, Md. 21204
(301) 321-1377

CITIZENS FREEDOM FOUNDATION
P.O. Box 1246
Springfield, Va. 22151
(703) 347-3755

SANCTUARY INC.
P.O. Box 4591
Boulder, Colo. 80306
(303) 443-1486

CATHOLIC PASTORAL CENTER
Office of Youth Services
200 Josephine St.
Denver, Colo. 80206
(303) 338-4411

PACE MINISTRY
1944 North Tustin Ave., Suite 118
Orange, Calif. 92665
(714) 855-9926

CHRISTIAN RESEARCH INSTITUTE
P.O. Box 500
San Juan Capistrano, Calif. 92693
(714) 855-9926

FREEDOM COUNSELING CENTER
1633 Old Bayshore Highway,
Suite 265
Burlingame, Calif. 94010
(415) 602-1402

Matter of Opinion

Playboy shows its true colors

No doubt many Catholics, like other Americans, read (and ogle) *Playboy* magazine with the attitude that it is a slick quality publication spiced up harmlessly with a few girlie pictures.

We have in hand a copy of an article to be in the November issue which clearly exposes the true nature of this magazine as anti-Christian, and crude and debased, beneath its exterior sheen.

The article referred to is entitled "The Second Coming" and mocks the Holy Family and the birth of Christ. It is subtitled, "Do you know the story of Mary and Joseph and the angel? You haven't heard this version."

Indeed not. The so-called story, written in a very flip, sarcastic eighth grade prose, begins this way: "I'm stupid and my wife is

Now, if I'd thought this was a practical joke, I would have been ~~pl~~ off. But I answered, "Your wish is my command, master. What happens now?" She said, "You've got a little reward coming, because this has been such a strain on you. Suppose we put it this way: What's good for the goose is good for the gander." When she saw that I had no idea what she was talking about, she moved closer on the bench and added, "Larry, you're going to have a sexual experience you'll remember till your dying day. I'm going

stupid. Suppose we had a child. The child would be twice as stupid as either of us. What good would it be? None."

Therefore, they invite in a "smart" male friend to have sex with the wife so they can have a smart child who will grow up to make lots of money and support them. While the sex is taking place, the husband goes to the park where he meets an "angel" who is a "sexy young woman" who flippantly informs him that he is the new Joseph and his wife is the new Mary and their child-to-be is going to make them billionaires and also be the Messiah. The angel then has sex with him which "you'll remember till your dying day." He then goes back home and the story pointlessly ends.

Seldom have words been written that are all at once so stupid, so obscene, so offensive and so depraved in value.

The story's opening paragraph, quoted above, demeans both marriage and life and states that an unintelligent child's value is "none." Further, the only reason for having a child is to make the parents rich, a theme quite compatible with *Playboy's* materialistic philosophy. This human debasement not being enough, the tale mixes in elements of an event held by most Americans to be among the most revered in history, the birth of Jesus, and sullies it with titillating sexual encounters along the way.

The worst aspect of *Playboy* is its widespread acceptance among "sophisticated" Americans. It combines slick soft-core sex with slick journalism aimed at upwardly mobile affluence.

Letters to the Editor

Bank of Vatican worthy enterprise

To The Editor:

Concerning the Vatican Banking article (Oct. 1, *The Voice*):

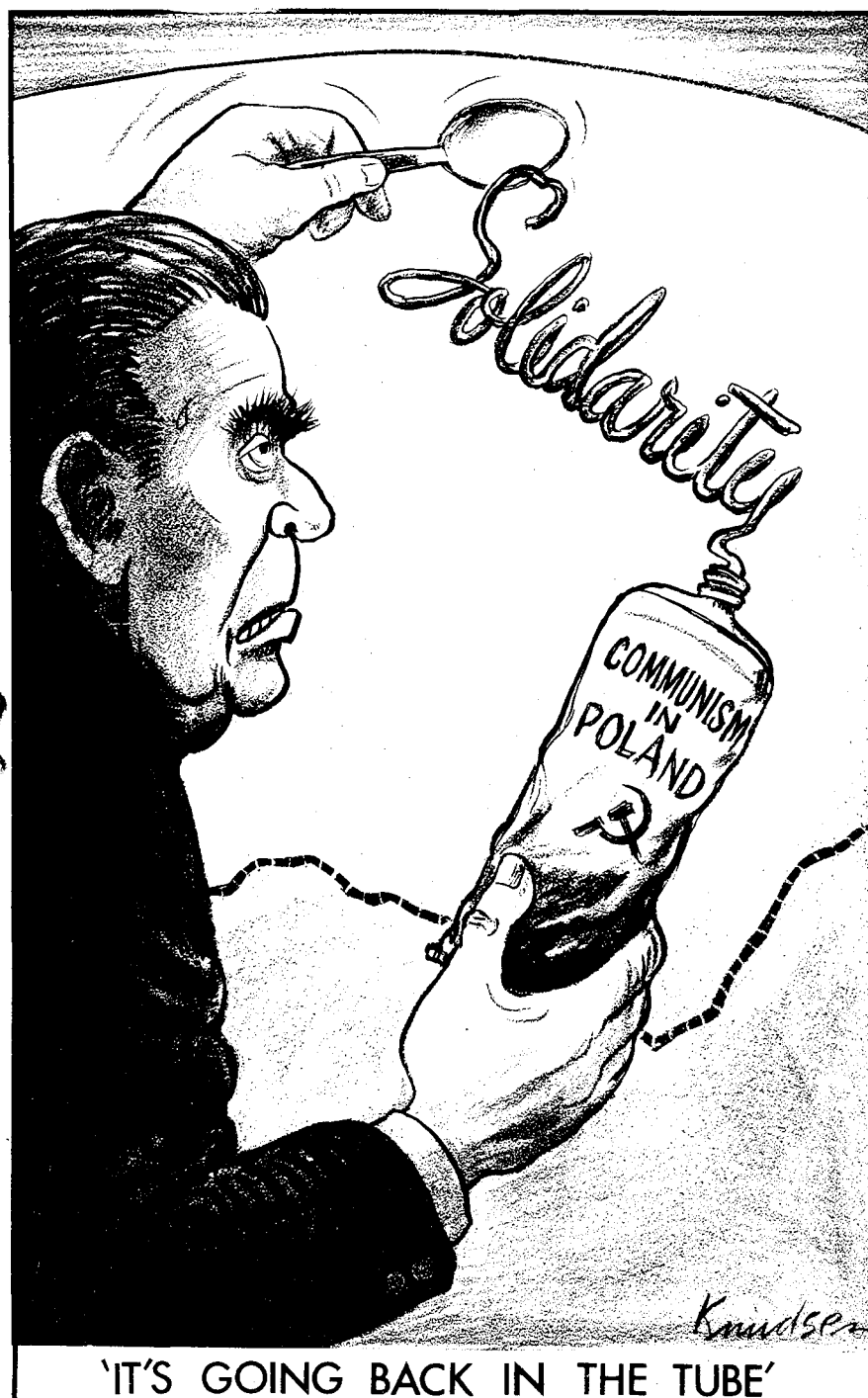
The Vatican incident brings up an interesting question. Secular work is important for the Kingdom of God, that is, making the world a better place to live in; but should the Church as Church do it, that is, engage in anything where the end sought is purely a temporal result such as banking? The answer seems to be a qualified yes.

Yes, that is, when the world is not taking care of a real human need. Then the Church plays the role of the Good Samaritan. But it seems today the world is well equipped to take care of the banking needs of the Vatican and the Vatican should let the world do it.

God gave the world a role to play in building the Kingdom, and the Church should not appropriate that role to itself.

May God bless you for your efforts to bring the good news of the Gospel to others.

Thomas W. Verhoeven
Stuart



'IT'S GOING BACK IN THE TUBE'

As such, *Playboy's* rank materialism and depiction of persons as appetites for sex, fancy cars, expensive booze and bachelor pad lifestyles simply glides right into the hearts and wallets of many Americans.

Well, now is as good a time as any to expose this for what it really is.

Christians and appropriate organizations, such as the Catholic League, ought to raise hell, not necessarily to ban the publication, which would probably prove futile, but boycott the magazine's advertisers and *Playboy* and its philosophy for the sickness that it is.

Join in Yom Kippur

To The Editor:

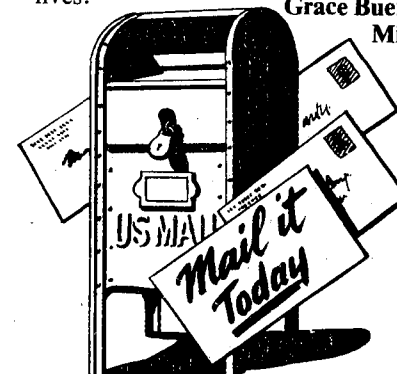
Because of the recent Jewish holidays, I have been thinking that maybe we should come closer to the spirit that those holidays convey, especially that of penance in Yom Kippur, and start celebrating it in some way.

That might draw us closer and could bring us the favor of the Lord that our nation so needs.

Maybe, also, some Jewish people may want to come to celebrate Ash Wednesday and, therefore, draw more graces from the Lord.

My idea would entail publicity so as to have an impact in our brothers' lives.

Grace Buendia
Miami



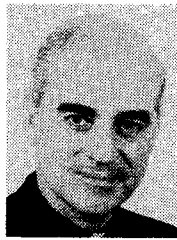
The Cursillo movement: agent of change

A wife beater went away for the weekend and came home Sunday night completely changed. He gave up drinking, and began treating his wife with respect and kindness.

A college student who was depressed and flunking out, turned over a new leaf and in one semester made the dean's list.

A bedraggled housewife, weary from the burdens of raising a family, returned from an adventure with a new sparkle in her eyes.

WHAT DID they all have in common? They made a Cursillo weekend, three full days of



BY FR.
JOHN CATOIR

U.S. exactly 25 years ago. Since then more than 500,000 Americans have made Cursillo.

I made mine in Baltimore 20 years ago and was a part of the team that gave the first English-

A Cursillo is a fun-packed learning experience with deep spiritual overtones. The aim of the weekend is not to convert unbelievers or awaken the apathetic, though it often does both. It is rather to create a spirit of worship and brotherhood among believers with Christ as the point of focus. It's a truism: we grow faith as we learn to share it. As faith grows, people are better able to reach out to others.

I THINK THIS is the crowning glory of the movement, it has enabled so many people to reach out in trust. We've been caught a long time in the telephone-booth type of spirituality, where one stands alone and dials God. But religion isn't merely a one-on-one conversation. God didn't create us in a vacuum. We are an extended family under a common Fatherhood. There is something in us that needs community, not merely in our social dealings but also in living our faith.

Episcopal and Lutheran churches like the Cursillo program so much they have introduced it to their own people.

If you've never made one, think about it. It might be just what you need at this time in your life. God bless you.

(Fr. Catoir is Director of the Cristophers)

A Cursillo is a fun-packed learning experience with deep spiritual overtones. The aim of the weekend is not to convert unbelievers or awaken the apathetic, though it often does both. It is rather to create a spirit of worship and brotherhood among believers with Christ as the point of focus.

prayer, dialogue, and reflection. In fact, the Spanish word "Cursillo" is a shortened version of "Little Course in Christianity." The Cursillo movement originated with a Catholic Bishop and a team of associates in Spain and it came to the

speaking Cursillo in New Jersey. I've been spiritual director on many others since those early days, and I can tell you first hand, the experience is enjoyable, for both men's and women's groups, and spiritually invigorating.

New troubles in the control tower

Last year the air traffic controllers' strike was front-page news in almost every major U.S. daily. For the most part, the controllers and their union, the Professional Air Traffic Controllers Organization, got a bad press due to the media's oversimplification of the issues involved.

PATCO itself was partially to blame, of course. It is generally agreed that the union's inexperienced leadership was inept and failed to communicate effectively with the general public and even with the rest of the labor movement.

However, the media made the union's task more difficult by concentrating on the legal issue as to whether or not "essential" government employees may legitimately strike against the federal government. Most sided with the White



BY MSGR.
GEORGE HIGGINS

only issue. The controllers were also upset about working conditions. They complained about the heavy workloads and long hours at the radar screen and were indignant at the callous indifference shown by their employer, the Federal Aviation Administration, to their complaints.

safety conditions in the airways, most have not bothered to examine working conditions in the towers or to capture the mood of the substitute controllers brought in after the strike was broken.

TO ITS CREDIT, the Wall Street Journal recently published a report on current working conditions and the mood in the towers which gives the lie to the government's claim that everything is now hunky-dory.

"Relations between air traffic controllers and their bosses are slipping back toward the open hostility that preceded last year's strike," according to the Journal.

"Talks with controllers . . . along with other evidence, show that the post-strike cooperation is crumbling under the persistent strain of heavy workloads and long hours at the radar screen and many controllers complain of uncaring, autocratic attitudes on the part of some FAA managers. With union protection gone, contends one controller who voices a common opinion, 'Things are worse than before the strike,' the Journal reported.

While FAA Administrators Lynn Helms reportedly does not put much stock in these complaints, nonetheless he ordered agency managers to attend courses in human relations. That's a step in the right direction, but not the total answer. The situation surely will worsen unless and until the controllers once again have a strong and autonomous union.

Now that the Wall Street Journal has broken this story open, the rest of the media ought to pick it up and run with it. At the time of the PATCO strike the media were demanding that the Polish government recognize the right of its workers to organize and strike. Isn't it time they made the same demand of the Reagan administration? *(NC News Service)*

"The trouble was that the media, by and large, failed to get at the strike's root causes. They left the impression that the controllers were greedy, that they were only interested in getting a substantial, not to say exorbitant, pay raise."

House on this and roundly applauded when the president summarily fired the striking controllers and again when the union was decertified.

THE TROUBLE was that the media, by and large, failed to get at the strike's root causes. They left the impression that the controllers were greedy, that they were only interested in getting a substantial, not to say exorbitant, pay raise.

That was a simplistic reading of the situation. Money was an important issue, but it wasn't the

The FAA and many people in the media failed to take the controllers' complaints seriously. The FAA, for example, claimed that prior to the strike the control towers were grossly overmanned.

Once the strikers had been fired and their union put out of business, the FAA confidently predicted the control towers would operate more efficiently with a greatly reduced workforce. That was the official government line a year ago.

The media have given little attention to this problem since. Other than occasional reports on

The will to be healthy

In the past few weeks, I have been reminded again how intricately good health is related to other powers we possess. The will to be whole and, most important, the ability to respond positively to the conditions life deals out affect health immensely.

Some news items crossing my desk caught my attention. A California researcher found that peoples' perceptions of how



BY
ANTOINETTE BOSCO

healthy they have a major impact on whether they develop heart disease.

Dr. George A. Kaplan, of California's Department of Health Services, reported that in studies of 8,000 California residents, "Those who perceive their health as poor had a heart disease rate twice as high as those who thought of their health as excellent."

DR. ROBERT MC CRAE of the National Institute on Aging and Gerontology Research Center studied 120 people and found that those who were anxious and depressed were more likely to have what he called "false positive angina pectoris," a condition which appears to be heart disease but isn't.

A University of Pennsylvania study provides some scientific evidence that in rats — perhaps applicable to humans — a feeling of helplessness tends to reduce the body's capacity to fight cancer.

Medical research is showing that stress produces internal body changes that may affect the immune system, possibly leaving a person more vulnerable to many kinds of disorders.

Last week I spoke with Dr. Harold Wise, who practices internal medicine in New York. He spoke of how incomplete

our understanding of illness is when it is considered solely from a "medical model that's focused under the microscope."

WISE WORKS hard in his practice to inspire a person's will to be healthy. He has continually seen that a person's will to live — and the attitude and help of the family — are critical in patients with serious illnesses like cancer. He thinks medical personnel haven't learned enough from the 10-year survivors of cancers.

Wise suggested these victims may have survived at least partly because their wills had a positive effect on their immune system, and thereby controlled or reversed the spread of the malignant cells involved.

It is Wise's opinion that in five years cancer treatment will change significantly. He thinks such new fields as psychoneuroimmunology will play a much larger role as they become better understood and as medical personnel recognize that healing is impossible without an internal harmony between one's physical organs and emotional states.

SOME 25 YEARS ago I read a book called "The Will to Live" by Dr. Arnold A. Hutschnecker, a book that has gone through 17 printings and been translated into all the major European languages. The popularity of the book, I believe, was its message of hope.

"A human being is something more than the sum of our medical specialties," Hutschnecker wrote. "To prolong life, we ought to regard the whole person, his interest in living and his adjustment to life instead of devoting ourselves exclusively to his medical symptoms."

I remember when I was in high school, being taught that Jesus was the "divine physician." Realizing that if we follow his teachings, the payoff may be internal peace, balance, maturity and love — factors in the prevention of stress and anxiety — gives me new respect for that title.

It seems to me that medicine for the whole person is coming of age now. Can it be that medical personnel are offering a blueprint for health remarkably like the one found in the New Testament? (1982 by NC News Service)

The decline of penance

There's no question about it. The people don't go to confession the way they once did. There was a time that on Saturday afternoons and evenings, in parishes everywhere, there were long lines of people waiting to go to confession. Confession was heard in many parishes every morning before Mass.



BY
DALE FRANCIS

Today parishes are likely to have a two hour period on Saturdays for the Sacrament of Penance and not many will show up. Penitential services in some parishes may draw a larger number of people but nothing close to a majority of the people of the parish.

What happened? How did something so firmly established in the lives of Catholics disappear so quickly? Don't blame it on the revised ritual for the Sacrament of Reconciliation. The decline preceded the liturgical reform.

Some have contended it is because in our modern times there is a lost consciousness of sin. That may or may not be true but I don't think that it has much to do with the fact that people don't go to confession the way they once did.

To understand the change, it is necessary to understand the way it used to be. You have to understand who those people were who crowded into the lines by the confessionals back in the days when confession was such a visible part of Catholic practice.

First of all, a small minority of them were Catholics who still hadn't become used to the idea of frequent Communion. They still held on to the false idea that if they were going to receive Communion then they should go to confession, even

though they had been guilty of no serious sins. They just had the feeling they needed to confess before receiving Communion. So, since they planned to receive Communion on Sunday, they went to confession Saturday night.

But these Catholics were a minority of those in the lines at the confessionals. The majority were those who made what is called devotional confessions. That terminology doesn't really explain the reality, it wasn't just devotion that brought them there. It was more that they sought the help of the Sacrament in a sincere effort to rid themselves of imperfections, to help them overcome temptations to sin. Their sins, and they were well aware we are all sinners, had not separated them from God but they had a sense of falling short.

I'm not speaking here of scrupulosity but something quite different, not a sense of being separated from God but a longing to be closer to God. They sought in confession, through admission of venial sins or sins of the past, through a sincere act of contrition and the receiving the grace of the Sacrament, to come closer to God.

There were, of course, those who had by serious sin separated themselves from God who went to confession. But these were never the majority of those in the confession lines.

Then somewhere in the sixties the idea got around that the Sacrament was really for those with serious sins. Nothing in the teaching of the Church said there were no longer to be what are called devotional confessions, which I say were something more than devotional implies. But in practice these confessions were discouraged by many confessors. Those who came to the Sacrament without serious sins were told they were wasting the confessor's time — I've not only heard of this many times but I experienced it.

Those who didn't have the experience heard of it and so those who once went to confession every two weeks or every month stopped doing it. Confession became known as a means for forgiveness of serious sin. I'm not arguing here that this is good or bad but I am saying that if the decline in confessions is a fact, it should be realized the great loss has been in devotional confessions.

Do you have a drinking problem?

Q. Twice in the past month I've had three beers before I went to school. This is something new for me and I am wondering if it could really be a bad sign. I nearly always drink after school, but that doesn't worry me since my friends do too. I guess I drink to get away from life.

I don't have much in the way of brains, and I'm not good looking, and I only have a couple of friends. Drinking helps me forget and makes me feel good again. (Ohio)



BY
TOM LENNON

A. Drinking in the morning before school is a sure sign that you should take a serious look at what your drinking is doing to you.

Alcoholics Anonymous has some other indicators for teen-age drinkers who want to find out if their drinking is a problem. If you answer yes to any one of the following questions, beware — and examine what's happening to you.

Do you drink because you have problems? To face up to stressful situations?

Do you drink when you get mad at other people, your friends or parents?

DO YOU often prefer to drink alone, rather than with others?

Are your grades starting to slip? Are you goofing off on the job or in regard to your school work?

Do you ever try to stop drinking or drink less — and fail?

Do you gulp your drinks as if to satisfy a great thirst?

Do you ever get into trouble when you are drinking?

Do you avoid leveling with others about your drinking?

KEEP IN mind that if you answer yes to only one of these questions, you're headed for trouble or, more likely, you are already there.

You need to seek help from someone — a school counselor, one or both of your parents, an older brother or sister or someone your own age. In certain cases, young people are the best ones to help another young person.

You seem to sense that you do have a serious drinking problem, and you seem to know the causes of it. A young friend of mine, Jon, was much like you several years ago. I'll be writing soon about Jon and tell you how he went about dealing with his problems.

Perhaps Jon can give you some clues for resolving your own situation.

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

A death in the family

Dear Mary: In the past six months we learned that my father, age 65, has a terminal illness. He may live a year or two, maybe only a few months. He and my mother live several hundred miles from us and, while I have visited, my husband and children have not since he became ill.



BY DR. JAMES
AND
MARY KENNY

We are thinking of taking our whole family to visit. However, he is weak and depressed. Our children know him as a lively, active person. I am afraid the experience will be a bad one. Do you think we should take our children, and do you have any suggestions? — Pennsylvania

I think you are right to take the family to visit. Your father is their relative too, and each family member has a right and a need to visit with and perhaps say goodbye to this person who has been important in their lives.

You can prepare your children beforehand by sharing some of your own thoughts and feelings. Be as open and honest as you can.

Tell them that you feel sad. "We want to see grandpa and let him know we love him, but grandpa has changed. He feels sad and frightened. We cannot understand this pain. We want to help and support grandpa."

We can remind the children that grandpa (and we) look forward to a life with God, full of joy and free of pain, but at the same time, if we are honest we must acknowledge the sorrow of the present situation.

NEITHER ADULTS nor children understand death. Neither know how to behave in the face of death. Yet children, like adults, will find ways to cope.

For example, when one mother died, her two young sons, ages 10 and 6, spent the evening of her death looking at family photos showing mommy in all kinds of happy family situations. The grief-stricken husband observed that he could not have looked at his wife's pictures at that time, but the young boys chose this way to cope. Do not underestimate children.

In general, children will take their cues from you about how to behave. This is not to say that you should put on a facade. The points above, that adults too are sad and confused about pain

and death, are fair and honest messages to communicate to your children.

Younger children especially tend to live in the present. They will be less apt to compare grandpa as he was with the person he is now, and they may be less shocked than adults and older children.

RELY ON your husband to help you through this time. He will probably be less involved emotionally than you; hence he can better support you and the children.

Alert him to your feelings and misgivings, and trust him to talk to the children, to listen to them or to take them off for a while when that seems appropriate. Visiting your father and supporting your mother may be more than enough for you to handle.

We cannot protect our children from pain and death nor can we wait until we think they are ready before exposing them to these realities. We can, however, share our insights and feelings.

We can prepare and support our children and each other. And we can trust that children will call forth their strengths and coping skills at this time just as adults must.

(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)

Give us back our married priests

After years of talking about what would happen if we had married priests, we now have one and scarcely anybody's noticed. Or complained. There were a few short news stories about Fr. James Parker's ordination and the fact that he has a living wife and children but as far as I can judge, there's been no outcry from the pew.

Fr. Parker is one of those who switched from the Episcopal church when it began to ordain women. So now he is a Catholic priest in the diocese of Charleston, S.C. whose wife and children, we presume, are supporting his priesthood and attending his liturgies. Same God, different pew.

By coincidence, I happened to be speaking at an ecumenical conference at Stanford University a few years back when word came from Rome that we would accept these disenchanted priests and their families into our fold. How well I remember it.

I WAS SITTING with a group of nuns, priests and Protestant ministers, including two Episcopal priests, when the news broke. There was an awkward silence and then one of the Episcopal priests said, "Well, it's about time. We've been taking your married priests for years."

The ordained women issue aside, his comment points up the ironies involved. Here we sit in the midst of a severe priest shortage with thousands of our own priests who cannot serve because they're married and we ordain a married Episcopal priest.



BY
DOLORES
CURRAN

What's the logic? Aren't we laity entitled to an explanation?

I think, too, of my friends, Peter and Beth, who live a Catholic/Episcopalian marriage. When they attend Mass together in our church they can't receive Eucharist together, a cause of great pain to them. "It's just better not to go to Mass together," they say bitterly. What must a couple like this feel at a Mass celebrated by a Fr. Parker? If a married Episcopal priest can break the bread why cannot a married Episcopal layperson not receive it? Is the sacrament so proscribed that it can be bent for the ordained but not for the married?

And how about those Catholics who openly cross the aisle to avoid receiving the eucharist from a woman distributor? Will they cross to avoid receiving from a married priest or cross to receive from a married priest who abhors women on the altar? This regrettable practice again points

up the need for laity to be adequately informed on changing eucharistic rubrics.

WE ALL LEARNED in catechism oh so many years ago that a priest has chosen a higher calling. Whether we believed it or not, we were taught that celibacy was part of that higher spiritual state and that marriage was a lesser vocation. Does that now make Fr. Parker a lesser priest? Are his liturgies as spiritually valid as those celebrated by a celibate priest?

These aren't just idle questions. They point up the silliness of finding theological explanations to fit the situation. They need to be responded to by those who changed the rules and I haven't seen them addressed for the laity yet. As more Fr. Parkers lift the chalice in front of their wives, we laity think of the many beloved priests we know who can no longer do that for us because they committed the sin of marriage. Are we to infer that marriage is no longer a barrier to priesthood or just that when the need is crucial, we'll rethink church rules?

I wasn't surprised that the laity accepted Fr. Parker so easily and calmly. We know that marriage has little to do with the quality of one's faith. As many spouses take a faith leap with marriage as those who take a faith dip. We know many fine Catholic priests whom we love who are denied us because they married. When can we bring them back to us where they belong? (1982 Alt Publishing Co.)

Family Night

OPENING PRAYER:

Father, we gather once again to celebrate Family Night and to express in a special way our appreciation for your gift to us of the animal kingdom. Animals are an important part of our lives because they are sources of food and nourishment and because of the joys our family pets bring. Tonight help us to be more appreciative than ever and help us to be even more responsible in caring for animals and in the way we use them. Amen.

SOMETHING TO THINK ABOUT:

God made the animals and saw that they were good. He made them to serve us and meet our needs for food, clothing, transportation, companionship, and protection. A moment's reflection on the species of animals now extinct can forcefully remind us never to take them for granted.

ACTIVITY IDEAS:

Young Families. KNOWING ANIMALS Materials: children's Bible, two boxes, magazines, scissors, paste, paper, pencils. Read from Genesis how God made the animals and gave them to Adam; a children's

Bible tells the story simply and beautifully. Then cover two boxes, one with pictures of friendly animals and the other with pictures of unfriendly animals. Write the names of all kinds of animals on slips of paper and then decide one by one in which box they belong. If a child has a collection of plastic animals the family might prefer to sort the plastic animals into the two boxes.

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in a special way our appreciation for your gift to us of the animal kingdom. Animals are an important part of our lives because they are sources of food and nourishment and because of the joys our family pets bring. Tonight help us to be more appreciative than ever and help us to be even more responsible in caring for animals and in the way we use them. Amen.

CLOSING PRAYER:

Genesis 1:24,25.

Mercy sister an 'inspiration' to others

Vocation Awareness Week had a very special beginning in Immaculate Conception parish, Hialeah, as almost 1200 parishioners, students, alumni, sisters and priests joined in a special Mass to remember and pay tribute to Sister M. Francesca Cullen, RSM, who died in Ireland on Sept. 27.

LOCAL NEWS

Sister Francesca was among the first five Sisters of Mercy of Enniskillen, Northern Ireland, who in 1955 arrived in Hialeah to staff a school in the then newly-established parish. She later served as principal at Immaculate and at Blessed Trinity school in Miami Springs, giving a total of 21 years of service to the Archdiocese of Miami.

"Life was not easy in parish or school in the early days, as many pioneers of Immaculate well know," said Msgr. Dominic J. Barry, pastor of St. Coleman parish in Pompano Beach who served as Immaculate's pastor for 15 years, until 1971. He was chief concelebrant of the liturgy last Friday evening, along with current pastor Father Xavier Morras and Msgr. Jude O'Doherty, pastor of Epiphany parish in South Miami who



Sister Francesca

served as Immaculate's pastor until this year.

"WHEN I THINK of Sister Francesca I think of the valiant woman of the Gospel — steadfast, faithful, dedicated, always giving herself in works of Mercy," said Msgr. Barry. "She was an outstanding educator, administrator and leader."

Sister Francesca was appointed principal of Blessed Trinity school in 1958. In 1962, she was appointed local superior of the community and principal of Immaculate Conception School. During her administration, the school reached its peak enroll-

ment of more than 1700 students in the mid-60s.

"Sister Francesca placed a high priority on academic excellence and quality education, and this has remained the strength and foundation of Immaculate over the years," Msgr. Barry said. He called her "a woman of vision" who in 1971 opened the Irish sisters' first Novitiate House and Religious Education Center in Deerfield Beach. "We thank God that in her lifetime she witnessed the reception of three American novices into the Community."

In 1976, her congregation elected Sister Francesca a member of the Council and she was asked to return to Enniskillen. Appointed principal of Mount Lourdes High School, Northern Ireland in 1976, she held the position until illness limited her active life in March 1981.

"One of the joys of Sr. Francesca's latter years was her return to Florida in December 1979 for the Jubilee Celebration of Immaculate Conception parish and the blessing of the newly built Mercy Hall," Msgr. Barry said. "Immaculate was always dear to her heart. She gave her life in

service to the people of South Florida.

"ONE OF THE greatest tributes that can be paid to her is to quote the words of the sisters who lived with her, who admired her and who looked to her for leadership and direction in their lives. As one Sister said she had a great sensitivity to others, she was a model in our lives, she lived mercy and compassion and was an inspiration to those who were fortunate enough to live with her," he added.

Among the clergy present at the Mass were Msgr. Peter Reilly and Msgr. William McKeever, who had worked with Sister Francesca in the early days, and many former associates of Immaculate Conception parish.

Among the Sisters present were Sister Mary Mullins, OP, and Sister Marie Carrol, first president of the Sisters Council of the Archdiocese. Sister Carmella, SSNJ, represented the Archdiocesan Department of Education and many other sisters represented the various religious communities in South Florida.

NO LIFE WITHOUT DEATH

Isaiah 53:10-11; Hebrews 4:14-16; Mark 10:35-45

By Fr. Richard Murphy, O.P.

Fall is a time of breathtaking beauty. The maples, oaks and birch trees put on dazzling displays of color, and people come from far away to enjoy

the sight. God's plan for man's salvation is full of beauty too; in it we see how death is a stunning prelude to life. Servants of the Lord have learned well the value of suffering.

The term "servant" is distasteful to many, but St. Paul gloried in the fact that he was the "slave of Jesus Christ." Much depends on whom one serves. The Pope is the Servant of the Servants of God. Public officials serve the public. "Can I be of service?" is a good opening for a smart salesman.

Nothing degrading in any of this. A willing servant is a treasure, but hard to find. A surly waiter or waitress can spoil a dinner; a good one enhances it. It is strange that so many want-ads go begging; there are many opportunities to serve.

The Old Testament tells of many good servants: Abraham, Moses, Samuel, Elijah, but in Isaiah we meet the "great" servant who, although innocent of sin, would suffer to atone for others' sins. Yet even he was only a forerunner of Jesus, the great high

priest, the Suffering Servant par excellence. Divine and all-powerful, Jesus was also human, and so, compassionate; without sin Himself, He suffered for the sins of us all.

LIFE'S LESSONS are not learned all at once, nor in a day. The apostles initially were more ambitious than loyal (as events would prove), and they wanted to sit with the mighty. Jesus' reply to the Sons of Thunder (James and John) startled them: closeness to the Lord meant sharing His cup of pain and suffering.

When sickness or any other trial comes our way, we should not cry out "Why did this happen to me?" but rather, "How can I make the most of this?" There can be no forgiveness without repentance, no baptism without church discipline, no Eucharist without sorrow for sin, no discipleship without the cross of Jesus Christ, no life without death. (Alt Publishing Co.)

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Pavarotti affair 'silly, cynical' exploitation

• Fast Times at Ridgemont High — R

Despite being on target once in a while, this is a crass little movie with an unsettling nastiness lurking just beneath its pleasant surface. Because of its nudity and because of a casual discussion in the cafeteria between two girls on oral sex, "Ridgemont" may well develop into a "must see"

CAPSULE REVIEWS

movie for teen-agers. Parents are therefore warned to be on their guard. The U.S. Catholic Conference has classified it O, morally offensive.

• Yes, Giorgio (PG)

The great tenor Luciano Pavarotti makes his film debut as a singer who, despite having a wife and two children back in Italy, has a love af-

fair with a beautiful doctor (Kathryn Harrold) during an American tour. Meant to be light and frothy, it's supremely silly. Pavarotti's singing would be enough to recommend it except for the benign acceptance of the adulterous affair, which is not incidental but the main focus of the plot throughout. What could have been pleasant if innocuous becomes instead little more than a cheap and cynical bit of exploitation. The U.S. Catholic Conference has classified it O — morally offensive.

• Lady Chatterley's Lover (R)

This skin-deep adaptation of the D.H. Lawrence novel is a dulling exercise in commercialized eroticism. Because of graphic sex, the U.S. Catholic Conference Communication Department has classified it O — morally offensive.



TRAGIC LEAR — The fool (Frank Middlemass) and the king (Michael Hordern) confront the tragedy plaguing King Lear in the BBC-Time-Life production of Shakespeare's play of that name, to be broadcast Monday, Oct. 18 at 8 p.m. by PBS (WPBT in South Florida). (NC photo)

Catholic radio, TV schedule

Catholic radio programs can be heard every Sunday morning at the following stations and times:

Panorama Catolico — *Super Q*, Miami (FM 108) 5 a.m. *WCMQ*, Miami (AM 1220 and FM 92) 6 a.m. *WAFC*, Clewiston (FM 106.3) 7 a.m.

The World of Religion Today — *WAFC*, Clewiston (FM 106.3) 6:45 a.m. *WKAT*, Miami (AM 1360) 7:45 a.m. *WIRK*, Palm Beach (AM 1290 and FM 108) 8:15 a.m.

The Catholic newsmagazine "Real to Reel" airs on cable stations throughout South Florida on the following days and times:

Sundays — *Dynamic Cablevision* (Channel 13) 5:30 p.m. *Storer Cable* (Channel 0) 6:30 p.m. *Hollywood Cable* (Public Access) 7:30 p.m.

Mondays — *Broward Cable* (Channel 2) 5:30 p.m.

Wednesdays — *Hollywood Cable* (Public Access) 5:30 p.m. *Dynamic Cablevision* (Channel 13) 9 p.m.

Thursdays — *Broward Cable* (Channel 2) 5:30 p.m.

Fridays — *American Video* (Channel P) 1 p.m.

The program can also be seen on WCKT, Channel 7 in Miami every third Sunday at 7:30 a.m. As next scheduled airing will be Oct. 31.



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Mother Angelica

St. Clare trio take trophies

Mary, Sarah and Tim Dougher, members of St. Clare Parish, North Palm Beach, recently took top individual awards in their age group in the annual Palm Beach County U.S. Swimming top ten Championship tabulations.

All three swim for North Palm Beach Swim Team under the coaching of Dick Cavanah and Walt Deichert. This year they repeat a previous triple high point award effort of 1980.

Mary, age 14, holder of several county records, while a junior high swimmer for St. Clare School, will swim as a freshman at Cardinal Newman High School this year. Sarah, 12, is a 7th grader at St. Clare and Tim, age 10, is in 5th grade at the same school.

Each won their three individual events and each swam on two winning relays at the recent U.S. Swimming Palm Beach County Championships held at North Palm Beach Country Club pool. The three also swam in the annual Florida Gold Coast Tri County Swim Meet as members of the Palm Beach County All Star Team.

It's a Date

Social clubs

St. Juliana's Separated and Divorced Support Group is hosting for all separated and divorced Catholics a Workshop on Saturday, October 23rd, from 9:00 a.m. to 5:00 p.m. to be located in St. Juliana's Cultural Center at 4500 S. Dixie Highway, W. Palm Beach. Dr. Timothy O'Higgins, christian psychologist, is our special guest speaker on the topic "Self-Identity and Relating to Others." Admission is \$5. or a love gift. Bring a bag lunch; coffee and drinks provided. For more information, please call Betty 655-4653.

Catholic Divorced/Separated Support Group will hold its first general meeting on October 26 at 8 p.m. at St. Thomas More Parish Center, 10935 S. Military Trail, Boynton Beach. For more information call Sister M. Emmanuel at the rectory (737-3095) Monday through Friday, 9 a.m. to 5 p.m.

The Catholic Widow and Widowers Club of Broward County will have a social gathering on Oct. 18th at 7:30 p.m. at the Knights of Columbus Hall, 3751 N. Andrews Ave. in Ft. Lauderdale. For more information call 772-3079 or 561-4867.

The Renaissance Group (ministry for separated & divorced men and women) meets Sunday, Oct. 17 — 3:30 p.m., in new parish hall, Church of St. Hugh, 3460 Royal Rd., Coconut Grove. Speaker: Dr. David Ross Dickson, Prof., Univ. of Miami. Topic: Decision Making in Daily

Mother Angelica speaks in S. Florida

Mother M. Angelica, dynamic founder-developer of the first Catholic cable television network and Abbess of Our Lady of the Angels Monastery in Birmingham, Alabama, will speak at two South Florida locations in November. On Friday, November 12th, she will be hosted by the Maranatha Prayer and Bible Study Group at St. Joseph Parish, 8625 Byron Avenue, Miami Beach, and on Saturday evening, November 13th, she will be the guest of The Gate of the Good Shepherd Prayer Group of the Catholic Community of St. Vincent, 18th Street and Cathedral Drive, in Margate.

At each location, the evening will consist of a brief "getting to know you" mixer with music and singing, followed by a banquet, after which Mother Angelica will address the assembly. This vivacious leader of a dozen cloistered Franciscan

nuns known as Poor Clares, Mother Angelica is rapidly becoming famous for "doing the ridiculous so God can do the miraculous."

On August 15, 1981, Mother Angelica and the Poor Clares launched the first Catholic satellite "dish" cable television network known as EWTN (Eternal Word Television Network) with the blessing of Silvio Cardinal Oddi, Prefect of the Congregation of the Clergy, from the Vatican in Rome. Now linked into Satcom IIIR, Transponder 18, programs are being telecast from 8 p.m. to 12 p.m. Eastern Time seven days a week, with over 4,600 cable systems nationwide having access to EWTN. The goal of this communication system is to counteract the growing trend toward pornographic and coarse language shows on Cable TV with educational and entertaining programs worthy of family

and children's viewing without exposing them to the dangers of immoral and emotional instability.

Refraining from asking for contributions on the air, Mother Angelica has depended on voluntary donations from friends and viewers.

For the Friday night (Nov. 12) dinner on Miami Beach, contact Estelle Antiles, 10250 Collins Ave., Apt. 307, Bal Harbour, Fla. 33154, phone: 865-2842. For the Saturday night (Nov. 13) dinner in Margate, contact Catherine Boland, 6920 N.W. 14th Court, Margate, Fla. 33063, phone: 972-6306. Banquet tickets \$25. Checks should be made payable to: Eternal World Television Network, or E. W. T. N.

St. Juliana offers religious courses

Saint Juliana Parish in West Palm Beach is offering the following courses in its endeavor to meet the individual needs of the people of the community:

1. A Course in Scripture — the Gospel of Mark — Tuesdays.
2. Evangelization — Process and Techniques — Mondays.
3. Marrying Well — Designed Especially for Young Adults — Mondays.
4. The Spiritual Journey — Inner Meaning of the Words of Jesus — Saturdays.
5. Updating the Faith — A Course in Doctrine — Thursday.

All courses begin the week of October 25 and will be at 7:30 p.m. in classrooms 201, 202 and the Band Room. For further information call the rectory 833-9745.

Rev. Scheer conducts mission workshop

The Rev. Wm. J. Scheer, M.M., will conduct a Mission Education Workshop on International Problems and Christian Response, at St. Ann's Church on Oct. 15, 16 & 17. The three evening presenta-

tion will include a discussion of World Hunger and the Distribution and use of Wealth and Resources in the existing world order.

Father Scheer was ordained a Maryknoll priest in 1968. Since then he has spent seven years working in the Pando Vicariate of Bolivia ministering to the peoples of five tributaries of the Amazon River. He is presently the Regional Director for Florida, Georgia, South Carolina and Puerto Rico. Until the turn of the century the Vatican looked upon America as a mission field — one to which missionaries were sent — not as a country capable of training and sending men and women to the far corners of the earth.

Merit scholarship finalists announced

The semi-finalists in the National Merit Scholarships are as follows: Pope John Paul II High School, Michael Flynn; Cardinal Gibbons High School, Lisa A. Fardette, Eric K. Gabrielle, William T. Lynch; St. Thomas Aquinas, Brian J. Dorini, Kerry A. Gill; Chaminade High School, Mark D. Cleary, John Wegmann; Christopher Columbus Catholic High School, Joseph Dearling, James Goodwin, Eduardo I. Sanchez; Our Lady of Lourdes Academy, Mary E. Bennett; St. Brendan High School, Kathleen A. Judge; Madonna Academy, Sheila Warner; Cardinal Newman High School, Carol L. Calvert, Robert D. Evon.

St. Ignatius Loyola census coming

Father Frank Flynn, pastor of St. Ignatius Catholic Church in Palm Beach Gardens, has announced that a religious census is being taken within the boundary of this parish.

The purpose of the census which is being taken by almost 200 members of the church, is to determine the number and location of Catholics within the church's jurisdiction, so that the spiritual, educational and recreational needs of its people can be more adequately served.

The church census workers are interested only in locating Catholic families with whom they will leave a census card which may be completed in the privacy of their homes. Since the census information gathered from Catholic families is confidential, the census card is to be placed in to an envelope which may be sealed. The census worker will then collect the enveloped on a return visit to the Catholic family's home.

Life. For information call 448-3845 — 271-5917.

Meetings

The Children Crusade For Prayer will hold its monthly meeting at St. Helen's Catholic Church parish hall, 3340 W. Oakland Park Blvd. in Ft. Lauderdale on Oct. 16th from 9:30 a.m. to 11:30 a.m. This ministry of lay people pertaining to a youth evangelization movement and the unification of the family cordially invites all whom are interested in learning about this lay ministry.

The Third Order Carmelites will meet at 1:30 p.m., Sunday, Oct. 17, in the library of St. Joan of Arc Catholic Church, 370 SW 3rd St., Boca Raton, Fl. For further information call Joan Hoffmann 392-1950.

The Joy of the Lord charismatic community meets every Thursday, 7:30 p.m. at St. Charles Church, 123 N.W. 6th Ave., Hallandale, Hymns of Praise and Healing Prayers. The 1st Thursday of each month is a Mass, Pastor Fr. Sagui.

Potpourri

Catholic Daughters of Americas, Court Holy Spirit #1912, will hold a pokeno/card party on Saturday, October 23, at 12:00 noon, at St. Elizabeth Gardens, Pompano Beach. Refreshments

will be served. Everyone welcome. Proceeds for our charity fund.

St. Elizabeth Gardens in Pompano Beach will sponsor their annual card and pokeno party at noon at Oct. 30th at 801 NE 33rd St. They will feature a home baked goods table, boutique, crafts and plant booths. Refreshment and prizes. Donation \$1.50. Reservations call Ann Stumpf at 942-2313.

The Womens' Club of Ascension Catholic Church, Boca Raton, will hold a rummage sale on Saturday, October 23rd at 9:00 a.m. in the parish hall. Donations of clothing and miscellaneous items may be left at the parish hall on Friday, October 22nd from 9:00 a.m. to 3:00 p.m. Please call 997-7470 for information."

St. Kieran's Church will hold a garage sale on Saturday and Sunday, October 23 and 24 from 9:30 a.m. to 2 p.m. each day. The church is located on Mercy Hospital grounds at 3607 South Miami Avenue. All proceeds from the sale will benefit St. Kieran's building fund.

St. Boniface Parish will hold its Annual Fall Carnival Thursday through Sunday October 21-24 on parish grounds - 8330 Johnson Street, Pembroke Pines. Thursday & Friday, 6-11 p.m. Sat. & Sunday 1-11 p.m.

Natural Family Planning will hold their next series of classes beginning Oct. 21st at 7:30 p.m. at St. Louis parish, 7270

S.W. 120th St., Miami. For registration and further information call Kathy Gent at 473-1046.

The St. Joseph's Women's Club will hold their "Octoberfest" luncheon and card party on Oct. 18th at noon at the St. Joseph parish hall, 8625 Byron Ave.

The Knights of Columbus, council #5972, will host an open house program at St. Timothy's church on Oct. 20th in the Fr. McDermott Hall, 5400 S.W. 102nd Ave., Miami at 8 p.m. All interested men in the parish and their families are invited to attend and learn more about the aims and objectives of the Knights of Columbus.

The Catholic Daughters of the Americas, Court Maria Regina #2022 will celebrate Catholic Daughters Day with Holy Mass at 11 a.m. on Oct. 17th at Our Lady Queen of Martyrs Church in Ft. Lauderdale. Champagne brunch will follow at Arrowhead Country Club. All the women of the parish are invited. For reservations please call Valerie Harrison at 583-6765. Price \$10.

The Women's Club of St. Bartholomew's Church will be sponsoring its 17th annual fashion-luncheon show on Oct. 23rd at 11:30 a.m. at the Holiday Inn at Calder. Fashions featured by the "Young Sophisticates." Many door prizes and Sweepstake gifts. Tickets \$12. For further information and reservations call 983-5496 or 432-2926.

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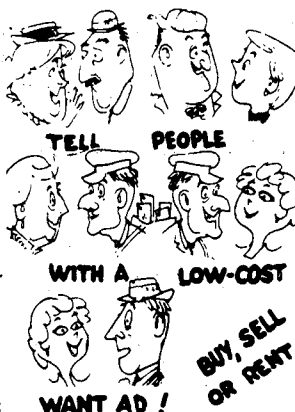
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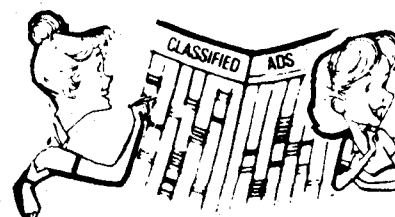
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Sex and marriage

By David Gibson
NC News Service

Amid a jumble of social messages about what life's sexual dimension means, it would be easy to miss an essential message.

One social message indicates that life's sexual dimension is something to sing about. For song after song tells of the passions that draw people together or drive them apart.

Another message often is found in advertising: It subtly, or not so subtly, suggests that people happily in touch with their sexuality drive nice cars or drink special kinds of liquor or spend all their leisure time in glamorous kinds of places (ski lodges, ocean beaches).

Again, you can easily get the message in society that sexuality is funny. For it becomes the basis of endless jokes and double entendres. Sometimes the message implied here could be that sexuality is not to be taken seriously.

Then there is the message that sexuality, in and of itself, is off-color and not to be mentioned.

A QUITE DIFFERENT message finds sexuality rather private and personal.

The list of messages one can pick up about sexuality could go on and on. It's no wonder

In learning to express sexuality in marriages, people can choose to live as though another person really does matter in an essential way or as though another person doesn't really matter all that much.

that human sexuality is a confounding subject.

For sexuality is mysterious. The process of discovering its meaning in one's own life — what it is to be a man or a woman, and to be that in a relationship — is a process that is never quite complete.

An individual's understanding of sexuality, after all, is closely linked to self-understanding — and who ever reaches the absolute fulfillment of self-understanding?

Sexuality also has caused downright confusion for countless numbers of people.



Sexuality is a vital ingredient in the makeup of human beings. This powerful force motivates people to seek out companionship with the opposite sex, to marry and create a lifetime relationship. The physical experience of sexuality within marriage allows couples to develop a deep intimacy which nourishes their marriage. (NC photo)

So much in literature tells of the problems and the anxieties people endure in personal relationships, at least partially due to problems over sexuality.

When sexuality is the topic under consideration, part of the confusion is generated by a lack of clarity about the context in which it is being

become the source of considerable happiness; second, that this dimension of life can prove a source of misery.

MOST PEOPLE more or less understand that it is possible both to exploit another person and to be exploited. It is also possible to truly care for another and to be cared for.

In learning to express sexuality in marriage, people can choose to live as though another person really does matter in an essential way or as though another person doesn't really matter all that much.

Of course, few people are perfect in this. Almost all happily married people will tell you that they had to grow in their marriages, that they had to learn to be profoundly considerate of their spouse.

It would be difficult to find married people who didn't have to overcome some selfishness in their marriages as they worked toward real intimacy in all aspects of married life.

So what is the message on sexuality in marriage? It is in part a message about the possibilities for human growth in this very basic dimension of life. It is a message that sexuality in marriage is tied to the broader context of how a couple can keep growing in.

It is a message that sexuality in marriage is a link to a couple's greater understanding, compassion and care for each other.

considered. Does human sexuality exist in and for itself? Or does human sexuality need to be considered within a broader context?

MANY WRITERS in the church suggest that human sexuality does need to be considered in a broader context: its relation to intimacy in a fuller sense than just the physical sexual sense; its reflection of commitment and profound love; its link to procreation; its special role in marriage.

There are two basic points about sexuality to make here: first, that life's sexual dimension can

Lessons of intimacy

By Katharine Bird
NC News Service

That memorable fall afternoon, my children and I were in the kitchen where we usually met after they came home from school. My four children had helped themselves to the afternoon's assortment of snacks and drinks and we were bantering back and forth as we often did.

Then, with no advance warning, my younger daughter asked forthrightly in a booming voice, "Mom, how do people make love?"

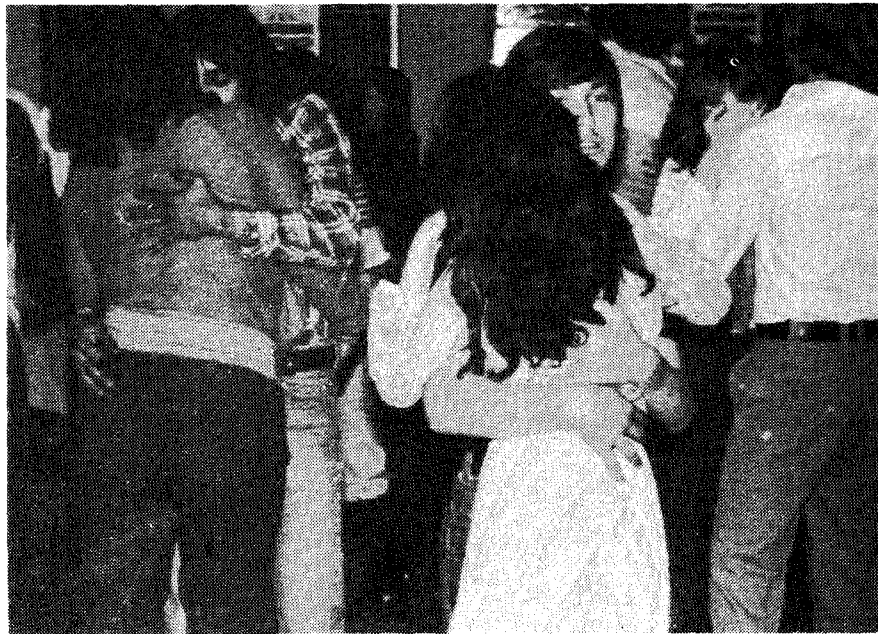
I paused. At that moment I became excruciatingly aware of the two painters working in the hall just on the other side of our not-quite-closed kitchen door.

After a moment, I proceeded to answer my child's question to the best of my ability. But secretly I was wishing I was anywhere else.

Nonetheless I felt it was important to answer then because I had decided long before to handle my children's questions about sexuality as naturally as possible. And for me that meant when they arose within our normal conversation.

I WANTED my children to grow up with some carefully thought-out ideas and attitudes about the place of sexuality in their lives. I wanted them to see something of its breadth and beauty and dignity. I hoped my children would learn that Christians make decisions about sexuality in a special context.

That experience has stayed with me for almost 10 years now. It is a poignant reminder for me of what a paradox sexuality is. For sexuality

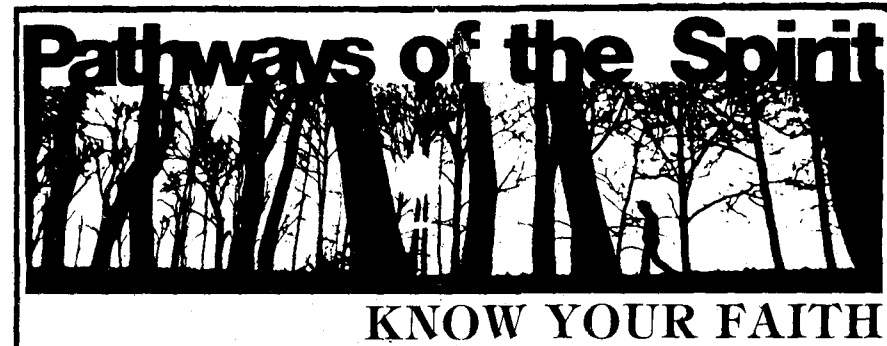


Learning to understand their sexuality plays an important role in the lives of these rapidly changing teenagers. Maturing youth often will move through a series of close friendships with members of the opposite sex as they go through the difficult process of becoming adults. (NC photo)

has many ramifications: It can refer simply to a physical act between a husband and wife. But sexuality also means much more.

As Drs. James and Evelyn Whitehead observe in their book, "Christian Life Patterns: the Psychological Challenges and Religious Invitations of Adult Life," sexuality is part and parcel of human life.

The Whiteheads point out that our psychological outlook on life is closely connected to being male and female; it has to do with who we are



that sexual love is often used as a metaphor of human intimacy. The Whiteheads note, for example, that any form of intimacy involves revealing oneself to another person. They call this the "anxious moment of self-revelation."

All forms of intimacy also require being willing to accept others as they are and a mutual give-and-take. Also, intimacy can change people and that can be frightening, the Whiteheads say.

In the award-winning movie, "On Golden Pond," for instance, the relationship between husband and wife, The Thayers, demonstrates the possibilities of intimacy. The Thayers, portrayed splendidly by Henry Fonda and Katharine Hepburn, have the easy manner of a couple who have grown very comfortable with each other.

MARRIED FOR many years, the Thayers reveal their concern for each other in their loving interactions: Mrs. Thayer in the gentle way she encourages her somewhat senile husband to take a walk down a long familiar path; Thayer in the touching way he hurries back to the comfort of his wife after getting lost momentarily on his walk in the woods.

For the viewer, the Thayers provide a touching portrayal of two people who know that living intimately with each other is worth the difficult moments along the way. Their relationship is a vivid example of what intimacy in marriage means.

and what we want in life. Sexuality also is closely linked with the basic human hunger for intimacy — our need for close relationships with other people.

THE WHITEHEADS quote psychologist Erik Erikson in describing intimacy as the "capacity to commit oneself" in concrete partnerships and to develop the ethical strength to stand by these commitments. For commitment to another may call for significant sacrifice.

The pastoral counselors observe

widely accepted powers of leadership is quite unusual. "The wind blows where it will."

Not only did people come to her for help. She also took the initiative in directing affairs of considerable importance. In one incident, she summoned a man named Barak and addressed him as follows:

"THIS IS WHAT the Lord, the God of Israel, commands . . . Go, march on Mount Tabor, and take with you 10,000 Naphtalites and Zebulunites. I will lead Sisera, the general of Jabin's army, out to you . . . with his chariots and troops, and will deliver them into your power." (Judges 4:6-7)

Surprisingly, Barak refused to go unless she came along. She agreed, but warned him that the credit for the victory would go to a woman.

She was right, but she was not the woman who got the credit.

Barak and his men routed the far superior Canaanite troops by rushing down the slopes of Tabor and simply overwhelming them by the speed and force of their onslaught. After that happened, the enemy general, Sisera, fled on foot. Exhausted, he came to the tent of Jael.

She invited Sisera in, gave him a drink of milk, and hid him under a rug. Temporarily secure and worn out from the battle and his own frantic escape, he fell asleep. The sequel is typical of the often grisly stories from the period:

"Jael, wife of Heber, got a tent peg and took a mallet in her hand. While Sisera was sound asleep, she stealthily approached him and drove the peg through his temple, so that he perished in death. Then when Barak came in pursuit of Sisera, Jael went out to meet him and said to him, 'Come, I will show you the man you seek.'

"So he went in with her and there lay Sisera dead, with the tent peg through his temple."

Surely "the wind blows where it will!"

By Father John Castellet
NC News Service

When Jesus was trying to convince Nicodemus of the need for being born of the Spirit, he used a simple but clever illustration:

"Do not be surprised that I tell you you must be begotten from above. The wind blows where it will. You hear the sound it makes but do you not know where it comes from or where it goes. So it is with everyone begotten of the Spirit." (John 3:7-8)

The simplicity of this is obvious; its cleverness lies in the fact that the same Greek word means both "wind" and "spirit".

Of course, Jesus was talking about the Holy Spirit. But the principle he enunciated also applies to the action of the Spirit of God in the sense of an energizing divine force, the sense in which it was used throughout the Old Testament.

"THE WIND blows where it will." There was no telling whom God would choose and empower to act as his agent. The judges Othniel and Ehud were hardly likely candidates for canonization, and yet God used them to rescue the Israelites.

Now we meet a woman with extraordinary powers of discernment and leadership. "At this time the prophetess Deborah, wife of Lappidoth, was judging Israel. She used to sit under Deborah's palm tree . . . and there the Israelites came up to her for judgment." (Judges 4:4-5)

Deborah was a prophetess, not in the modern Jeanne Dixon sense of someone with the ability to predict the future, but in the basic biblical sense of a person endowed with unusual insight and discernment. She was a spokesperson for God.

In such a male-dominated culture, finding a woman with recognized and

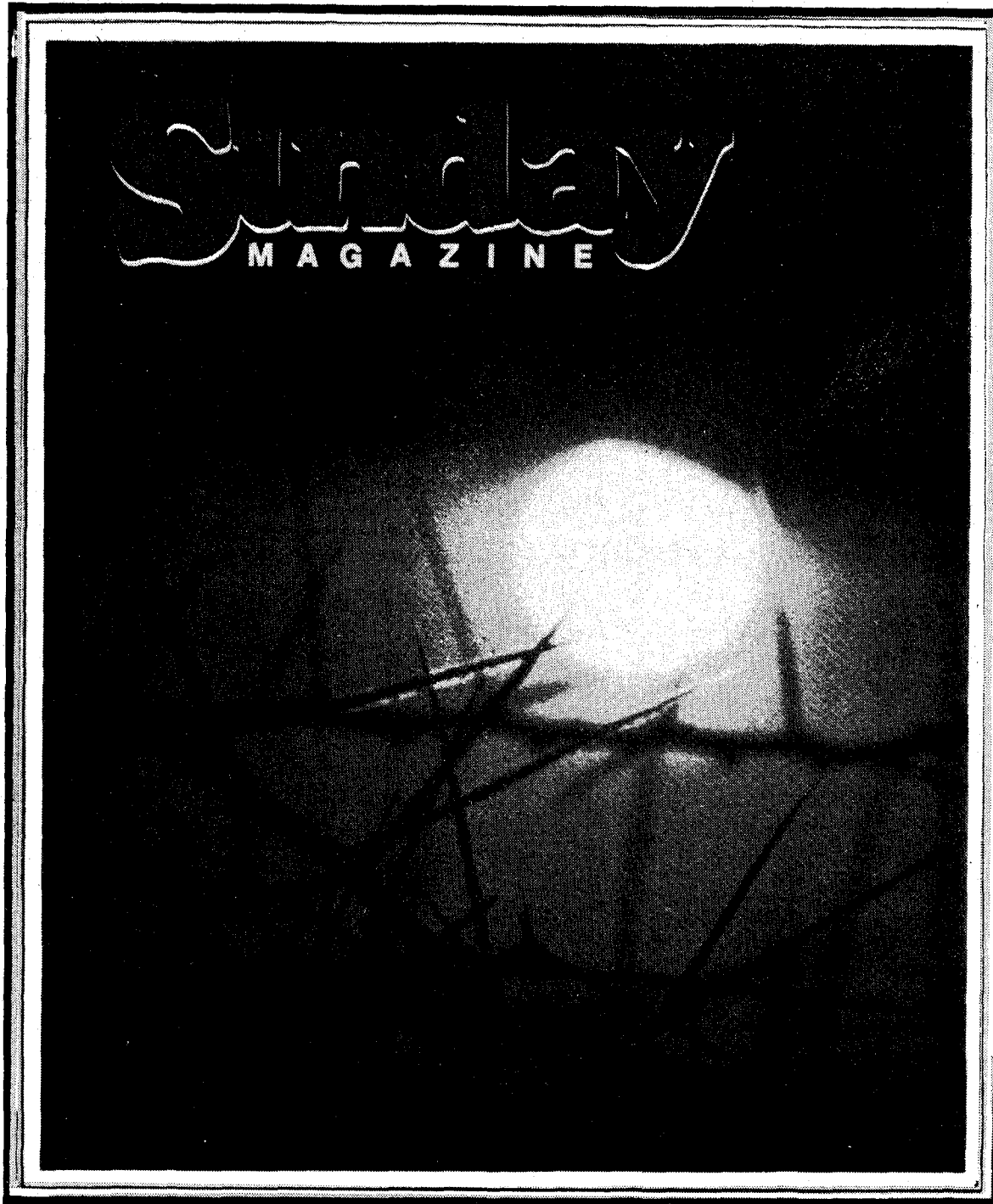
The woman named Deborah

The Voice presents...

Sunday

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