

Poll of Candidates

The Voice



Catholic Archdiocese of Miami

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Priest dress code

Rome rule may set clerical fashion for the rest of the world Page 3

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TEEN POWER IN ACTION

An enraptured group of teenagers proved that Christian gatherings are fun when hundreds of them journeyed from as far away as Palm Beach and Key West to St. Louis parish in Kendall for a youth rally Saturday that showcased good Christian music, fellowship and the South Florida sun. Story and more pictures are on page 12. (Voice photo by Betsy Kennedy).

Vatican bank: 'We owe nothing'

VATICAN CITY (NC) — Vatican bank officials and lawyers have concluded that the bank owes no money to Banco Ambrosiano creditors, according to the Vatican newspaper, *L'Osservatore Romano*.

The newspaper said other conclusions reached by bank officials were:

- The foreign finance companies in debt to the Ambrosiano group were never under the direction of the Vatican bank.

- All loans made by the Ambrosiano group to the finance companies were issued before the Vatican bank's letters of patronage recommending the companies were issued.

- These letters, because they were issued after the loans were made, did not influence any of the loans.

- All the findings can be proven in a full investigation.

THE CONCLUSIONS were the same as those published Oct. 13 by the Rome daily *Il Tempo*. However, *Il Tempo* said the conclusions were those of a committee of three international bankers not connected to the Vatican bank and appointed by Cardinal Agostino Casaroli, papal secretary of state, to conduct a separate study of the Vatican bank's ties to Banco Ambrosiano.

L'Osservatore Romano said the

conclusions published by *Il Tempo* and credited to the Cardinal Casaroli committee "are, in reality, those reached following a long and careful study by the IOR and its lawyers on the basis of documentation of the institute itself."

The Vatican bank is often referred to as the IOR, the Italian initials of its formal name, the Institute for Religious Works.

Father Romeo Panciroli, Vatican press spokesman, had refused to confirm or deny the *Il Tempo* report saying that comments about the study of the three international banking experts was reserved to Cardinal Casaroli.

On Oct. 8 Italian Treasury Minister Beniamino Andreatta had asked Pope John Paul II to order the Vatican bank to help pay \$1.2 billion in Banco Ambrosiano bad debts caused by dubious loans to Panamanian finance companies.

The Italian official had added that there is no way the Italian government can force the Vatican bank to pay the debt because Italy regards the Vatican as a separate state not subject to Italian banking laws.

Father Panciroli said the Vatican is discussing with Italian authorities the question of responsibility for the \$1.2 billion in debts left by the bankrupt

(Continued on page 5)

News at a Glance

Bishop Sullivan praises letter outlawing nuclear weapons

ST. LOUIS (NC) — Bishop Walter F. Sullivan of Richmond, Va., an outspoken advocate of U.S. nuclear disarmament, lauded an approaching second draft of the U.S. bishops' pastoral letter on war and peace and criticized President Reagan's recent comment that some peace advocates want to weaken America. In an interview Oct. 6 with *St. Louis Review*, St. Louis archdiocesan newspaper, Bishop Sullivan said that the as-yet-unfinished second draft of the bishops' pastoral letter "goes further than the first and outlaws the use of nuclear weapons either in retaliation for a nuclear attack (or) in a first-use situation, whether they are strategic or tactical nuclear weapons." He said the new draft "equivocates a little bit" on the limited use of tactical (battlefield) nuclear weapons, but he said that "for the greater good these weapons cannot be used."

Pope tells Hungarian bishops to resolve "base community problem"

VATICAN CITY (NC) — Pope John Paul II told the bishops of Hungary Oct. 7 to resolve without delay the problem of "base communities" of Hungarian Catholics which do not conform to church teachings or refuse the guidance of the local church. Vatican sources said the pope was alluding to anti-government groups which, through their opposition to the communist government, have caused problems for the hierarchy. Addressing the nation's 22 bishops at the Vatican, the pope said such communities present "grave difficulties . . . the solution of which cannot be further delayed without detriment to the communion of all. Such communities, in order to call themselves truly ecclesial, must above all be firmly united to the local churches . . . and through them, to the universal church, working always in communion and under the guidance of their respective bishops," the pope said.

Minnesota Bishops urge look at legalized gambling

ST. PAUL, Minn. (NC) — The Minnesota Catholic Conference has urged the state's Catholics to take a serious look at the impact legalized on-track pari-mutuel betting could have in Minnesota. In an eight-page analysis of gambling, the conference, an association of the state's Catholic bishops, cited studies indicating that various social and moral problems usually accompany legalized gambling. "It appears, based on the evidence we have available," the bishops said, "that a society experiences social decay with the legalization of gambling. Such a decay affects all of us and the duty to respond to this erosion cannot be dismissed as a responsibility of others." The bishops urged voters to "choose well!" in voting on the issue of legalized gambling in the November election.

Church of England report asks renouncement of nuclear deterrent

LONDON (NC) — Britain should renounce its independent nuclear deterrent, according to a Church of England report on the morality of nuclear weapons. The report is expected to meet considerable opposition when it is debated by the Church of England's general synod next February. Bishop Graham Leonard of London refused as chairman of the church's Board for Social Responsibility to write an introduction to the report, prepared for the board by a seven-member working party headed by Bishop John Austin Baker of Salisbury. The report — "The Church and the Bomb: Nuclear Weapons and Christian Conscience" — said it does not adopt a pacifist position but instead follows guidelines for unilateral action aimed at stimulating a response from the other side.

Diocesan commission supports draft resisters

COLUMBUS, Ohio (NC) — The Columbus diocesan Justice and Peace Commission expressed support for young men who have refused to register for the draft. In a statement adopted at its Sept. 30 meeting the commission said it "decries the law that requires the prosecution of young men who for reasons of conscience refuse to register for the military draft. We support these young men in their civil disobedience and we believe they are witnessing to the spirit of the Gospel (and) the concerns expressed in papal statements and by the U.S. bishops."



GDANSK CLASH — A demonstrator wearing a gas mask walks through a cloud of tear gas during a confrontation with police in the Polish seaport city of Gdansk. Pro-Solidarity demonstrators took to the streets in the city where Solidarity was founded after Polish parliament outlawed the union. (NC photo from UPI)

Catholics who reject all war are increasing, priest says

STEUBENVILLE, Ohio (NC) — A growing number of Catholics are rejecting all war because "any war between major powers would almost certainly become nuclear, however it began," the pastor of a Catholic parish in Pittsburgh told a nuclear disarmament seminar in Steubenville.

The priest, Father Donald W. McIlvane, pastor of Corpus Christi Parish in Pittsburgh, said that, although Catholic teaching has traditionally recognized "that in some instances, the use of armed force could be justified," nuclear war has forced a dramatic change in church teaching.

He cited the Second Vatican Council's "Pastoral Constitution on the Church in the Modern World,"

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

Father McIlvane conceded that, "to stretch moral principles to the limit," tactical nuclear weapons "might be justified." But he warned that their use "would lead shortly, in real life, to a full-scale and terrifying nuclear exchange."

He said a growing number of bishops "speaking out and acting on this evil" are effecting a "moral revolution" in the U.S. Catholic Church.

S.D. bishop says 'no' to gambling

RAPID CITY, S.D. (NC) — If gambling becomes legal in South Dakota after the Nov. 2 election, it will do so without the approval of Bishop Harold J. Dimmerling of Rapid City.

The bishop raised questions about criminal elements, law enforcement and taxation of bingo if the proposal is enacted, but added that "a greater consideration that you must consider is what impact gambling will have on your family and your community."

The referendum voters face would permit the state legislature to enact laws allowing "games of chance which are limited to wagering on coin-operated gaming machines, bingo, lotteries and card games."

Currently, South Dakota does permit pari-mutual horse and greyhound

dog racing, as well as bingo and other such activities. The new law would allow the legislature to tax the proceeds of bingo and other games used mostly by fraternal organizations. Dog and horse race gambling already is taxed.

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2nd Front

Rome priests told 'wear garb'

ROME (NC) — Priests residing in the Diocese of Rome have been directed to wear clerical garb as a sign of their distinctive consecration to spiritual values.

The instruction came from Cardinal Ugo Poletti, vicar of Rome, and indirectly from Pope John Paul II.

A series of regulations promulgated on Oct. 18 by Cardinal Poletti stemmed from a letter written to him Sept. 8 by the pope, urging the cardinal to take action in the diocese to restore the full use of clerical dress.

MOST PRIESTS in Rome still wear a clerical collar or cassock when appearing in public, but some, mostly non-Italians, have adopted secular dress.

The new regulations direct that secular priests use "the cassock or the clerical suit according to the Italian use, black or dark grey or dark blue with the ecclesiastical Roman collar."

Priests belonging to a religious order are directed to wear the habit of their congregation or a clerical suit.

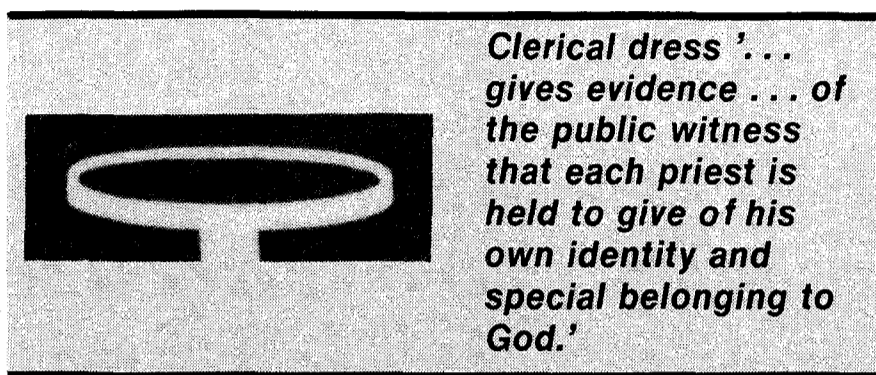
According to the pope in his letter to the Rome vicar, clerical dress "contributes to the propriety of the priest in his external behavior or in the exercise of his ministry but above all . . . gives evidence within the ecclesiastical community of the public witness that each priest is held to give of his own identity and special belonging to God."

In a world especially sensitive to signs, said the pope, clerical dress "is useful to the ends of evangelization and leads to reflection on the reality which we represent in the world and the primacy of the spiritual values which we affirm in the existence of man."

"**IN THE MODERN** secular city," added the pope, "where the sense of the sacred is so frighteningly weakened, the people also need these calls to God, which cannot be hidden without a certain impoverishment of our pastoral service."

The pope's letter was published in the Vatican newspaper, *L'Ossevatore Romano*, accompanied by Cardinal Poletti's letter.

Cardinal Poletti's letter makes the cassock or religious habit obligatory for liturgical and sacramental functions.



Clerical dress '... gives evidence ... of the public witness that each priest is held to give of his own identity and special belonging to God.'

Clerical dress is also required for seminarians once they have been admitted to candidacy to the priesthood or to their first religious profession.

Seminarians from many countries study in Rome and most wear secular dress.

The current Code of Canon Law (Canon 136) prescribes that "all clerics are bound to wear a becoming clerical garb according to the legitimate local customs and the regulations of the Ordinary."

Code may be model for ALL priests

By Father Kenneth J. Doyle

VATICAN CITY (NC) — Norms requiring clerical garb for priests, announced for the Diocese of Rome on Oct. 18, may eventually be matched by similar regulations for the rest of the world's 2,300 dioceses.

That is the opinion of a well-placed Vatican official, who told NC News Service that the dress code for priests issued by the papal vicar for Rome, Cardinal Ugo Poletti, is "just a beginning."

ANALYSIS

The Vatican official, who asked not to be identified, said the Rome regulations apply only to priests while they are actually performing their pastoral ministry and not, for example, "when they go out for a relaxed dinner with a few of their friends."

THE NORMS ANNOUNCED by Cardinal Poletti came as a result of a letter written by Pope John Paul II on Sept. 8. In that letter, also released on Oct. 18, the pope emphasized the "public witness" which clerical dress gives to a priest's commitment to Christ and asked Cardinal Poletti, who administers the Rome diocese on behalf of the pope, to promulgate appropriate norms for the priests under his guidance.

Cardinal Poletti's letter — directed to all religious and diocesan priests living in Rome, "even those who intend to reside in Rome only temporarily" — mandated the clerical suit with Roman collar or the cassock as standard wear for priests and for seminarians in the later stages of their training.

According to the Vatican official, plans call for similar norms "eventually to be extended to the rest of the world."

An Oct. 19 article in the Rome daily newspaper, *La Repubblica*, said that a document of the Vatican Congregation for the Clergy, asking the world's bishops to issue similar directives, had been prepared some time ago. However, said the article, reservations expressed by some

bishops temporarily staved off the document, and the pope decided to begin the campaign for clerical dress with his own diocese.

CARDINAL POLETTI said that the pope was addressing Rome rather than the whole world because "he feels the duty to address himself . . . first of all to the closest sons and brothers, directly involved with him in a mission of evangelization which is nourished and expressed in love."

The regulations announced by Cardinal Poletti apply only to priests and seminarians. The pope's letter to the vicar focused primarily on the clergy but also made a reference to nuns in speaking of the aptness of distinctive dress as a sign of consecration.

Many religious congregations who have recently submitted proposals for new constitutions to the Vatican Congregation for Religious and Secular Institutes have been directed to include a section insisting on the witness value of distinctive dress.

A sizeable number of priests in the Rome area — one newspaper estimated it at 60 percent — have adopted secular dress. Many Italian priests, especially younger ones, wear dark turtle-neck shirts, without a Roman collar, when working in their parishes.

Styles of priestly dress vary widely in Rome.

"**SOME PRIESTS** come in our offices here dressed like men who sleep at the railroad station," said the Vatican official.

But he added that reasonableness has to be used when interpreting the new regulations and that is why they do not apply when a priest goes out to dinner with his friends, but apply only "when he is active in his official capacity, is about his ministry and his work."

A prominent official of a religious congregation who lives in Rome suggested to NC News that the new norms are not meant to dictate a priest's dress at every waking moment.

"A man has to use good common sense," said the priest.

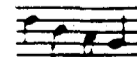
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Why no Vatican-Israel ties?

Even-handedness in sensitive area

By Father Kenneth J. Doyle

VATICAN CITY (NC) — The Vatican does not have formal diplomatic relations with two of the most important countries in the Middle East, Jordan and Israel.

The reason is the Vatican's even-handed policy, which has determined that formal diplomatic relations can only come with the resolution of the area's major problems, according to a well-placed Vatican official who agreed to speak with NC News Service on the delicate issue on condition that his name not be used.

The Vatican's policy in the Middle East, especially its relations with Israel, became an explosive issue after the meeting Sept. 15 between Pope John Paul II and Yasser Arafat, leader of the Palestine Liberation Organization. The meeting was sharply criticized by Israeli officials and by prominent Jews and Jewish organizations.

The Vatican's policy toward Israel is not guided by insensitivity to Jewish feelings but by cautious diplomacy and humanitarian concern, said the Vatican official.

These are tied to the circumstances surrounding the creation of the mod-

ern state of Israel. Thousands of Arabs fled Palestine when the British mandate ended in 1948 and the state of Israel was created.

"Because of humanitarian concerns for the Palestinians, so many of whom have been displaced, the Vatican was cautious in its judgments" and did not establish formal diplomatic relations with the new nation, he said.

At the time the Vatican did not have formal diplomatic relations with Israel's Arab neighbor to the east, Jordan, where many of the Palestinian refugees fled. The result was that rather than upset the diplomatic

applicart the Holy See allowed that situation to remain.

Currently, the Vatican is represented by an apostolic delegate for Jerusalem and Palestine who represents the Holy See in Israel and Jordan but who has no diplomatic status in either country.

More than 100 countries have formal diplomatic relations with the Vatican, which means that they recognize each other as political entities and exchange diplomatic representatives. A papal diplomat, normally an archbishop, represents the Vatican City State before the governments of these countries.

Other papal representatives, called apostolic delegates, are in about dozen countries lacking formal diplomatic relations with the Vatican because special political or religious situations preclude this. Such countries include the United States which does not recognize the Vatican as a political entity. Technically, an apostolic delegate is the pope's representative to the Catholic Hierarchy of that nation but his activity usually includes contacts with the government.

The lack of formal diplomatic relations, however, does not prevent contacts between the Vatican and governments. This has been especially true of Israel.

The late Israeli Prime Minister Golda Meir met with Pope Paul VI in 1973 and the late Foreign Minister Moshe Dayan met with Pope Paul in 1977.

Yitzhak Shamir, Israel's current foreign minister, met Pope John Paul II last January. Israel was officially represented at the closing of the Second Vatican Council in 1965 and at the funeral of Pope Paul VI in 1978.

A counsel minister at Israel's embassy to Italy in Rome has as his task the maintaining of contacts with the Vatican.

Occasionally, calls are heard for the formal diplomatic recognition of Israel by the Vatican. Rabbi Shlomo Goren, one of the two chief rabbis of Jerusalem, angered by the attack on a Rome synagogue Oct. 9 which left a child dead and 34 people injured, blamed the attack on Pope John Paul's meeting three weeks earlier with Arafat.

Rabbi Goren said that the pope had "lost his prestige" among the world's Jews and called on the Vatican to "reconsider its behavior" by giving formal diplomatic recognition to Israel.

The well-placed Vatican official, prior to Rabbi Goren's statement, said that "the problems of the Middle East are not yet solved, juridically and politically." The official said these problems include "the security and the existence of Israel, a homeland for the Palestinians and the question of Jerusalem."

Formal diplomatic recognition of Israel and Jordan will come only after those matters are solved, he said.

The even-handedness of the Vatican approach, the official told NC News, could be seen in the Vatican's statement released after the pope's meeting with Arafat.

The statement expressed "the hope that an equitable and lasting solution of the Mideast conflict may be reached as soon as possible, which solution, excluding recourse to violence in any form, and especially to terrorism and revenge, may lead to the recognition of the rights of all people, and in particular that of the Palestinian people to their own homeland and of Israel to its security."

Vatican sources have told NC News that the pope, in his 20-minute private conversation with Arafat, spoke directly and very strongly to the PLO leader about the need to forego terrorism and to respect Israel's security.

Paris attack renews Pope-Arafat criticism

From NC News Service reports

A month after Pope John Paul II met with Yasser Arafat, leader of the Palestine Liberation Organization, the meeting continued to draw criticism from Israeli officials and Jewish organizations and individuals.

But a priest who has been a leader in Catholic-Jewish relations for more than 30 years defended Pope John Paul II against the critics saying, "To suggest that the pope, a man who still feels the terror of tyrannical regimes in the marrow of his bones and who himself has been the victim of an attempted assassination by a terrorist, would in any way encourage murderous activities against Jews is preposterous."

"I BELIEVE some commentators on the pope's actions have done him a grave injustice," said Msgr. John M. Oesterreicher, professor emeritus of Judeo-Christian studies at Seton Hall University.

"He did not receive Arafat the terrorist but Arafat, a man who asked to see him and who — whether one likes it or not — speaks for the Palestinian Arabs. In receiving him, the pope did not endorse any political scheme but sought to advance the cause of peace."

Msgr. Oesterreicher, a convert from Judaism who twice fled from the Nazis because of his Jewish origins, noted that the pope had voiced opposition to terrorism before the recent attack on a Rome synagogue during which a child was killed and 37 people were wounded.

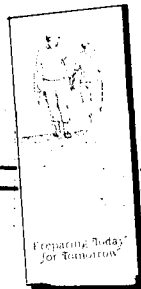
The attack renewed the opposition to the papal action.

Msgr. Oesterreicher called "totally irresponsible" the charge by two Israeli chief rabbis that the pope's meeting with Arafat had caused a revival of anti-Semitism which led to the attack on the synagogue.

"I would understand if a victim, the relative of a victim, or one immediately involved in the devastating action were driven by the agony of the moment to accuse God, the world or anyone who came the victim's way," Msgr. Oesterreicher said, "but I cannot understand that men who have the exalted and responsible position of rabbi hurled accusations as irresponsibly as children throw stones."

He noted that the pope had deplored the synagogue attack and expressed his solidarity with the Jewish community.

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Lay Teachers

VATICAN CITY (NC) — Calling Catholic lay teachers "witnesses to the faith in a privileged environment for human formation," a new Vatican document has urged that they receive adequate salaries, continuing education and recognition as "fully equal members," with priests and Religious, of the school community.

The document, titled "Lay Catholics in Schools: Witnesses to Faith," was issued Oct. 15 by the Vatican Congregation for Catholic Education, headed by U.S. Cardinal William W. Baum.

Intended for Catholic lay teachers in both public and private schools, the document urges them to become "a living mirror, in whom every individual in the educational communi-

'Adequate' pay, equality urged by Vatican

ty will see reflected an image of one inspired by the Gospel."

DISCUSSING the support that should be offered to lay teachers, the document lists "an adequate salary, guaranteed by a well defined contract, and authentic responsibility" in the running of the school.

"All believers should actively collaborate in the work of helping educators to reach the social status and the economic level that is their due, together with the stability and the security they must have if they are to accomplish their task," it said.

The document emphasized the importance of giving students and their parents a choice in the type of school to attend.

"In principle, a state monopoly of education is not permissible, and . . . only a pluralism of school systems will respect the fundamental right and the freedom of individuals," the document said.

"The church offers the Catholic school as a specific and enriching contribution to this variety of school possibilities," it added.

Catholic teachers who work in public schools "should be influenced by a Christian faith vision in the way they teach their course, to the extent that this is consistent with the subject matter and the circumstances of the student body and the school," the document said.

THE VATICAN MOURNED the

decline in the number of priests and Religious working in Catholic schools.

"Lay Catholic educators must be very aware of the real impoverishment which will result if priests and Religious disappear from the Catholic schools, or noticeably decline in number," the document said.

"This is to be avoided as far as is possible; and yet the laity must prepare themselves in such a way that they will be able to maintain Catholic schools on their own whenever this becomes necessary or at least more desirable, in the present or in the future," it added.

"The continued existence of Catholic schools in many traditionally Catholic countries is going to depend largely on the laity, just as that existence has depended and does de-

pend, with great fruit, on lay people in so many of the young churches," the document said.

The Vatican also said Catholic teachers have a responsibility to prepare their students "to take their place in society" and to help build social structures based on Gospel principles.

"Today's world has tremendous problems: hunger, illiteracy and human exploitation; sharp contrast in the standard of living of individuals and of countries; aggression and violence, a growing drug problem, legalization of abortion, along with many other examples of the degradation of human life," it said.

At a Vatican press conference Oct. 15, Archbishop Javierre said there are 120,000 Catholic elementary and secondary schools in the world, with 45 million students.

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 Roman 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.

'We owe nothing'

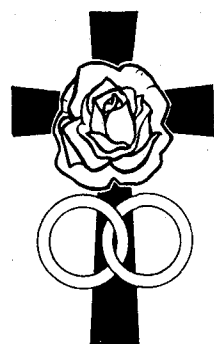
(Continued from page 1)

Banco Ambrosiano, Italy's largest private bank.

AT ISSUE are letters of patronage signed by Vatican bank officials in support of loans made by the late president of the Banco Ambrosiano, Roberto Calvi, to Panamanian finan-

cial institutions.

Letters of patronage, in Italian banking law, do not have the strength of legal guarantees. News reports quoting unnamed sources have differed as to whether the loans were made based on the Vatican letters and, if so, what the Vatican's responsibility now is.



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Mary Immaculate dedicates new church



More than 2000 Mary Immaculate parishioners gathered for the dedication of their new church (right). Above, Archbishop Edward A. McCarthy greets one of them after the concelebrated Mass. (Photos by P. L. Adamson)

WEST PALM BEACH — Eight years after the founding of their parish, the people of Mary Immaculate here now have a church they can call their home.

Archbishop Edward A. McCarthy joined founding pastor Father Michael J. Devaney, O.M.I., associate pastor Father Joseph Pucci, O.M.I., hundreds of parishioners and more than 20 priests from neighboring parishes in the Archdiocese of Miami for the dedication of the new Mary Immaculate Church Oct. 9.

Until the completion of the new church last Easter, the parish had been celebrating the Eucharist at nearby Cardinal Newman High School.

From its beginnings in 1974 with a first Mass attended by 56 people, the parish has grown to include more than 2,000 people who come from as far west as the Florida Turnpike and as far east as I-95, from Southern Boulevard in the north to Belvedere Road in the south.

In the early days, Father Devaney garnered word-of-mouth publicity, census volunteers and the warm feeling of community for his new parish by inviting those attending daily Mass at Cardinal Newman to the neighborhood Denny's restaurant for coffee.

The small group of dedicated new parishioners helped in conducting a door-to-door canvass of the parish neighborhoods, identifying Catholic families, and visiting the sick and shut-ins.

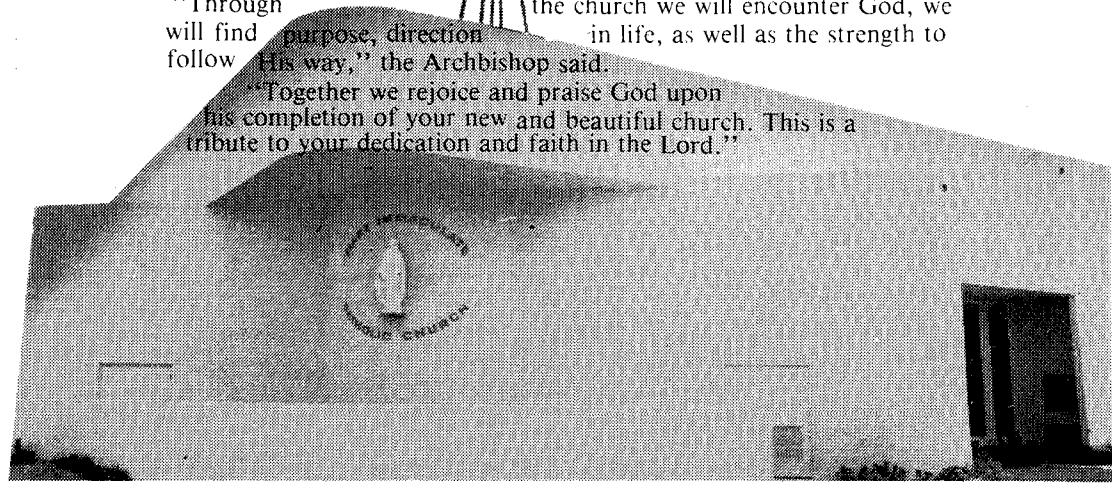
On the special occasion of its dedication, the parish received congratulatory greetings from Archbishop Pio Laghi, apostolic delegate of the Vatican in the United States, President Ronald Reagan and the superior of the Oblate order of Mary Immaculate in this country.

"The new church of Mary Immaculate now becomes the center of life for each one of you," Archbishop McCarthy told parishioners

in his message of congratulations. "From this church will be offered spiritual strength and comfort to assist those of us experiencing difficulties in life. Also, it will be the spring from which God's joy and peace comes into the hearts of those members of the parish.

"Through the church we will encounter God, we will find purpose, direction in life, as well as the strength to follow His way," the Archbishop said.

"Together we rejoice and praise God upon his completion of your new and beautiful church. This is a tribute to your dedication and faith in the Lord."



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'73 Abortion ruling obsolete, MD tells state pro-lifers

TAMPA — Modern medicine has already outdated the 1973 U.S. Supreme Court ruling allowing abortion, a professor of obstetrics told the Florida Right to Life conventioners gathered here from around the state.

Dr. Denis Cavanagh, a professor and author in the field of Obstetrics and Gynecology, and currently a Director at the University of South Florida College of Medicine, introduced himself as "just another grown-up fetus".

"The Court said that 'we need not resolve the difficult question of when life begins,'" he said, "yet among scientists there is no disagreement of when human life begins, only on the ethics."

Cavanagh feels that one of two things must happen to bring the law up to date with modern medicine: either the Supreme Court must reverse its earlier decision, or a constitutional amendment must be ratified to provide equal protection for all human life.

People in the fields of medicine, politics and news reporting were all honored at this month's Florida Right to Life convention in Tampa, the tenth annual gathering of pro-life volunteers from around the state.

The Voice received the first award in a new category this year, for "pro-life efforts through columns, feature stories and editorials . . . resulting in increased citizen involvement and better informed voters." The presentations were made at a Saturday night banquet featuring National Right to Life President Dr. Jack Willke.

The Voice award recognized the difficulty that moral issues have in achieving a balanced presentation in the press, acknowledging the important forum provided by Christian radio and TV stations and newspapers. Among these, *The Voice* was singled out for consistent reporting on the pro-life issues, and special plaques were presented to editor Robert O'Steen and to *Voice* correspondent Dick Conklin for his many hours of personal time and effort on the pro-life cause.

A Sidewalk Counselor

A member of the national or-

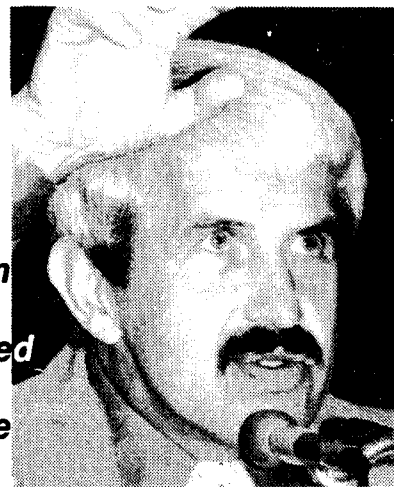
ganization, Women Exploited, described the efforts of women who have had abortions to warn other women before they enter an abortion clinic. "Sidewalk Counselor" Lori Nelson, who once had an abortion herself, knows how clinics "counsel" their clients and also how to counteract their one-sided advice.

"A woman choosing abortion is acting in a state of panic. No choice is ever completely free; we are always influenced by others: boyfriend, husband, doctor, parent. There is pressure from society, especially the media. Many women go to clinics seeking counseling."

Miss Nelson described the atmosphere inside a clinic. "It's often more like an elementary school than a doctor's office. The 'pupils' fill out their forms, and the atmosphere is 'don't complain — you were bad, and you must take your punishment'. They are told to expect only a mild discomfort — there is no preparation for the physical and mental anguish, and never a word about fetal development. Then the biggest lie of all: that this is a procedure to bring on a 'delayed menstrual cycle'."

In addition to the last-ditch sidewalk counseling to women entering an abortion clinic, the Women Ex-

'Over 90 percent of the abused children are wanted, not unwanted as claimed by Cosmopolitan magazine and some TV anchor people'



—Dr. Edward Lenoski

ploited group also tries to help those who still abort and need assistance afterwards.

"A woman virtually blocks out the mental pain because of the strong physical pain; sometimes it hits her two weeks later. Don't ever let anyone tell you that pro-life people make women feel guilty. Their own consciences are already doing that. We have found that a woman often does not blame those who talked her into it, but rather those who did not stop her from going inside."

Abortion and Child Abuse

California child abuse researcher Dr. Edward Lenoski's talk, "You Only Hurt the One You Love," covered

the many causes of child abuse and refuted the popular myth that abortion reduces abuse incidents. "But what about all of these abused children that will be the results of the births you pro-life people are responsible for?" Lenoski asked, repeating a common pro-abortion claim.

"All of the records show that it isn't so! One out of five were raised in a home with abnormal child rearing going on. Sometimes it is a child lacking in early bonding to its mother (the absence of early physical contact). The baby may remind the parent of someone he doesn't like. Sometimes the parents expect too much from the child, saying 'he never did anything for me'."

Over 90% of the abused children are wanted, not unwanted as claimed by *Cosmopolitan Magazine* and some TV anchor-people. The mothers tend to wear their maternity clothes two months earlier than non-abusers. A higher percentage name the child after themselves."

Lenoski urged his listeners not to simply take his word for it, but to read the federal Health and Human Services Department brochure, OHD 75-69, which shows that an increase in abortion always increases the proportion of child abuse in the remaining population. He also urged pro-lifers to establish "crisis nurseries", just as they have homes for unwed mothers.

"Sometimes parents need a place where they can dump their children when they just can't stand them," he said. He also congratulated Nancy Reagan for her endorsement of the neighborhood foster grandparents program. "Support the people who support that kind of legislation," he said.

Pro-life priest chides congressmen for vote

The director of Respect Life for the Archdiocese of Miami has sharply criticized three South Florida congressmen for voting against a proposal which made experimentation on a living fetus illegal.

The Dannemeyer Amendment to the Health Research Extension Bill passed the U.S. House of Representatives recently, without the support of the Florida congressmen.


The amendment forbids the National Institute of Health from conducting or supporting research or experimentation on a living fetus or infant, before or after an induced abortion, unless the research is for the purpose of insuring its survival.

South Florida Congressmen

William Lehman (D), Claude Pepper (D) and Daniel Mica (D) all voted against the amendment. Dante Fascell (D) was not present for the vote.

Father Daniel Kubala, Respect Life Director for the Archdiocese, expressed outrage upon learning of the congressmen's votes.

"I cannot understand or accept how anyone could vote against this amendment. How could anyone be in favor of the inhumane practice of experimenting on a living fetus? I am thankful to God that this amendment was able to pass without them, but ashamed that the three representatives of South Florida would vote this way," Father Kubala said.



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How Juan grew from a boy to a priest in Andes

By Msgr. John J. Donnelly
Diocesan Director
The Society for the
Propagation of the Faith

When Juan Vargas was a child living high in the Andes mountains of Bolivia, the parish church was a journey of many hours from his village. On feast days, families would make the long trip to Mass, enjoying the gathering of friends from many villages into one community of faith

and celebration.

But precisely because of the long and hazardous journey, many older members of the villages, or those who were sick, had to be left at home.

Juan's childhood was twenty years ago in the days before the modern introduction of the eucharistic ministry which makes it possible for the eucharistic community to expand regularly beyond the walls of the parish church. But the idea of extending the celebration of faith was there in the minds and generous hearts of the Aymara Indians. From the festival Mass, families brought home small parcels of bread and fruit to the grandparents and invalids. They were offered and accepted not merely as very welcome tangible gifts, but as symbols of the Body of Christ.

Raised in such a sharing faith, Juan was eager to respond to a visiting priest's request that he prepare to be a catechist. "When I heard of the need for catechists in the villages, I was so interested that Father stayed over in my house and we talked through the night."

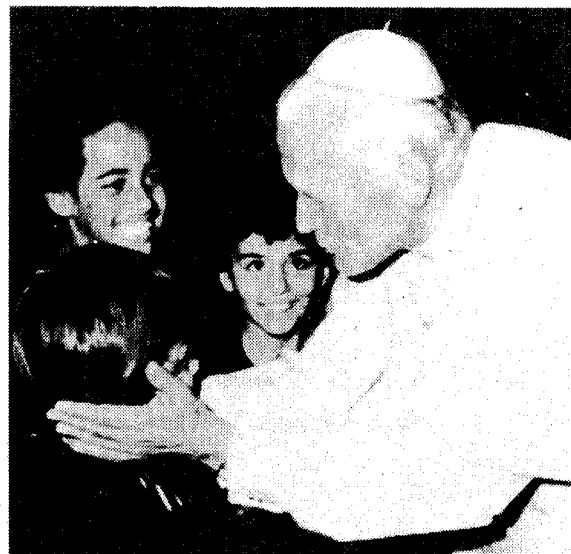
From eager catechist, Juan's horizon in sharing his faith expanded even further. In July of 1981, after years of study and sacrifice, he became Father Juan, ordained to serve his Aymaran people in their villages on the top of the world of the Andes.

I share the story of Father Juan Vargas with you because it is particularly pertinent to the celebration of WORLD MISSION SUNDAY which will be held this year on October 24th.

From his visits to each continent of the mission world, Pope John Paul also is well aware that most of our human family is living in spiritual and physical need, the pangs of hunger, the pains of war worsened by the absence of love, especially knowledge of God's love for all His children.

"The world needs Christ!"

POPE JOHN PAUL II



MISSION SUNDAY

OCTOBER 24



Father Juan now shares his whole life with villagers in Bolivia.

The world is a cold home to twelve million refugees, many of whom do not know their Father's house has room for them. Millions rim the edge of Third World cities hoping for a better life, not knowing it is Jesus Who gives life in abundance. Half a billion people are hungry, while millions more hunger for a sense of meaning in their lives.

On Mission Sunday, our Holy Father calls all of us — computer programmers, secretaries, mothers, farmers, children — to be missionaries through our prayers for the Missions and by a sacrifice through the Propagation of the Faith.

The special beauty of World Mission Sunday is found in the word "all," for called to prayer and sacrifice on Mission Sunday too are the people of the Missions.

Please share your gift of faith, your love and a portion of your substance on World Mission Sunday for the most compelling reason in history. Today, as ever and beyond all else, "THE WORLD NEEDS CHRIST."

135,000 Missioners need you

Dear Friends in Christ:

Our Divine Lord has commissioned all His followers to be Missionaries of His Gospel. We are all called to evangelize:

"Go therefore, teach all Nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

Each year, on Mission Sunday, we are reminded of our obligation to teach the good news of Christ and His Church.

The Mission Sunday Appeal supports over 135,000 Catholic Missionaries throughout the world. You share in this magnificent Missionary Apostolate of the Church when you generously support this Mission Appeal.

I ask your customary generosity to this important appeal which will be held next Sunday throughout the Archdiocese.

May our Blessed Lady, Queen of the Missions, bless you and your family, I am

Devotedly yours in Christ
Edward A. McCarthy
Archbishop of Miami



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Candidates' Poll General Election 1982

ARCHDIOCESE OF MIAMI FLORIDA CATHOLIC CONFERENCE

The following poll of all major national and state candidates for political office is being published this week by the Catholic diocesan papers throughout Florida as an informational aid to voters in the coming election.

The poll was developed by the Florida

Catholic Conference, Thomas A. Horkan, Jr., Executive Director, in conjunction with the editors of Florida's Catholic papers and the Florida Council of Catholic Women.

This involves issues of concern to Catholics. The Church engages in registration and get-

out-the-vote campaigns and efforts to educate voters on various moral issues. It does not endorse or campaign for candidates or political parties. It does urge each of its members to become involved in the political process as part of their Christian responsibility.

UNITED STATES CONGRESS—1982

POLL QUESTIONS

Candidates were asked whether they support or oppose the following:

1. RIGHT-TO-LIFE: A Constitutional Amendment giving Congress and the states power to prohibit or restrict abortion (Hatch Amendment).

2. DISARMAMENT: Negotiation with Russia for a mutual freeze and reduction of nuclear armaments, with enforceable verification safeguards.

3. REFUGEES: Continued federal funding for refugee resettlement and assistance.

4. BUDGET PRIORITIES: Increased military spending accompanied by reduction in funding for human needs programs such as AFDC, Medicaid and Food Stamps.

5. TUITION TAX CREDITS: Assistance to parents of children in nonpublic schools.

6. ERA: Resubmission to the states of the same Equal Rights Amendment which recently failed of ratification.

7. ELDERLY & DISABLED: Federal funding of programs to encourage in-the-home and community care for elderly and disabled persons.

KEY TO POLL

- S = Support
- O = Oppose
- U = Question Unanswered
- NR = No Response
- RR = Refused to Respond
- ★ = Candidate has some questions or reservations

QUESTION NUMBERS AND ANSWERS

	P A R T Y	D I S T R I C T	RIGHT-TO-LIFE	DISARMAMENT	REFUGEES	BUDGET PRIORITIES	TUITION TAX CREDITS	ERA	ELDERLY & DISABLED
			1.	2.	3.	4.	5.	6.	7.
SENATE									
Lawton Chiles	D		★	S	S	O	O	S	S
Van B. Poole	R		S	★	S	★	S	O	S
HOUSE									
Brad Culverhouse	D	12	O	S	★	O	O	S	S
Tom Lewis	R	12	S	S	S	★	O	O	★
Dana N. Stevens	D	13	O	S	S	O	O	S	S
Connie Mack	R	13	O	S	O	S	O	S	S
Dan Mica	D	14	★	S	S	O	★	S	S
Steve Mitchell	R	14	★	S	★	★	S	★	★
E. Clay Shaw	R	15	S	S	S	★	S	O	S
J. "Ed" Stack	D	15	O	S	S	O	O	S	S
Larry Smith	D	16	O	S	S	O	O	S	S
Maurice Berkowitz	R	16	S	S	S	O	S	O	S
Claude Pepper	D	18	O	S	S	O	O	S	S
Ricardo Nunez	R	18	S	S	S	★	S	O	S
Elizabeth Pedro	WI	18	O	S	O	O	S	O	S
Dante B. Fascell	D	19	O	S	S	O	O	S	S
Glenn Rinker	R	19	S	S	S	U	S	O	S

(Continued on page 10)

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GOVERNOR AND FLORIDA LEGISLATURE — 1982

POLL QUESTIONS

Candidates were asked whether they support or oppose the following:

1. RIGHT-TO-LIFE: Ratification of a U.S. Constitutional Amendment giving Congress and the states the power to prohibit or restrict abortion (The Hatch Amendment).

2. Requiring parental consent before a minor has an abortion.

3. MEDICAID: Expansion of Medicaid coverage to children and elderly who are medically needy.

4. WELFARE REFORM: Present Florida policy which refuses Aid to Families with Dependent Children if the father remains in the home.

5. EDUCATION: School bus transportation for students in nonpublic schools.

6. SEX EDUCATION: Public school sex or family life education programs which include abortion or contraception as acceptable means of achieving teenage sexual responsibility.

7. CAPITAL PUNISHMENT: The death penalty.

KEY TO POLL

- S** = Support
- O** = Oppose
- U** = Question Unanswered
- NR** = No Response
- RR** = Refused to Respond
- ★** = Candidate has some questions or reservations

QUESTION NUMBERS AND ANSWERS

	P A R T Y	D I S T R I C T	RIGHT-TO-LIFE	PARENTAL CONSENT	MEDICALLY NEEDY	WELFARE REFORM	EDUCATION	SEX EDUCATION	DEATH PENALTY
			1.	2.	3.	4.	5.	6.	7.
GOVERNOR									
Skip Bafalis	R		S	S	O	S	O	O	S
Bob Graham	D		★	S	★	★	S	O	S
SENATE									
Bob Crawford	D	13	NR						
Fred T. Lenfestey	R	13	S	S	S	S	O	O	S
Harry A. Johnston	D	26	NR						
Richard L. Krob	R	26	S	S	S	S	O	O	S
Henry A. Childers	D	27	S	S	S	S	★	O	O
Wm. G. "Doc" Myers	R	27	S	S	S	S	S	O	S
Don C. Childers	D	28	S	S	S	S	★	O	S
Jo Ann Currier	R	28	S	S	S	O	O	O	O
J.W. "Bill" Stevens	R	29	S	S	S	S	O	O	S
Peter M. Weinstein	D	29	NR						
Tom Bush	R	30	S	S	O	S	S	O	S
Tom McPherson	D	30	O	S	S	O	O	S	S
Steve David	D	31	NR						
Jim Scott	R	31	S	S	S	S	S	O	S
Ken Jenne	D	32	NR						
Norman E. Leonard	R	32	NR						

QUESTION NUMBERS AND ANSWERS

	P A R T Y	D I S T R I C T	RIGHT-TO-LIFE	PARENTAL CONSENT	MEDICALLY NEEDY	WELFARE REFORM	EDUCATION	SEX EDUCATION	DEATH PENALTY
			1.	2.	3.	4.	5.	6.	7.
SENATE CONTINUED									
John A. Hill	D	33	★	S	S	★	O	O	S
Sandra Rounds	R	33	NR						
Joe Gersten	D	34	NR						
Frank Diaz-Silveira	R	34	RR						
Charlie Edwards	R	38	S	S	S	O	S	O	S
Frank Mann	D	38	NR						
Richard Bach	R	39	S	S	S	S	S	O	S
Larry Plummer	D	39	S	S	S	O	S	O	S
Jim Brodie	R	40	NR						
Roberta Fox	D	40	NR						
HOUSE									
Bert J. Harris	D	76	U	S	★	S	O	U	S
Andy Jackson	R	76	NR						
Mike McCarty	D	79	NR						
Chuck Nergard	R	79	S	S	S	★	★	O	S
David L. Anderson	D	80	O	S	S	S	O	O	O
James C. Hill	R	80	S	S	S	O	O	O	S
Nancy Pullum	D	81	NR						
Jim Watt	R	81	S	S	S	★	O	O	S
Frank DeMario	R	82	S	S	S	★	O	O	S
Ray Liberti	D	82	NR						
Arthur H. Bougae	R	83	S	S	S	S	S	O	S
Eleanor Weinstock	D	83	RR						
Ed Healey	D	84	S	S	S	O	S	O	O
Bernard Kimmel	R	84	O	★	S	★	O	★	S
Frank Colavecchio	D	85	S	S	S	★	S	O	S
Frank S. Messersmith	R	85	O	S	★	★	O	★	S
Jerry Quatela	R	86	S	S	S	★	O	O	S
Steve Press	D	86	NR						
Bill Barrett	D	87	NR						
Carol G. Hanson	R	87	NR						
Jeanne E. Faiks	R	88	O	O	O	O	O	O	S
Jack N. Tobin	D	88	S	S	S	S	S	O	S
Timothy D. Cross	R	89	O	S	S	S	O	S	S
Joe Titone	D	89	NR						
Bill Clark	R	91	S	S	S	O	S	O	O
Dorsey C. Miller	D	91	S	S	S	S	O	S	S
Carla Coleman	D	92	NR						
J. Bob Shelley	R	92	S	S	O	S	★	O	★
Dennis Foley	D	93	S	S	S	O	S	O	S
Debby Sanderson	R	93	S	S	O	S	O	O	S
Mike Curran	R	94	S	S	S	S	S	O	S
Tom Gustafson	D	94	O	U	S	O	S	O	S
Anne Mackenzie	D	95	NR						
Stewart L. Stein	R	95	S	S	S	S	S	O	S
Thomas H. Armstrong	D	96	NR						
Don Cather	R	96	S	S	S	O	O	O	S
Doug Brown	R	97	S	S	S	S	O	O	S
Fred Lippman	D	97	O	S	S	S	S	O	S

(Continued on Page 11)

Hard choices for Catholic voter

By Thomas Horkan
Director, Florida
Catholic Conference

This is a critical year for Floridians, one in which Catholics have special opportunities and duties. For the first time, the Florida legislature is apportioned into single-member districts.

Because of population gains, Florida will also have four more congressional seats, and all 19 congressional districts have new boundaries. A Governor and Lt. Governor, a United States Senator and members of the cabinet are all up for election. Never before has the individual citizen had more power to influence the course of their government.

This change in Florida comes at a time that historians describe as one of the great turning points in the history of mankind. Existing political structures are changing, old power blocs are dissolving and new ones, based usually on the grass roots, are arising.

Basic rights which have been taken for granted are now being questioned and challenged, even the right to life.

The church calls on all Catholics to take an active part in the political process, including voting and supporting candidates and causes. It takes strong stands on issues, many controversial. It may be helpful to reflect on just why the church does this, what its role really is, and what some of these issues are.

When Jesus said "Render upon Caesar that which is Caesar's" He was not speaking solely of one particular coin or even just of money. His words have much broader meaning. We know that He came to "bring good news to the poor, to proclaim liberty to captives, new sight to the blind and to set the downtrodden free." He called us to feed the hungry, clothe the naked, care for the sick and visit those in prison. He seeks not only individual works of charity, but also corporate works. In

our complex society the role of citizens invokes in us a concern for the role of government and its relationship to human dignity, poverty, public morality and injustice.

DUTIES OF CHRISTIANS

The fathers of the church at Vatican Council II considered the obligations of Christians to the political community in the *Pastoral Constitution on the Church in the Modern World*:

"Let all Christians appreciate their special and personal vocation in the political community. This vocation requires that they give conspicuous example of devotion to the sense of duty and of service to the advancement of the common good. Thus they can also show in practice how authority is to be harmonized with freedom, personal initiative with consideration for the bonds uniting the whole social body, and necessary unity with beneficial diversity."

"Christians should recognize that various legitimate though conflicting views can be held concerning the regulation of temporal affairs. They should respect their fellow citizens when they promote such views honorably even by group action."

THE CHURCH'S ROLE

The Bishops of the United States have addressed the place of the church in America's public debate:

... The church's role in the political order includes the following:

- Education regarding the teachings of the church and the responsibilities of the faithful;
- Analysis of issues for their social and moral dimensions;
- Measuring public policy against gospel values;
- Participating with other concerned parties in debate over public policy; and
- Speaking out with courage, skill and concern on public issues involving human rights, social justice and the life of the church in society.

... We specifically do not seek the formation of a religious voting bloc; nor do we wish to instruct persons on how they should vote by endorsing candidates. We urge citizens to avoid choosing candidates simply on the personal basis of self-interest. Rather, we hope that voters will examine the positions of candidates on the full range of issues as well as the person's integrity, philosophy and performance.

Political Responsibility: Choices for the 1980s, Statement of the U.S. Catholic Conference Administrative Board, October, 1979.

ISSUES AND THE CHURCH

There are many issues facing society today which have been addressed by the bishops of Florida, the bishops of the United States and individual bishops. Some that will arise during the 1982 elections are set forth here, under categories of life, peace, family and federalism. We must each learn

about them, develop our moral conscience and act.

LIFE

Social Justice demands that the unborn child, just as others of the human family, be assured of the right to life. This issue is fundamental, of the same status as slavery or civil rights in years gone by. Abortion's corollary, infanticide, has already become a prominent issue, with the deliberate withholding of ordinary feeding of born, handicapped children.

Mercy killing and legislative activity bordering on euthanasia are no strangers to the public press or media. Capital punishment is expected to result in hundreds of executions in the next year. Our government's activities, and proposals to change it, must all be measured against gospel values.

PEACE

There are many threats to peace today, and they lie mostly in the hearts of men. The nuclear arms race is a particular threat, since mistakes or aggression in it can well mean the end of mankind, of civilization itself.

THE FAMILY

There are many assaults on the family in society today. These include assaults on marriage, children and the aged; on the rights and dignity of women; on the ability of parents to educate their children; on the access of poor or low income families to food, shelter and medical care and on the rights and dignity of the working man or woman.

For example, we still require a husband and father to abandon his family before it can receive aid to families with dependent children; when a family on welfare works itself off of welfare, we immediately deprive it of medicaid coverage, and therefore of health care.

FEDERALISM

The "new federalism" is not only a slogan, it is a fact. After decades of federalization of social and economic power and programs, this country has embarked on federal budget reductions, block grant programs and the "swap" of programs between the federal government and the state government.

Little attention has been given on the state level to the new responsibilities and roles that the state must now undertake. President Reagan and congress insist that social programs will be better managed on the state level; now is the time to find out if that is true.

"New federalism," or just simple Christian concern, requires a concentrated action by the state government to address the basic needs for those who cannot take care of themselves. On the federal level, we must insist that congress recognize national responsibilities, particularly as they relate to poor states and to the needs of people living in them.

If we fail to do the best we can to educate ourselves on issues this year, and to work for, support and vote for those candidates who promote life, peace, the family, and just social policies, then what do we say to the King when He asks about the least of our brothers?

QUESTION NUMBERS AND ANSWERS

D = Democrat R = Republican I = Independent WI = Write-in candidate	P A R T Y	D I S T R I C T	QUESTION NUMBERS AND ANSWERS						
			1. RIGHT-TO-LIFE	2. PARENTAL CONSENT	3. MEDICALLY NEEDY	4. WELFARE REFORM	5. EDUCATION	6. SEX EDUCATION	7. DEATH PENALTY
HOUSE CONTINUED									
Bill Everett	R	99	S	S	O	S	U	O	S
Walter C. Young	D	99	NR						
Mike Abrams	D	101	NR						
Angel Castro	R	101	S	S	O	S	O	S	S
Elaine Gordon	D	102	NR						
Patrick Shaughness	R	102	S	S	O	O	S	O	S
Mickey McMahon	WI	102	O	S	S	S	S	O	S
Alan Turin	I	102	NR						
Ruth A. Bartoli	R	105	O	S	S	O	O	S	S
Hal W. Spaet	D	105	O	S	S	O	O	S	S
Gustavo Marin	R	109	S	S	S	O	O	S	O
Bob Reynolds	D	109	S	S	S	S	O	O	S
Wm. Bill Oliver	D	110	O	O	S	O	O	S	O
Ileana Ros	R	110	S	S	S	S	O	O	S
Roberto Casas	R	111	S	S	S	S	S	O	S
Ed Cardounel	D	111	S	S	S	S	O	S	S
Armando J. Bucelo	R	112	S	S	S	O	O	O	S
John Cosgrove	D	112	S	S	S	O	S	O	O
Humberto Cortina	R	113	S	S	S	U	O	O	S
Lincoln Diaz-Balart	D	113	NR						
Terry Ashkar	R	114	O	S	S	S	O	★	S
Betty Metcalf	D	114	O	S	S	O	S	★	S
Franz Arango	R	115	S	S	S	O	S	O	S
Tim Murphy	D	115	S	S	S	S	S	O	S
James D. Crum	R	116	★	S	★	★	O	O	S
Art Simon	D	116	NR						
Charlene Carres	D	117	RR						
Tom Gallagher	R	117	NR						
Ben Kufeldt	R	118	S	S	S	★	S	O	S
Dexter Lehtinen	D	118	NR						
Larry Hawkins	D	119	NR*						
Scott McPherson	R	119	S	S	O	S	O	O	S

Youth, sunshine, music

400 Teens from Keys to Palm Beaches rally to word and song

By Betsy Kennedy
Voice Staff Writer

Heavenly blue skies and bright sunshine dispelled any threat of thunder-showers during the South Florida Catholic Jam Youth Rally at St. Louis Church in Kendall on Saturday afternoon.

Sponsored by the Archdiocese Office of Youth Ministry, the outdoor event drew more than 400 Catholics from youth ministry groups and high schools to join in the festivities. Students from as far north as West Palm Beach and as far south as Tavernier Key traveled to participate.

Among the churches represented were Christ the King, St. Pedro, Annunciation, Little Flower and St. Thomas. Archbishop Curly, Madonna, Killian and Columbus were among the high schools represented by jubilant, yet well-mannered students. Each youth group displayed its colors — and enthusiasm, in the form of hand-made banners.

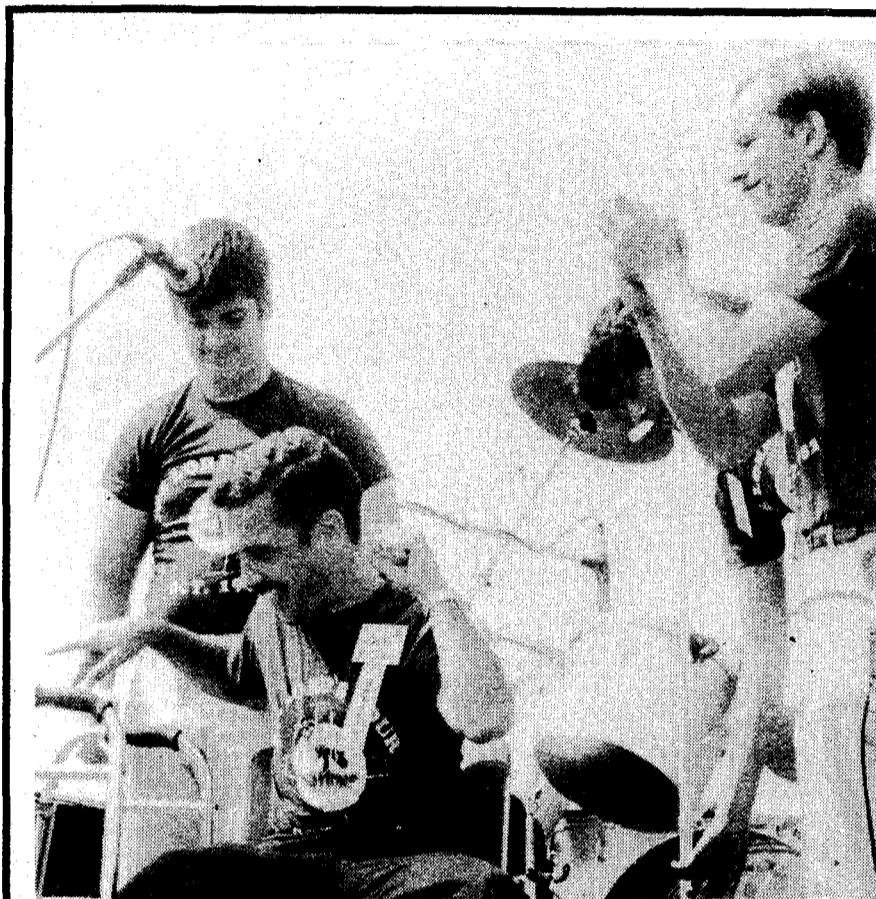
THE OBJECTIVE of the rally was to “foster community among the parishes and to promote evangelization among the youth. Our youth are hungry for the Lord . . . they are not the Church of tomorrow, they are the Church of today,” said Angie Franetovich, one of the organizers of the rally from the Office of Youth Ministry.

Mr. and Mrs. John Smaldino, clown ministers, spread the gospel with greasepaint, grins and joyful antics. They entertained the crowd with both morning and afternoon performances.

The Bob Smith Trio performed pop and gospel music for the rally and their uplifting selections met with approval from the teens. One enthusiastic group broke off from the rest and began dancing in a large circle up and down the field.

Paul and Roger, the popular Christian singing duo who have been traveling across the country in concert were the featured entertainment. They sang hits like “Bridge Over Troubled Water” and “Jesus Here I Am,” one of their most requested numbers.

BUT THE REAL HIT of the rally was not a star of recording or stage



Young people from all over South Florida gathered last Saturday at St. Louis Church in Kendall for a fun-packed, music-packed Christian celebration. One of the speakers was Johnny Winters of GOAL (above, center). Below, left, a member of the Bob Smith Trio, one of several Christian music groups that performed. (Voice photos by Betsy Kennedy)



‘It is time we loved each other more.’

—Johnny Winters
GOAL



fame. He was a soft-spoken, broadly smiling young man by the name of Johnny Winters.

Winters is executive director of G.O.A.L., “Go Out And Live.” He visits young and adult groups to bring them his message. GOAL also sponsors coffee houses where youth groups go to entertain the handicapped.

A cerebral palsy victim confined to a wheelchair, Winters ministered to the audience and every head bowed meditatively as he spoke.

“Love is not love until you give it away . . . it dies by itself. It is time we loved each other more. When was the last time you told your brother, sister, mother or father that you loved

them?” he said.

“‘Please’ and ‘thank you’ . . . those words always make people smile, remember that . . . People stop me on the street and ask me why I am smiling and happy. It is because I have the love of Lord Jesus,” said Winters.

HE ALSO TOLD the attentive teens how lucky they were for being able to follow Jesus and for all the blessings they have in life. His simple, direct statements created vigorous applause and cheers — and the entire crowd rose to their feet as he was helped off the stage.

“He deserved more recognition than anybody,” said Carlos Plasencia, one of the youth ministry ad-

visory council members who planned the gathering.

“Roger and Paul were also pivotal in the success of the rally. We wanted to bring a sense of unity to all the youth and that is what we accomplished.”

To close the day’s activities a Mass was celebrated by seven priests. The church was filled with young people and music was provided by the folk group from Immaculate Conception, and members of Holy Family and St. Louis, as well as the Young Seminarians.

“Even though we only rehearsed for a half hour, the music turned out perfect . . . just like the rest of the day,” said Plasencia.

Drug, alcohol abuse?

Substance abuse ministers to be trained

By Betsy Kennedy
Voice Staff Writer

"I can get just about any drug I want . . . because I know who to meet in the boy's room" (boast from a 12-year-old public school student).

We all know at least one young drug abuser. He may be the bright-looking kid down the block. He may be a relative's kid. He may be one of our own. One thing is for certain. If he is not stopped, he may bring tragedy to himself and those who love him.

A RECENT REPORT by drug authorities estimates that as many as 1.1 million young people can be considered problem drinkers, or about one-third of our nation's high school population. And the use of illegal drugs is just as rampant, despite the federal government's attempts to close the floodgates on the poisonous tide of them which pours into the United States year after year. According to the U.S. National Institute on Drug Abuse national survey for 1979, 7.1 percent of all 12-17 year-olds in the country have used hallucinogens, and 2.2 percent are current users. As for cocaine, one of the most faddish drugs of today, 5.4 percent have used it, and 1.4 percent are current users. Marijuana use has risen among the 12-17-year-olds, with current

statistics revealing that 30.9 percent have used it, and 16.7 percent of all youth in the nation are current users.

So what, you ask, can you as an ordinary citizen do about a problem of such huge proportions?

BISCAYNE COLLEGE has part of the solution. The college in north Dade will launch a special Substance Abuse Ministry program Nov. 2 to teach laity how to deal with drug abuse in the community. The program will have an interfaith approach, according to Fr. Patrick O'Neill, Biscayne College president.

"Concerned parents, teachers, social workers, nurses, college personnel, lay ministers, athletic coaches and religious sisters and brothers are among those in the Archdiocese who will be the target participants," said Fr. Michael P. Hogan, O.S.A., who is the program's executive director. Fr. Hogan has led numerous alcohol and drug abuse programs in Dade County.

The program will be held one evening per month from 7:30 to 10 p.m. at various locations throughout the eight-county area of the Miami Archdiocese. Substance Abuse Ministers will be trained a total of ten hours conducted over a four week consecutive period.

FOCUSING ON prevention,

education and early intervention, the substance abuse ministry training will be separated into two segments: alcohol and drug abuse, and parenting, said Fr. Hogan.

Ministers will receive basic, factual information about alcohol and other drugs. They will learn the signs, symptoms and effects of alcohol and drug abuse and study the nature of addiction. They will be provided with viable tactics to use in the confrontation and intervention of addicts.

Under the parenting segment, parents will study the patterns of drug abuse, and effective parenting techniques.

"There will also be an emphasis on role-playing and communication," said Fr. Hogan.

"PARENTS SHOULD be able to recognize the signs of personality conflict in their children that may lead to substance abuse. Kids that are unable to cope with stress tend to reach for drugs. And when they reach age 11 or 12 their peers may have more influence over them than church, school or family. They may suffer from poor self image, inadequate family relationships and an inability to interact with others or even deal with their own feelings," said Fr. Hogan. Once parents can recognize these early warning symptoms they

may be able to prevent their child from reaching for drugs. This prevention is an effective weapon and one of the main thrusts of the program, he said.

"Consider the early warning signals which are used in the battle against cancer. Knowing them has saved countless lives. If we can train people to spot the early danger signals of the young abuser we can save many young people from disaster."

Unfortunately, the school programs on drug abuse have not been as successful as they should have been (although no studies are currently available on their results). It has been observed by school authorities that school programs can actually have a reverse effect. After being bombarded with "scare tactics" and viewing films and educational materials about drugs, some students may actually become more interested in experimentation, said Fr. Hogan.

After the Substance Abuse Ministry training course, ministers will be able to work directly in their respective communities — with schools, parishes and families to foster new directions in combating the problem of drug abuse.

"We want all of our children to be spiritually, physically and emotionally healthy," said Fr. Hogan.

Immigration advocacy legal training Oct. 28-29

The Archdiocese of Miami-Rural Life Bureau in conjunction with American Friends Service Committee, and Florida Rural Legal Services are sponsoring a two-day Immigration Law Training on Oct. 28th and 29th, at the Palm Beach Junior College Campus, 4200 Congress Avenue, Lake Worth, Florida 33461.

The training content has been specifically designed for non-attorney advocates and beginning advocate attorneys, in response to the great need for the understanding of basic Immigration Law and procedures, and of the prospective changes presently midway through the Legislature.

The sessions will start at 10:30 a.m. on Oct. 28th and end at 6:30 p.m. on the 29th. Registration will be from 9:00 a.m. to 10:30 a.m. at the Allied Health Building Lecture Hall.

If you plan to attend please send the name(s) and sponsoring organizations, if any, of the person(s) attending. The training will be provided free of charge, however participants will have to pay for their own meals and lodging. If you need help with accommodations please call Bartolome or Rosita at (305) 253-3213.

Non-attorney participants will be asked to agree not to engage in Immigration Law for profit for a period of two years.

The object is to develop a knowledgeable network that can provide assistance to poor persons who are eligible for lawful immigration or for relief from deportation. There are thousands of families who will be

separated if they don't have access to a person with expertise.

The increased activity by the Border Patrol and the increased numbers of deportations make it imperative to recognize who can be lawfully deported and who is entitled to remain. Families are presently being unnecessarily separated by the Border Patrol.

Registration form and agenda for the training are available from: Rosa Colom, 9240 Nautilus Drive, Miami, Florida, 33189, Tel. (305) 253-3213.

Archbishop lauds priests and M.E. couples

Archbishop McCarthy praised the priesthood and Marriage Encounter given recently to honor the priests of the Archdiocese who give of their time and talents to Marriage Encounter of South Florida.

Archbishop McCarthy thanked the many priests who although extremely busy with their regular duties are still able to devote themselves to an organization which does so much to strengthen family life.

The Archbishop said that nothing in our society is more important than encouraging loving, Christian homes which provide the atmosphere needed to foster good future leadership for our church and our world. He cited Marriage Encounter of South Florida as an organization which contributes mightily to the positive growth of

Women seek rights, equality for all

(From the Florida Catholic)

CLEARWATER BEACH — United in their role as women, Catholics, and leaders, 176 members of the Florida Council of Catholic Women participated in that group's fifth biennial conference, at the Sheraton Sand Key.

From the defeat of the Equal Rights Amendment to the deterioration of family life, national and state leaders attending the conference dis-

cussed the issues that concern Catholic women today.

Foremost among those concerns is the group's stance against the ERA and abortion, areas where members have lobbied heavily in recent months.

"We're not opposed to equal rights for all people," said Mrs. Donald (Winky) LeFils, immediate past national president of the Council. "We're just opposed to the amendment. We want equality for all people, but we feel federal legislation can change any (discriminatory) laws on the books, rather than an amendment to the Constitution.

"We're not done, just because we defeated the Equal Rights Amendment," she added. "We still must forge ahead and secure equality for all people."

The Council considers the battle for equal rights and against the Equal Rights Amendment an ongoing one. National Stop ERA chairman, Mrs. Thomas (Marie) Palmer, was presented a cross-stitched certificate of appreciation, "for a decade of time, effort, and dedication" at the conference's closing banquet.

Anti-abortion legislation is another major area of concern for Catholic women nationwide. Currently, National Council of Catholic Women members are lobbying for the Hatch Amendment.

The group's two primary goals are to work for legislation and to educate Catholic women.

Matter of Opinion

Eloquent words for the unborn

Many things have been written about abortion, from the pronouncements of popes to the complex arguments of theologians.

But one of the most succinct and persuasive passages we've seen on the subject appears in a new book, *Rachel Weeping and other Essays on Abortion* (Andrews & McMeel, \$20) by Notre Dame theologian Father James Burtchael.

We offer it here:

"In opposing abortion I am in *no* way insensitive to the plight of mothers who are frightened thirteen-year-olds, or are supporting six children on welfare, or are having to drop out of college because of one night's foolishness. I simply say

EDITORIAL

that these are not misfortunes that justify anyone in raising his or her hand to kill. They are not trivial miseries. But to allege them as cause for abortion reminds me too much of the excuses for the massacre at My Lai, and for the bondage of the slave trade, and for the industrial poisoning at Minamata.

"I do not wish to donate on Tuesday to the March of Dimes for medical research on the health of the unborn, and on Thursday to Planned Parenthood to keep crippled children from ever surviving until birth. I want no part of the insanity that sends police into the privacy of homes to stop parents from battering and scalding their four-month-old babies to death, and then uses the same force of law to guarantee the "privacy" of parents to dismember their babies four months before birth. I have no stomach for a society which sees that in many of its homes children are unwanted, and would rather exterminate the children than heal the parents. And though I try to be patient, I do become exasperated when told that since I am a Catholic I have somehow lost my civil right to make public and legal appeal for the lives of the young marked for death, or that I am imposing my private religious notions on the majority of my fellow citizens, when it is clear to anyone willing to inquire that it is the minority of citizens that presently uses the law to kill."

Vote for progress

Matters of taxation are often simply secular issues which the Church does not get involved in. However, in the Nov. 2 election there is one item which has not been widely publicized but which is an opportunity for Dade County voters to apply Christian principals to civic action.

The question reads: "Shall the Dade County Board of County Commissioners be authorized to grant . . . property tax ex-



emptions to new business and expansions of existing businesses?"

The tax exemption referred to would apply to economically depressed areas of the county and would not reduce the tax base of the county as the exemptions would apply only to *expansions*, thus encouraging economic growth in areas which are hardest hit during the recession and are struggling even in better times.

Passage would also enhance Dade's chances of benefiting from Enterprise Zones now being considered by Congress.

Letters to the Editor

Jewish Committee praises Fr. Kolbe

To The Editor:

On behalf of the American Jewish Committee I want to express our sense of solidarity with the Catholic community concerning the canonization of Fr. Maximilian Kolbe. While the Nazis tried to exterminate the Jewish people, they also brought all manner of horrors down upon others as well. At Auschwitz, on the wall, was a score card of deaths. Priests and nuns had a shockingly high place on the list.

Father Kolbe's heroism is indicative of many such acts of valor, most of which went undetected. Maimonides teaches us that anything given with no thought of recognition or return is the highest form of giving. Certainly Fr. Kolbe made the supreme sacrifice. His recognition gives deserved glory to his name and the memories of countless others unknown to any but God.

William A. Gralnick
American Jewish Committee

What about parents of divorced?

To The Editor:

I was glad to see Betsy Kennedy's stories on the ministry to the divorced (Aug. 27).

I do however have some questions about dealing with the problems of the *parents* of the divorced and separated.

The parents of the divorced have a life separate from that of their married children. They may have grown children living on their own or the siblings of the divorced still living at home, needing care and attention.

Divorced persons returning "home" to the safety of their childhood surroundings are bringing with them a whole other family and totally rearranging the lives of everyone there.

I want divorced persons to have the aid and comfort of their parents and family, but how is this handled? How do you decide who takes care of the grandchildren and the long-term effect this will have? Are grandma and grandpa to be babysitter, counselor, bill-payer?

Name withheld

Each one reach one

Many years ago when I was a hospital chaplain, a nurse told me that I should visit a non-Catholic patient who had had a severe heart attack. He was one of the "unchurched," belonging to no sect. I paid regular visits to him with always a reminder from her how much he needed spiritual help. In those days they kept heart patients about six weeks, and at the end of that time, when he was ready to go home, he told me, "Father, I'm glad my nurse made me think of God and my need of his help. I'd like to see you when I get stronger."

He came back. Eventually he became a Catholic and a leader in the large retreat movement in the north.

What that girl did is what we call *evangelization*.

The polls inform us there are at least 80 million unchurched, people who have a vague knowledge of Jesus, a more vague idea of eternal life and very little understanding of what God wants from us in this life.



BY MSGR.
JAMES J. WALSH

of men. If our laity had their spiritual nets ready, how many opportunities would present themselves, sometimes suddenly and in an unexpected way.

Another hospital situation. In rooms side by side were a non-Catholic nurse of 35 with terminal cancer and the dying father of 8 children. All of his children were kneeling about his bedside, most of them mere youngsters. As soon as the doctor

"Suppose each one of the 51 million practicing Catholics in the course of one year brought an unchurched person into the church or helped an alienated Catholic to return to the sacraments or arranged for a person in an invalid marriage case to talk it over with a priest."

I don't know where the phrase, "Each one reach one" originated. But I think it is a powerful stimulant to zeal for the spiritual welfare of just one other person, like the zealous nurse. Suppose each of the 51 million practicing Catholics in the course of one year brought an unchurched person into the church or helped an alienated Catholic to return to the sacraments or arranged for a person in an invalid marriage case to talk it all over with a priest.

Imagine the incredible results, if each one of us reached one who needed spiritual help.

There are a thousand ways of doing it, if one's mind and heart are geared to the missionary vocation Jesus has given every lay person. Not only were the apostles and their successors made fishers

pronounced him dead, the mother kissed him, embraced the children and excused herself for a moment. She went next door, bent over the critically ill nurse and said with a faint smile, "Daddy, has just gone to heaven."

The nurse had been taking instructions, but no lesson had the impact of that powerful act of faith and thoughtfulness. It did more to bring the dying nurse into the fullness of faith than all the instructions together.

Each one reach one.

This will never be done by the Catholic who is embarrassed by the Church's stand on moral issues when with his/her non-Catholic friends. Some sit like a mouse in a corner as others ridicule Pope John Paul's statements or, Good Grief, praise

Father Greeley for his "very American," bold, courageous approach to Catholicism. May the saints preserve us, grandma in Ireland would say.

These Catholic folks who feel so shaky about the reasons for their faith are the ones who need to join the many adult education classes and get a grip on the teaching of the church today. What a pity that so many adults are depending on what they learned as children in catechism. With that meager knowledge, it is impossible to be a loyal defender of the faith.

Please realize that my concept of "Each one reach one" does not mean you gain more knowledge of our religion in order to win more arguments. Arguments solve nothing.

Reaching people must be the result of caring. For instance, a woman whose husband has just died suddenly is floundering. To spend some time with her just listening at first, and then giving her a little booklet of consoling prayers can make her hungry for more spiritual food.

Or one who has shown some curiosity about the Mass and hints at her need to worship God should be invited to Mass with all the assurance that she will be made to feel at home. Many an unchurched person got on the road to the Catholic church by the kind invitation of a friend to Mass.

Sometimes a pamphlet on a subject which is a religious problem for a person can shed light and lead to a desire for more information.

Our people are not meant to be experts in explaining religion, but when a non-Catholic is sincerely seeking answers to the meaning of life and death, offering to take the person to visit with a priest can be well received. It should be explained that this does not mean he/she is about to become a Catholic, but about to be informed.

Evangelization is as old as the little group of Twelve around Jesus. The commission to spread the good news of the Gospel was indeed given to them first, and through them to their successors and followers, and finally to each member of the church today.

Wouldn't it be wonderful to have one spiritual preoccupation this year, namely, "Each one reach one." (Msgr. Walsh is pastor of St. Agnes parish in Key Biscayne.)

Suffering: a hidden blessing

Meister Eckhart had a favorite phrase, "To suffer God." He meant that we should bear lovingly with God because it is He who sends us suffering. Basically it refers to a spiritual trust in God's wisdom, especially when He is silent while our senses cry out for relief from pain — physical or emotional.

In the mystical revelations of Blessed Henry Suso written in 1327 A.D., there are words of comfort for those who suffer. God is speaking: "Do you not know that I wish only what is best for you, more earnestly than you do yourself?"

"You would gain no merit if you were constantly bathed in the heavenly dew of spiritual sweet-

"You would gain no merit if you were constantly bathed in the heavenly dew of spiritual sweetness and divine consolation and enjoyment, because this would not oblige Me to you nor make Me your debtor as does loving suffering or resignation in hardship."

ness and divine consolation and enjoyment, because this would not oblige Me to you nor make Me your debtor as does loving suffering or resignation in hardship."

HE CONTINUES: "Suffering is a hidden blessing, precious beyond purchase, and if someone



BY FR.
JOHN CATOIR

knelled before Me and begged a hundred years for the privilege of suffering, he would not deserve it.

"Suffering converts a worldly person into a

heavenly person. Suffering makes one a stranger to the world and gives him My continual intimacy. It decreases friends and increases grace.

"Suffering guards one against grave falls; it gives a person self-knowledge and makes him firm

toward self and compassionate toward his neighbor.

"SUFFERING PRESERVES the soul in humility, teaches patience, guards purity, and brings the crown of eternal salvation.

"Suffering takes away sin, drives away temptations, quenches carnal desires and renews the spirit. Be convinced that it is a wholesome drink and the most beneficial herb of all paradise. It mortifies the body, which is destined to rot anyway, but nourishes the precious soul which is to endure eternally.

"Suffering gives wisdom. A man who has not suffered, what does he know?"

"Cheerful praise and meek suffering imposes iron bits on your ferocious enemies and makes them powerless. I would rather create suffering out of nothing than leave My friends without it, because in suffering all the virtues are proved; the soul is enriched, neighbors are edified and God is exalted.

"PATIENCE IN suffering is a living sacrifice, a marvel ascending to heaven in the sight of the entire celestial host."

According to the great saints and mystics of the Church, patience in suffering is a greater work than raising the dead or performing other miracles. It is the narrow way that leads infallibly to heaven's gate.

Opinion

A parent's dream reborn

My daughter Mary was playing the piano and singing. Her voice, lyrical, with controlled power bringing forth "Summertime," forced me to stop and listen.

I felt the deep pride that surges through a parent who sees the flowering of gifts in a child; then, I was taken back into the past.

I saw myself singing Ave Maria at weddings and toying with the impractical dream of being an opera star, a desire soon suppressed by reality.



BY
ANTOINETTE BOSCO

Then I journeyed back to another day when I was maybe 10 or 12, crocheting. In those days, an Italian-American daughter was taught young to crochet and sew. My mother looked at the fancy circle I was creating and with great pride told me she thought I was going to be better at this than she was.

SHE THEN started talking about how this was the way it should be — a mother passes on her skills to her daughters, and she added, "A mother also passes on her dreams to her daughters."

My mother went into another room and came back with a clip from the morning paper. It was a poem by a man most people today probably never heard of or would have forgotten, Nick Kenny. He wrote old-fashioned, heart-warming poems that rhymed and were syndicated to newspapers.

My mother read the poem to me. It was about a mother listening as her young daughter played the piano, remember-

ing her own yearning and lack of opportunity to play, feeling joyful that the song locked in her heart had not died.

My mother then was 30 or 32 (I was born on her 20th birthday; she married at 16) and she was exceptionally beautiful by any standards. Yet the life she was born into in 1908 as a daughter of first-generation Italian immigrants meant conditions of prejudice, poverty, cultural controls over women. In many ways her personal creative options were limited.

AT AGE 10 or 12, I didn't hear the real messages she was sharing. I was too young, too innocent of pain yet to understand one of them — the terrible emptiness that comes from having to keep so much of one's creative potential locked in seed form, watching it shrivel because of circumstances.

Now I do understand and I know that most of us, in some way and to some degree, have to compromise with life and accept the death of some potentials within us that never bear fruit.

A few years ago, writer Tillie Olsen put together a book called "Silences." She looked into the lives of many literary men and women, some well known, some obscure, who may never have reached their full potential because of circumstances — class, color, sex, the times and climate into which each had been born.

Mrs. Olsen, a Depression high school dropout, became part of the everyday workforce. She wrote and published when she was young, but the necessity of raising and supporting four children "silenced" her for 20 years. She wrote that she had "to let writing die over and over again in me."

I FELT empathy with Mrs. Olsen. I am still locked into my own "unnatural silences" for need of making a living. Yet because of the children I don't feel at a dead end about my "silences."

Through our children, we can see the seedlings of our potentials keep their life — and so we are the lucky ones.

Our children are voices that end our silences.

That was my mother's other message when she read Kenny's poem to me — and I thank her. (NC News Service)

Problems with the Nicene Creed

A long-time priest friend of mine, a thoughtful and intelligent man, said in a letter the other day that he's bothered by the response to the Nicene Creed, which is said after the homily at Sunday Masses. He said, "I am convinced that it is just a rote recital from memory on the part of the people, and they haven't the slightest idea what they are saying or what most of it means." He would like to replace it with the Apostles' Creed.



BY
DALE FRANCIS

I'm of several minds concerning this. First of all, I know that anything we say again and again will tend to become mechanical. I'm sure that's true in the way we pray the Hail Mary and the Our Father, or on a secular level, recite the Pledge of Allegiance to the Flag. It is true in the way we greet people, asking, "How are you?", but not really interested in a report on the state of their health.

The way we do things that we do over and over, not giving full thought and acting mechanically, is just a fact about us as human beings. But as a second point, I think my clerical friend misjudges the people when he says he thinks they haven't the slightest idea what they are saying or what most of it means. They may not understand all of the theological disputes that dictated the longer form of the Nicene Creed but I think they understand the creed as their commitment to Jesus Christ and to the Church. They may not say the words concerning the Holy Spirit in a way that emphasizes that the Holy Spirit proceeds from both the Father and the Son but then that is a theological argument you don't hear much about these days.

I DON'T doubt that the Nicene Creed is often said in a kind of a mechanical way by people who aren't thinking about the words they are saying. But I do doubt that the people do so because they don't know what they are saying.

I did think that when the liturgists decided that the people would no longer genuflect at the words of the Incarnation they made a psychological error. It seemed to me quite proper that we bent our knee at the announcement of the Incarnation but, more than that, it seemed to show psychological insight. It seemed to recognize the likelihood of the mechanization and intrude on the recitation of the words with an action to accompany the words at the proper place. Of course, no doubt even the genuflection could become part of the rote, and probably did for some, but it added a factor that could draw the attention of the people to what they were doing. The present liturgical instruction asks the people to bow. Since Americans don't know how to bow, it is a good example of inserting an action not natural to the culture. No one bows.

I don't really believe that substituting the Apostles' Creed would solve the problem. I could agree the Apostles' Creed might be better but after the people became used to the confusion of a new creed, they would soon be as mechanical in their recitation of it as they are with the Nicene Creed.

IF WE really are to overcome the mechanization, it must be done by the celebrant. It could be done by occasional homilies that would remind the people of the meaning of the creed. It could be helped if the celebrant announced the creed, paused and then led the people in the reverent recitation of it. As it is now, the celebrant begins the recitation, catching the people not ready, is well underway before the people start trying to catch up with him.

I'm sure my friend is right, we aren't giving the attention to the Nicene Creed that we should. I do not doubt that the Apostles' Creed might be better. But while we have the Nicene Creed, it seems to me it would be possible to do things that would increase the attention of the people, that would help them in making this the fervent declaration of their faith it should be. (Dale Francis is a syndicated columnist.)

More thoughts on drinking

Dear Readers:

A high school student recently questioned whether his drinking had become a serious matter. This week I want to offer some possible solutions to the problems that are causing his excessive drinking.



BY TOM
LENNON

In his original and lengthy question, the student reminded me of my young friend Jon. Several years ago Jon was drinking not only beer but also some hefty shots of gin and bourbon.

Like my questioner, Jon moaned about his lack of brain power, good looks and friends.

Then one day, in the midst of a terrible hangover, he dimly realized that gin was not making him smart or good looking or popular.

Slowly, very slowly, and with the help of a counselor at school, he began to change.

Although he did not excel in math or social studies or language arts, he was interested in cars. It dawned on him that he was smart about cars.

He pursued that interest and got a part-time job at a filling station. Today he is an expert mechanic earning a good salary.

An older person pointed out to him that the way to win friends is mainly by developing a generous, giving spirit, a kind heart, and a warm, smiling personality.

Jon worked on that too and he has more friends now, of both sexes.

And his looks? Jon knows he'll never be Robert Redford or Arnold Schwarzenegger. But he's beginning to grasp the idea that a loving heart brings an attractiveness to the face. And the generous spirit often shines forth in a winning smile.

If he has not already done so, Jon will understand some day that he was mistaken in downgrading himself so much in high school.

There were treasures in his personality waiting to be developed and his heavy drinking held up the process.

Jon didn't solve his problems easily or within two weeks but he did solve them. Rarely does he drink now. He's able to be happy without having a happy hour.

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

First aid for down feelings

Dear Dr. Kenny: In a recent column on dry spells in a marriage, you advised, "Do loving things to become more loving. You can't control your feelings, but you are in control of your behavior."

I think you are wrong. First of all, I think it is hypocritical to act loving if you don't feel loving. Surely this insincerity will show through and offend the other person.



BY DR. JAMES
AND
MARY KENNY

Second, I believe you can control your feelings. At least I can control mine. As soon as I start feeling angry or depressed, I say to myself, "Enough of that nonsense." Then I say a little prayer and get busy. It almost always works and I end up feeling the way I want to feel. — Kentucky

We both agree that angry and depressed feelings are undesirable and should be altered. However, even before you try to change the feelings, you

must face the fact that you have them. Too often Christians deny that they have negative feelings. They live in an unreal world where only good things happen.

Unpleasant feelings do not go away simply because we refuse to recognize them. They can remain in us unconsciously and either cause physical symptoms like ulcers and loss of appetite or betray us in an emotional way by bursting out suddenly at an unfortunate moment.

Once you have accepted that you feel angry or depressed, you will want to change. There are two ways. You can start by changing your behavior or you can try to alter your thinking.

I SUGGEST altering behavior. If you feel unloving, then do something loving, and loving feelings may follow. You say that is insincere. I say it isn't, because one's true intent is to conquer undesired feelings and to be loving.

Reversing your feelings by first changing your behavior is easier than starting with the feelings themselves. You have more control over what you do than over what you feel. Actually, you suggest a similar strategy when you advise, "Say a little prayer and get busy." You are right. When hands and feet get busy, heart and mind will follow.

I also agree that there is another way to get rid of unpleasant feelings, but it is the more difficult way for most people. That way is to interrupt your thinking process. You put it very well when you

tell yourself, "Enough of that nonsense." Psychologists call this "thought stopping."

Thought stopping must be practiced. It does not work automatically. The first step is to imagine the thought or the negative feeling. Close your eyes and imagine the situation in which the unpleasant feelings occur.

NEXT, INTERRUPT the unpleasant feelings. Snap your fingers. Stand up abruptly. Say "Stop" or "Enough of that nonsense."

Finally, substitute another thought for the undesirable one. Make positive statements to yourself to counteract the anger or depression. "I like it when I am loving you." "I feel happy when the trees are blossoming."

The most effective approach of all may be to combine the two strategies. Use thought stopping to interrupt the unpleasant feelings. Then substitute a behavior rather than another thought. You put it nicely in your letter: "Enough of that nonsense. Then I say a little prayer and get busy."

I applaud the person who refuses to dwell on hurtful, negative feelings. I also support the person who performs positive actions in order to become more positive and loving.

(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)

Family: all souls in time

Does anybody else remember something called "toties quoties"? It was a practice in the old church connected with All Souls Day. I don't know if it was more Irish than Catholic because many friends my age don't remember it at all, but it was an important faith practice of our childhood.

We were taught that we could move a soul from purgatory to heaven by making a visit to church on All Souls Day and saying 6 our Fathers, 6 Hail Marys and 6 Glory Be's. Since each had to be a separate visit in order to meet the indulgence requirements, we went into church, said our 18 prayers for a specific relative, and then went outside to the sidewalk which marked the boundary between church and world, and then turned around and came back in for another visit.

It wasn't unusual to see dozens of others doing the same, a scene that must have mystified passersby. I recall that it was a time of pride as a Catholic child. At dinner we proudly announced how many souls each of us saved that day and it seems, in my fogged memory, that one All Souls Day our family was responsible for the release into heaven of over fifty souls.

WE DON'T pray for the souls in purgatory much anymore and I'm sorry about that, not



BY
DOLORES
CURRAN

because I'm worried about them but because they served to remind us that we are more than just a family in time. We knew about those who preceded us and we prayed for them. We sensed that we were truly a group of people who were a link between the past and future.

We chose names to pray for and in so doing we learned our roots. "Who's Aunt Gertrude?" we asked and we placed her in the family genealogy, as children rarely do today. "She was married to your great-uncle Tom who ran a feed store," my mother would reply patiently.

The faith habit also gave us confidence that we, too, would be remembered after death by those who never knew us. It gave us our faith immortality. Today we're likely to pray intensely for a loved

one for a year or so after death and then figure the statute of limitations has run out.

In researching my new book, I found that one of the traits of a healthy family is "a strong sense of family with many traditions." The family with this sense honors its dead and welcomes its babies. It is defined as a group of people who share a history and a future.

IT SEES itself, not as a small group existing in a particular place at a particular time but as a group in a continuum of time. It makes a point of remembering those who have gone before. It visits cemeteries, tells stories, and admits to its "characters" in family lore. Its ancestors come alive, as did those in Alex Haley's *Roots*. It is rooted but not bound by those who have lived earlier.

To be honest, I admit that I am not carrying on the *toties quoties* tradition of my childhood and that my children don't know much about those aunts and uncles who were a special part of my childhood. I regret this but I don't know how to recapture it other than praying generally for the souls in purgatory. If I asked them to go in and out of church on All Souls Day, they'd look at me to see if I were serious. I'm not but I wish I were. (Alt Publishing Co.)

Family Night

OPENING PRAYER:

Come let us worship the Lord in the company of his angels. God our father, in a wonderful way you guide the work of angels and humans. May those who serve you constantly in heaven keep our lives safe from all harm on earth. We ask this through Christ your son, Amen.

SOMETHING TO THINK ABOUT:

Three very important Archangels are mentioned in stories in the Bible: Michael, Gabriel, and Raphael.

Angels are supernatural beings that show forth God's greatness and perfection. Psalm 91:11 says, "He will give his angels charge of you, to guard you in all your ways." What a great comfort it is to know God's angels are with us and can come to our aid when we ask our Lord for help. In the Gospel of Matthew 18:10 Jesus says, "See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is

in heaven." Yes, angels are wonderful beings!

ACTIVITY IDEAS:

Young Families. Read aloud Acts 5:17-20, then Acts 12:7. Have everyone draw and color a picture of an angel. Then read Luke 1:26-38.

Middle Years and Adult Families. Read aloud Luke 1:26-38 and Daniel 12:1. These passages mention archangels by name. Do you think angels are present in our world? Does anyone know of a story about the

possibility of angels at work in the world today?

SNACK TIME:

Angel food cake and a fruit drink.

ENTERTAINMENT:

ELECTRICITY HUNT Have all the family members but one sit in a circle and hold hands. Pass the current by squeezing hands around the circle. The person who is "it" has to try to guess who has the current. Take turns being "it."

Scriptural Insights

LOVE --NO GREATER COMMANDMENT

Readings: Deuteronomy 6:2-6; Hebrews 7:23-28; Mark 12:28-34

By Fr. Richard Murphy, O.P.

People who live in the limelight come in for a lot of criticism. Jesus' open and critical words about the Temple and about the Chosen People aroused much opposition and He was challenged by the scribes, the Pharisees, and the lawyers.

Jesus had seemed, in some of His public utterances, to downgrade the Temple and its worship. He even put His opinions against and above those of Moses and the Law. People began to wonder what outrageous statement He would make next, and a scribe put this question to Him: "Which is the first of all the commandments?"

Everyone today knows Jesus' brilliant answer to that question, but the scribe who had posed it went carefully over the answer, speaking to himself, testing each phrase. You can picture him nodding his head, finding the answer very satisfactory. "Well spoken, Master," he said.

What the scribe did not notice was

that, while he was weighing every word Jesus had said, he himself was being looked over and appraised by the Lord. Jesus liked what He saw. "You are not far from the kingdom of God," He said.

JESUS' ANSWER to the scribe's question was a quotation from Deuteronomy. From its opening word it is called the **Shema**, which means "Listen!" and it contains the command to love the Lord. To this day, pious Jews tack a little half-tube to the lintel of their doors; in it, miniaturized, is a printed copy of the "Shema" and of the Ten Commandments. They call this the "mezuzah" which simply means lintel, and they touch it each time they go out or come in their houses.

To this ancient precept of love, Jesus added — and this was His touch of genius — the text from Leviticus 19:18, which enjoined that "You must love your neighbor as

yourself." Love was Jesus' great teaching, and the keynote of the New Testament.

Thanks to Jesus' teaching, the world is now alight with love, not legalism. Love is a kind of friendship that is based on mutual esteem and unselfishness and on some common ground. God is certainly unselfish and interested in us, even to the extent of giving us a share in His divine life that we call grace; it is our common ground!

The great lovers of God are the men and women we call saints. They are His friends, characterized by unselfishness and an abiding filial fear of the Lord. They are energized by His grace and forgetful of self; the world is a better place for their being in it.

A soldier in a hospital once observed a nursing-sister taking care of a particularly repulsive case. "I wouldn't do that for a million dollars!" the soldier exclaimed. The

Sister calmly replied, "Neither would I." But for the love of God . . .

HOLINESS IS not something for other people, but for us all. Actually it is our life's most important project. People can become enthused over ecology, or the preservation of folk-music, or whales, or the tiny snail-darter. But friendship with God, or holiness, is much more important for our well-being, and the world's.

The teaching of Jesus, the great high priest, about love has filled the world with saints, that is, with Jesus' friends. These prove their love for Him by being thoughtful of others and caring for them, and for their property, because He did, and because He loves them.

The world is a brighter place because of Jesus' shining words: "Listen, Old and New Israel! You must love the Lord your God, and your neighbor as yourself. There is no greater commandment . . ." (*All Publishing Co.*)

Of death, Moslems and converts

Q. Can there be a Mass of Resurrection for people who donate their bodies or some of their organs to science? How about those who choose cremation? I know several people who carry cards offering their organs after death and who also wish to be cremated. I'm sure they'd expect the ashes to be placed in a Catholic mausoleum. (California)

A. Regulations of our church specifically indicate that a funeral Mass may be offered for those who give their body, or parts of their body, for scientific search or for transplants. The same goes for those who desire that their body be cremated.

Normally, as you indicate, the ashes would be placed in a Catholic cemetery.

I should repeat what I have urged several times before. Those who contemplate giving their body to science, or who are thinking of cremation, should consult with their family. Family members may be aided much by appropriate funeral and burial rites, and the person involved should consider the needs of their loved ones



BY FR. JOHN DIETZEN

before making such decisions.

Incidentally, the proper designation for a funeral Mass is the Mass of Christian Burial, not the Mass of Resurrection, even though one hears the latter term frequently today.

Q. My daughter is married to a Moslem. He refuses to get married in the Catholic Church. They now have a baby and my daughter wants him baptized.

Is there a way that my daughter can receive the sacraments and baptize the baby without his consent? Someone told me it can be done. (Texas)

A. It is possible something might be done to help your daughter in this

circumstance, and that the child might receive the sacrament of baptism.

Exactly how this might happen must be worked out between her and the priest in her parish, or perhaps with the advice of another priest in her area with whom she may be acquainted.

Please urge her to talk with her priest as soon as possible and follow his counsel.

Q. Can converts who are in good standing in the church be special ministers of the Eucharist? I was told by a born Catholic I could not serve in this way since I am a convert. (Ohio)

A. No distinction is made here between those who are Catholic from infancy and those who enter our faith later. Any Catholic may be a special minister of the Eucharist if the other conditions are fulfilled.

(A free brochure outlining the basic laws of the Catholic Church on marriage, and explaining the promises before an interfaith marriage, may be obtained by sending a stamped, self-addressed envelope to Father Dietzen, 1113 W. Bradley, Peoria, Ill. 61606.)

(Questions for this column should be sent to Father Dietzen at the same address.)

Mercy presents drug series

Brand name drug or generic — what's the difference? Mercy Hospital Department of Patient Education is presenting a free three-part series to educate you about the differences between generic and brand name drugs, over-the-counter (OTC) versus prescription medications, how to interpret medication

labels, and much more.

The first program will be Thursday, Oct. 21, "Over The Counter Drugs — Harmful or Helpful?"

The second program will be Thursday, Nov. 11, "Drug Interactions and Drug Safety — How to Mix and Store," and the final program will be Thursday, Dec. 9, "Misuse and Abuse of Legal and Illegal Drugs — Society's Escape from Reality."

All three programs are in the sixth floor Cinema Center C from 7:30 p.m. to 9 p.m. There is no charge.

To register call Mercy Hospital Department of Patient Education 285-2701, between the hours of 7:30 a.m. and 5 p.m.

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Handicapped should get roles

By James Breig

When you think about it, you realize how crazy it is. The trouble is that we don't stop to think of it. So it's Jesuit Brother Rick Curry's mission to make you stop.

He would like people to think it's a little crazy to have Patty Duke play Helen Keller in "Miracle Worker" or Raymond Burr play "Ironside" or any two-legged actor star in the role of Long John Silver.

"It's ludicrous to put people into blackface so they can pretend they are black," he points out. "It's just as ludicrous to put able-bodied people into disabled roles."

To get his message across not only to audiences but also to producers and directors of films, TV and plays, Brother Curry has founded the National Theatre Workshop of the Handicapped, located in New York City. There, disabled people are being trained in acting in order to compete with able-bodied people when casting calls go out.

"WE WANT blind actors to audition for blind roles," he explained to me during a phone interview. "We want people in wheelchairs to try out for the next 'Ironside.' And we want auditions to be held where the handicapped can get to, not in a loft somewhere, and scripts in Braille if they call for blind performers, and directors who aren't going to freak out if a disabled person shows up."

Brother Curry is not militant about his goals. He is not planning to picket Broadway theaters or to boycott TV series. Instead, he is at work training capable people and raising the consciousness of those in charge of hiring performers.

He would also like to see disabled people hired to perform roles which have no connection at all to physical ability or disability.

"If 10 kids run into McDonald's in a commercial," he noted, "some will be Alaskans and some will be Orientals. The ethnic barrier has been broken down." He would now like



DANCE SERIES — Dame Margot Fonteyn and Ivan Nagy perform a pas-de-deux from "Les Sylphides" in the six-part PBS series "The Magic of Dance," premiering Oct. 25 at 9 p.m. on WPBT, Channel 2 in South Florida. Dame Margot, Britain's most celebrated prima ballerina, guides viewers through an introduction to the world of dance from ballet to the Hollywood musical. Featured in the series are Fred Astaire, Sammy Davis Jr. and Rudolph Nureyev. (NC photo)

some of those kids to be in wheelchairs or using a white cane.

"We're an incredibly repressed minority," Brother Curry said. "No one comes out with it because to put down the disabled would be to attack mom and apple pie. Instead, we are ignored."

BROTHER CURRY can say "we" because he was born without a right arm — "one-armed in a two-fisted world," he joked. But his joke should not be interpreted as "spunkiness," an adjective often applied to the disabled.

"The stereotype is that we are all courageous and sweet and innocent," he said. "We're not; we're as varied as the able-bodied community. Some of us are cranky, grumpy and weak."

The reason the able-bodied don't know what is partially the fault of one source of our information about the disabled — the media. Able-bodied writers dominate (almost totally) the media and they don't know what a disability is like, Brother Curry charges. The result is a lot of

sympathetic tear-jerkers but nothing close to the truth.

"PLAYS LIKE 'The Elephant Man,' 'Children of a Lesser God' and 'Whose Life Is It Anyway?' are able-bodied views of the disabled world," he explained. "'Elephant Man' would be different if it were written by a disabled playwright. There would be more joy, less pathos, more confusion on the part of the main character. It would be a much stronger play and the audience would be certain at the end if he did or did not commit suicide."

"As for 'Whose Life,' it was an outrageous piece of crap as far as the disabled are concerned because the main character opts out and chooses suicide. Able-bodied audiences cheered it because it gets one more disabled person out of the way, but the quadriplegics I saw it with had a totally different reaction."

Brother Curry's workshop has yet to produce an actor who is making a living from the theater, "but we're beginning to be considered for com-

mercials," he said. "It takes time. In the next 18 months, I would like to see one student on a national commercial. I'll consider that a success, especially if he or she sells the product without the camera focussing on a wheelchair."

(Anyone interested in helping his project can write the National Theatre Workshop of the Handicapped at 106 W. 56th St., New York, NY 10019.)

REAL TO REEL

Travel to Israel for a glimpse of life on a kibbutz and see how the poor are helped by the Brothers of the Good Shepherd at Miami's own Camillus House next week on the Archdiocese of Miami's award-winning program, *Real to Reel*. Join co-hosts Carol Gallagher and Father Paul Vuturo Sunday morning Oct. 31 at 7:30 a.m. on WCKT, Channel 7 in Miami.

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ANNIVERSARY CELEBRATION — More and more couples are participating every year in the anniversary celebrations at St. Henry's Catholic Church in Pompano Beach. Couples (above) stand side by side at the altar during mass and recite their wedding vows. The celebrations which are held four times a year create a sense of community, parishioners say.

Our Lady of the Lakes nears million mark for church, school

Fundraising for Our Lady of the Lakes Parish in Miami Lakes is nearing the million dollar mark, in the quest for contributions for a much needed new church and school facilities.

"We are now past the halfway mark towards our target of \$1.8 million," says Father Edmond Whyte, Pastor. "Our committee, under the guidance of campaign General Chairman Edward Kearns has worked diligently to achieve our goal."

The new facilities will include a church large enough to accommodate 850 worshippers. Also included is the first phase of a school which will provide classes for students in Kindergarten through sixth

grade and administrative offices for the staff of the church and school. The Parish of Our Lady of the Lakes has grown extensively since the present structure was completed in 1969. It consists of a Chapel for daily Mass and an attached Parish Center in which Sunday Liturgy is now celebrated.

Father Whyte concurred. "I have great faith in my people. I know they hope and pray that this project will be completed at the earliest possible date and will do everything in their power to speed the process. Present facilities are much over-used. Only by expansion can the needs of the parish be served to the fullest."

Catechetical Ctr. open Saturdays

In order to serve you better, the Archdiocesan Catechetical Center, 7506 N.W. 2nd Avenue, Miami, (757-0901) will be open on the first Saturday of each month from 10:00 a.m.-2:00 p.m. from November through March. Please mark these dates on your calendars: November 6, December 4, January 8, February 5, March 5. Regular hours are Monday-Friday from 9:00 a.m.-4:30 p.m.

Biscayne center presents psychology seminars

The Pastoral Counseling Center of Biscayne college is presenting a series of seminars entitled "Demonstrated Psychologies." The seminars are for professionals as well as those new to the world of psychology. On Oct. 30th there will be a seminar titled "Therapy with Families: Challenge and Opportunity" taught by Roberta Gallagher, M.S.W.,

Director of Family Therapy at South Miami Hospital. On Nov. 6th there will be a seminar called "Bioenergetics: A Study of Energy Transformation and Energy Changes" led by Rev. James Jones, founder and Co-director of the Bioenergetic Institute of South Florida. On Nov. 20th "Jungian Psychology: Theory and Application" will be the sub-

ject of a seminar directed by Rev. Roger Radloff, P.H.D., clinical psychologist and special consultant to the Archdiocese of Miami. "Separation Issues for Women" is the topic of a seminar taught by Gabrielle Berryer, P.H.D., psychologist and professor of Social Sciences and Psychology at Biscayne College on Dec. 4th. All seminars will be from 9:30 a.m. on Saturday to 5 p.m. Lunch can be brown-bagged or bought from the campus cafeteria.

It's a Date

Bazaars

The Holy Apostles Byzantine Catholic Church will hold a flea market on Oct. 30th from 9 a.m. to 4 p.m. on their grounds at 4868 Hypoluxo Rd. in Lake Work. Refreshments, crafts, bake sale. All monies and proceeds to benefit the building fund.

The St. David Women's Club will hold their annual Christmas Bazaar on November 13th and November 14th on the church grounds, 3900 South University Drive Davie, from 9:00 a.m. to 7:00 p.m.

Our Lady of Mercy Club will hold a bazaar on November 6 from 9 a.m. to 3 p.m. at the Highland Plaza Shopping Center, N.E. 48 Street and Dixie Highway, Pompano Beach for the benefit of the new Parish Center building fund. Public is invited. Food, baked goods, Christmas decorations, handmade articles, white elephant table, raffles and prizes.

Our Lady Queen of Heaven will sponsor its fourth Christmas boutique on Nov. 13th from 10 a.m. to 4 p.m. and on Nov. 14, from 10 a.m. to 2 p.m. at the new parish hall, 1400 S. State Rd. 7 in North Lauderdale. Christmas booth, plant and food booths and Santa pictures.

Social clubs

The Dade Catholic Singles Club will go bowling on Oct. 23rd at 8:30 p.m. at the Don Carter Kendale Lanes, 13600 N. Kendall Dr. On Oct. 30th they will hold a halloween costume party at 8 p.m. at Kings Creek Condo Club House, 7945 SW 86th St. Admission \$3. All Catholic singles, ages 20-39, are welcome. For more information call Frank at 553-4919.

The Greater Hollywood Catholic Widowers Club will hold its next meeting on November 5, at 7:30 p.m. at Nativity Parish Hall, 700 Chaminade Drive, Hollywood. Live music and refreshments.

Meetings

St. Bernard Fraternity of Secular Franciscans next meeting is Nov. 14th at 1:15 p.m. at St. Bernard Parish Center at 8279 Sunset Strip, Sunrise, Fla. Visitors welcome.

The Clairvaux Club for the Young at Heart will have their next meeting on Nov. 16th from 1 p.m. to 3 p.m. This club is for St. Bernard parishioners only.

South Broward Deanery fall meeting will be held on Friday, October 29, 1982 hosted by the ladies of Nativity Guild, Church of The Nativity, Hollywood. Registration at 8:45 to 9:15 a.m. in the Parish Hall at 700 West Chaminade Drive. President Mrs. H.V. Arcamonte will preside at the opening business session which will be followed by a Byzantine Mass at 11:00 a.m. in Nativity Church. The afternoon session will commence with luncheon at 12:30. For reservations call Mrs. Madlen Kienzle, 989-8093.

Potpourri

The Saint Juliana's Prayer Community will host a night of praise at St. Juliana's Church, 4500 South Dixie Hwy., West Palm Beach, on November 16th, at 7:30 p.m. Celebrated by Rev. Brendan Dalton from Epiphany Parish in Miami.

Marion Towers Residents' Club will sponsor a dessert card party at 11:30 a.m. on Oct. 21st. Reservations for tables may be made by calling Claire at 932-1878.

Msgr. Vincent De Couesnagle, O.P., Pres. of the Major Religious Superiors in Rome, will celebrate a eucharistic liturgy at Barry University in Miami Shores at 5:30 p.m. on Nov. 8th in the Cor Jesu Chapel. Reception follows. Public invited.

Our Lady of the Lakes' CYO will hold a pumpkin sale on the grounds of the church on Oct. 22 thru 24th. The hours will be Friday from noon to 8 p.m., Saturday from 9 a.m. to 7 p.m. and on Sunday from 10 a.m. to 8 p.m.

St. Mary's Cathedral will host a parish mission entitled "The Daily Life of the Christian" on Nov. 8th thru Nov. 12th. There will be a special mass each morning at 8:15 a.m. and a mission talk and celebration each evening at 7 p.m.

St. Patrick's Patrician Club will hold weekly exercise/dancercise classes every Tuesday evening from 7 to 9 p.m. and Wednesday mornings from 9 to 11 a.m. The club will also hold ballroom classes on Thursday evenings from 7 to 9 p.m. Fee til December 15th is only \$7 for both classes. Senior citizens free.

The La Vid Community is holding a healing retreat at Little Flower Church, 1270 Anastasia in Coral Gables, on Oct. 30th and 31st from 9 a.m. to 6 p.m. Speaker: Fr. Robert De Grandis, S.S.J.

The East Coast Deanery of the Miami Archdiocesan Council of Catholic Women will present a Mini Retreat on Saturday, November 6th, from 9 a.m. until 12:30 p.m. It will be held at St. John Fisher Parish Hall at 4005 Northshore Drive, West Palm Beach, and the theme of the day will be "We Are the Body of Christ." All women of the area are welcome to attend. For further information, call 683-0080.

Mary Immaculate Church Women's Guild will have Women's Guild Weekend on October 30th and 31st. Bake sale, membership drive, collect sheets to be used for making bandages, glasses for the needy, soap for the missions, old hearing aids for missions. Catherine "Kit" Edwards 746-9756 chairperson of Bake Sale. Welcome help of all members of the parish and friends.

The Renovacion Carismatica Catolica Hispana of the Catholic Charismatic Services will hold its monthly "Night of Praise" at St. Cecilia Parish, 1040 West 29 St., Hialeah, on Thursday, Oct. 21, at 8:00 p.m. Everyone is invited to share in this celebration of praise and teaching.

Blessed Trinity's Spanish Drama Group will present "La herida Luminosa," ("The shining wound") at the parish

school's new playhouse on Oct. 29th and 30th and November 5th and 6th at 8 p.m. Tickets \$3. For more information call 871-5738 or 871-5780.

The St. Lawrence Annual Fall Festival will be held Nov. 4th thru Nov. 7th from 5 p.m. to 11 p.m. on Thursday and Friday and from 1 p.m. to 11 p.m. on Saturday and Sunday. Carnival grounds located at 2200 NE 191st St. in N. Miami Beach. Rides, games, food and prizes.

The Monsignor Edward Pace High School Parents' Association will sponsor a Chicken 'N Rice Dinner, to raise funds for school project from 5 to 8 p.m. on November 7 in the school cafeteria at 15600 N.W. 32nd Avenue. Advance tickets at \$3.50 for adults and \$2.50 for children under 12 may be purchased at local parishes and at the school. The price for the same tickets at the door will be \$4.00 adults and \$3.00 children under 12.

Our Lady of the Divine Providence Church, located at 10205 West Flagler St. will have "Las Vegas Night" on October 29 from 7:30 p.m. to 12 midnight and October 30 from 2:00 p.m. to 12 midnight. There will be food, drinks, games. Adults only.

St. Brendan will hold its Gala Night of Flowers dinner party at the Konover Hotel in Miami Beach on Nov. 6th, sponsored by the St. Brendan Home and School Association. Full course dinner, dancing with live orchestra and door prizes. Donation is \$55 per couple. For more information or tickets call 559-3546 or 551-1938. Funds raised will be used to help build a sports facility at the school.

BLESSED TRINITY in Miami Springs will hold their annual chicken bar-b-que on Oct. 24th from 1 to 7 p.m. Adults \$3.75. Children \$2.50. Chicken, baked beans, cole slaw, and dessert.

The Church of the Little Flower in Coral Gables will host Marilyn Kramar, well-known Catholic evangelist and founder of Charisma in Missions on Oct. 26th at 7:30 p.m. in the old church. Her organization has directed its evangelization towards hispanics in the Los Angeles area. She will speak at 10 a.m.

VOICE

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Say 3 Our Fathers, 3 Hail Marys and Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. D.P.

5A-NOVENAS

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Thanks to St. Jude for prayers answered. Publication promised. F.D.A.

Thanks to St. Jude for prayers answered. Publication promised. G.S.W.

Thanks to St. Jude for prayers answered. Publication promised. C.B.

THANKSGIVING
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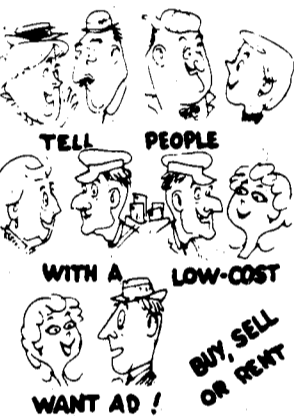
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By Neil A. Parent
NC News Service

The wedding was beautiful. The bride and groom, who appeared happy and confident, helped plan the liturgy. The signs of their careful attention were everywhere. The future of their marriage appeared bright.

Three years later they were divorced.

Sadly, this story and similar ones are becoming more common. Statistically speaking, Catholics who marry today will stand a nearly 50 percent chance that their marriages will end in divorce, according to one expert who cited current trends.

There are, of course, many reasons why marriages fail — not the least of which is society's more accepting attitude toward divorce and remarriage. Lacking firmer social pressure and support, many couples choose to split when serious problems arise, rather than to resolve the problems.

TO OFFSET the growing vulnerability of marriage, couples are discovering a need to devote more time and energy to their relationships. The relationship cannot be taken for granted, a kind of vague backdrop for the marriage. Rather, the relationship warrants the kind of attention that one gives, say, to a career or to childbearing.

Communication, of course, plays a major role in marriage and deserves special attention. In practically every survey, couples list it as the single most important factor for a healthy marital relationship.

Family therapist Virginia Satir says that all communication has to be learned and that couples can learn to communicate more effectively. In this regard, emphasis frequently is given to developing listening skills — attempting to understand not only words that are spoken but also the feelings behind them.

Another important aspect of marital communication is the couple's ability to handle disagreements constructively. Studies have shown that couples who communicate their disagreements effectively report greater marital satisfaction.

COUPLES, therefore, can help ensure a more

Nice wedding . . . Too bad the marriage failed

harmonious relationship if they take care to learn how to handle disagreements constructively.

Greater satisfaction in marriage is also reported by those couples who freely and easily communicate love and affection to one another. Husbands and wives should help each other be aware of their wishes and needs in regard to the expression of love and affection, including sexual fulfillment.

In the give-and-take of living closely together — with all the foibles involved — couples can easily fall prey to mutual criticism. Rather than succumb to this destructive trait, husbands and wives need to think more in terms of how they can affirm one another. Affirmation not only enhances the other's feeling of self-worth, it is also a meaningful expression of love.

The couple's emotional satisfaction is a factor in a successful marriage. While numerous factors contribute to emotional satisfaction in marriage, two that appear to be important to many couples today involve role flexibility and respect for differences.

ROLE FLEXIBILITY means that a couple chooses to look at all the roles and responsibilities that exist in marriage and make decisions about how these will be carried out.

- Some will choose to carry out these roles much as they have been performed traditionally — and find emotional satisfaction that way.
- Others may choose to carry roles out differently.

For example they may decide that the husband will share more greatly in the tasks of cooking, housekeeping and child rearing, while the wife will undertake responsibilities related to family income, paying bills and performing necessary household maintenance chores. This may represent the path to emotional satisfaction for them.

A second point related to emotional satisfaction in marriage involves respect for personal differences. A husband and wife undoubtedly will enjoy many things in common. But each partner will still possess unique preferences and interests. One partner may have more of a need for quiet times and solitude than the other, for example. Whenever possible, such differences should be openly aired and respected.



Communication plays a major role in marriage and deserves special attention. In practically every survey, couples list it as the single most important factor for a healthy marital relationship. (NC photo)

Finally, for Catholic Christians, prayer, worship and belief in a loving God seem to play important roles in marital satisfaction. A recent study showed that the active practice of their faith meant greater satisfaction in marriage for Catholics.

The Lord . . .

By Father John Castelot
NC News Service

Gideon was a truly outstanding recipient of God's spirit, in the estimation of the sacred historians of Israel. They devoted three long chapters to an account of his exploits in the Old Testament book of Judges (Chapters 6-8).

The scene is set in the usual fashion: "The Israelites offended the Lord, who therefore delivered them into the power of Midian for seven years."

It was a desperate situation. These invaders would swarm over the land like locusts and wait for the Israelites to grow their crops. Then they would swoop down and ravage the produce. Flocks and herds were stolen and the danger of starvation was all too real.

Again the people turned back to the God they had offended. As usual, he heard their cries and raised up a savior, this time a man named Gideon.

GIDEON WAS, by his own admission, the most insignificant son of the

lowliest family in his tribe. This alerts us to the fact that by himself he could never have accomplished the feats he performed.

It underscores the truth that God was really responsible for his success. As Paul put it centuries later, God "chose the world's lowborn and despised, those who count for nothing, to reduce to nothing those who were something; so that mankind can do no boasting before God" (1 Cor. 1:28-29).

One day Gideon was furtively threshing wheat in a sunken winepress to avoid detection by the Midianites. The angel of the Lord appeared to him — a symbol of the divine presence.

When Gideon protested that he was helpless to save Israel, the Lord said, "I shall be with you."

In answer to Gideon's plea for some sign of reassurance, the angel, by a simple touch, brings fire from the rock on which Gideon has placed an offering of meat and unleavened cakes.

Becoming a couple

By Dolores Leckey
NC News Service

C.S. Lewis, the English theological writer of essays and fiction, was in his 60s when he married. He had lived as a bachelor in a world of books and ideas, content to share a home with his brother and social life with men friends.

Then he met Joy Gresham, an American widow with whom he corresponded for a number of years. She had moved to England with her two sons. Then the new life built for her family was threatened when the British government refused to renew her visa to stay in England.

By then, Lewis had come to know Mrs. Gresham quite well. He appreciated her fine mind and her inquiring spirit.

LEWIS married her in a civil ceremony which assured her right to remain in England. Neither considered this a marriage in the Christian sense, and they continued to live in separate residences.

When it was discovered that Mrs. Lewis had bone cancer, both of them wanted to be married in the eyes of their church, the Church of England.

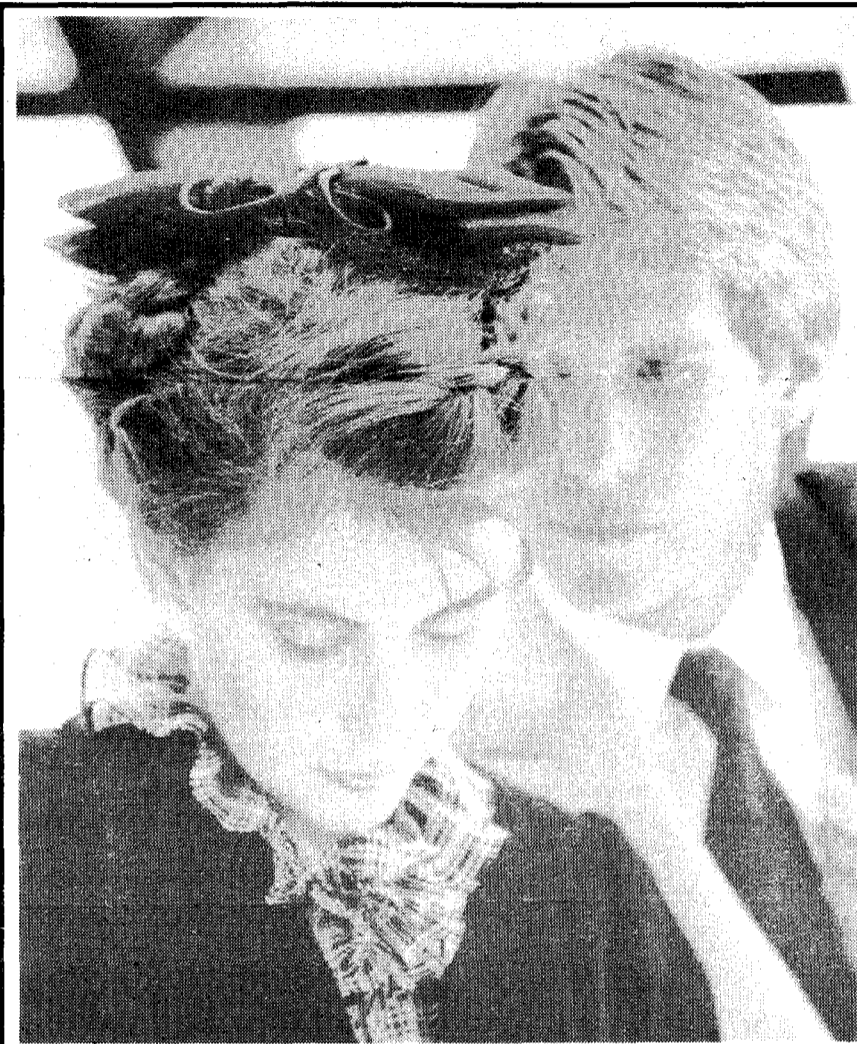
They were married in her hospital room with only the Anglican priest and Lewis' brother present. The priest prayed for Mrs. Lewis' recovery.

Lewis took his wife home, presumably to die. The opposite happened.

Her pain lessened, her mobility returned and tests showed that the cancer cells were not multiplying. The couple took up a fairly normal domestic life.

For Lewis it was a revelation. What began as compassion for another human being led to something he had never considered for himself: a marriage founded on love.

He told one friend, "Do you know, I am experiencing what I thought would never be mine. I never thought I would have in my

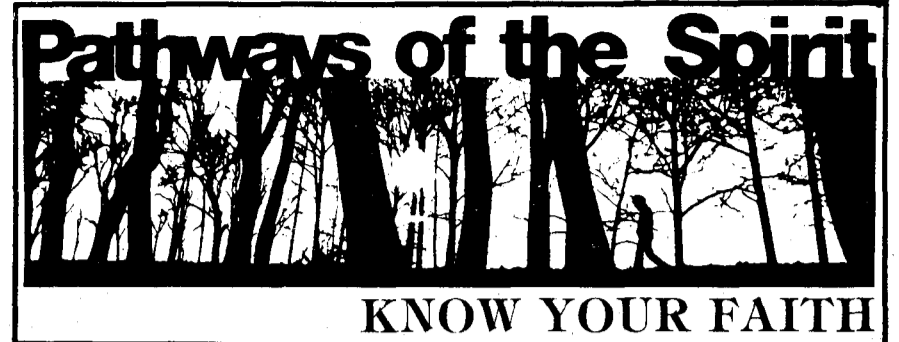


In marriage, two lives — two worlds — are connected in such a way that something new comes into existence.

60s the happiness that passed me by in my 20s."

INTERESTINGLY, it was during this period that Lewis wrote what many critics believe is his finest book, "Till We Have Faces," a story about human and divine love.

His wife's cancer did recur, however, and ultimately claimed her life. During her final days, Lewis wrote a poem in which he described her as the one who made his heart a bridge by which he could connect with all



happen all at once, nor necessarily with ease.

Rather, a steady stream of small decisions showing our willingness to be attentive to the other person wears away the sharp edges of our self-interest. These personal inner decisions help us to be collaborators instead of competitors in marriage.

WE GIVE many signs of this willingness. Among them is the practice of consultation concerning important decisions. This recognizes that resources, psychological as well as material, are held in common. The resources are "ours," not "mine."

Practically, this means that we will decide together how we use everything, from time to money, with respect for each other's needs and limitations. It also means a commitment to share thoughts, feelings, inner experiences. This may require as much generosity and faith as the sharing of bed and food and friends.

Marriage does not exclude the value of some solitude, however. I agree with the poet Rainer Maria Rilke who said that a good marriage is not one in which all differences and distinctions collapse, but one in which each partner protects and guards the other's solitude.

IN MARRIAGE, the gifts and talents of each one can be honored.

Lewis' story is revealing. His initial decision to marry Mrs. Gresham opened the way to a love that went deeper than friendship. But it also opened him to the experience of heartbreak and grief.

This is, of course, a reality that every couple must face. The other side of love is loss. No one is exempt from this experience. The bridge breaks for each person.

But if we have developed through all the little deaths in marriage, we will know with certitude the truth that with God, "Love is stronger than death," as we hear in the Old Testament Song of Songs.

The bridge will never be destroyed.

of life.

His deep sorrow is evident in the last line of the poem, "And now the bridge is breaking."

The bridge is an apt metaphor for marriage as well. Two lives — two worlds — are connected in such a way that something new comes into existence.

Of course, the individuals do not disappear. But the individuals must submit to the demands of a life together if a true marriage is to grow. This new creation does not

... must rule

EMBOLDENED, Gideon proceeds to destroy the idolatrous shrine at which his neighbors have been worshipping. Infuriated, they threaten to kill him. But he is spared by the canny intercession of his father. Now he is ready to fulfill his mission impossible.

The invaders are massed in the great valley of Jezreel, a formidable force. But "the spirit of the Lord enveloped Gideon." He sends out messengers to the neighboring tribes requesting reinforcements. Still wanting to be sure that God is really with him, he asks for another sign, and it is granted.

Gideon's call for help is answered so generously that he soon has a sizable army encamped near the spring of Harod. But the Lord speaks again: "You have too many soldiers with you to deliver Midian into their power, lest Israel vaunt itself against me and say, 'My own power brought me the victory.'"

THE AUTHORS want it understood that this is truly God's victory. So by a process of elimination Gideon whittles his troops down to 300 men, making the odds humanly impossible.

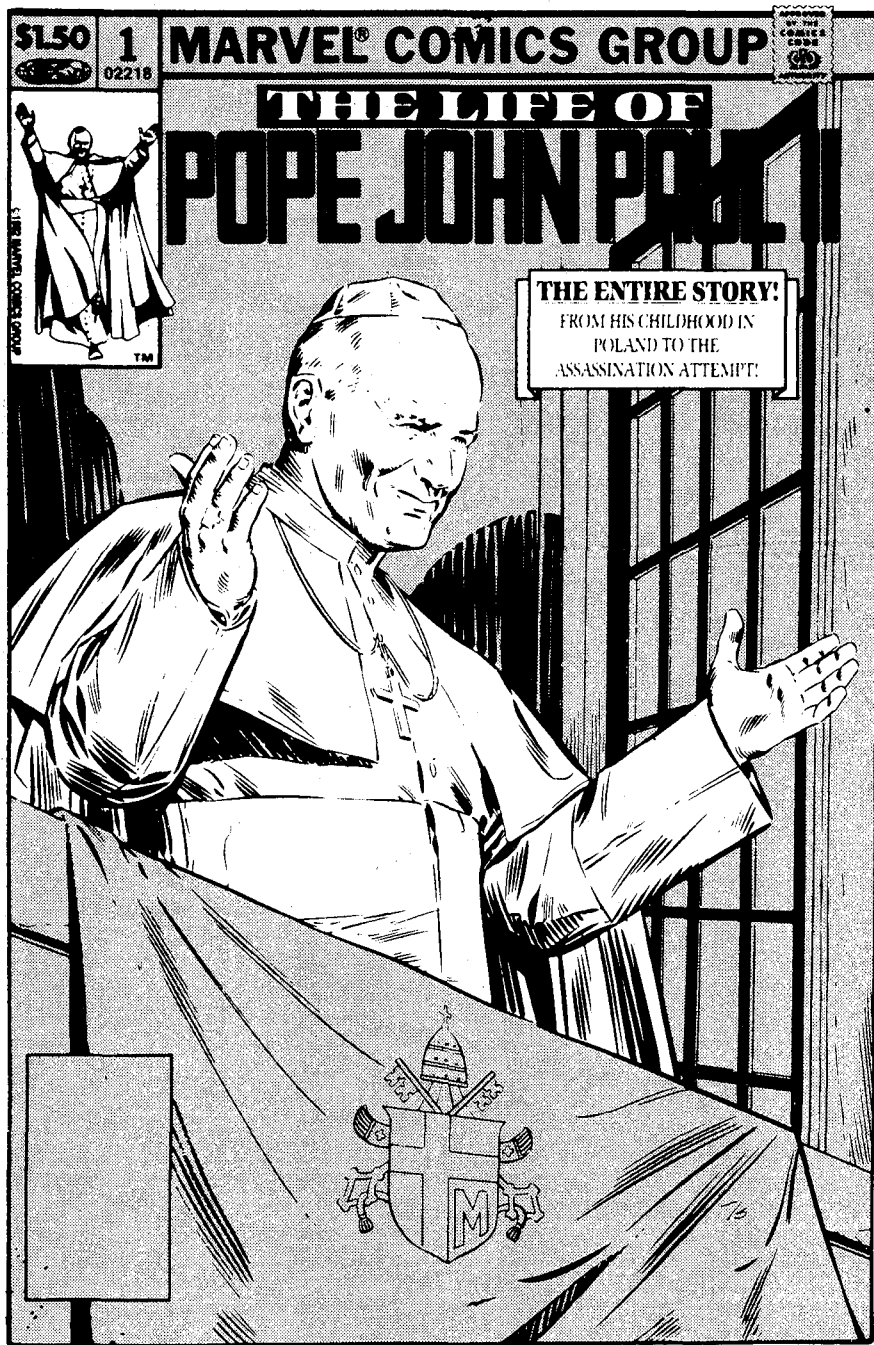
But by clever strategy, this little band surrounds the enemy at night and, with deafening horns and a sudden show of torches, gives the impression of a vast force encircling the enemy.

Thrown into utter confusion, the enemy camp becomes a chaos. Those who escape are pursued and defeated. Israel is saved once more.

The people are so impressed with Gideon that they ask him to be their king. But he replies: "I will not rule over you, nor shall my son rule over you. The Lord must rule over you."

Gideon has learned well: the Spirit of the Lord has triumphed; the Lord must rule.

COMICS' NEW HERO



The biography of Pope John Paul II in comic book form has begun appearing on magazine racks throughout the nation. Published by Marvel Comics Group in New York, the story covers the Polish pope from his boyhood to the attempted assassination. The idea for the comic originated with the pope himself and the script was reviewed and approved by his biographer in Poland. Promoters of the new comic book say that youngsters who follow the comic book adventures of imaginary superheros will relate to this "real-life" hero of our own age.

Suggestions

By Hilda Young
NC News Service

After a column about sermons, a pastor wrote a nice letter and requested suggestions for homily ideas.

Resisting the urge to suggest he take notes during confessions, I decided to take up a list-making project at Caffeine Club this morning.

Suzanne didn't need any arm twisting to get rolling.

"Tell him to explain whether there is any truth to the rumor that the kiss of peace was invented by a pediatrician low on work," she sniffled. "If our pastor had any compassion, he'd let the well people hide out in the crying room and open the rest of the church to us germ-carrying, red-nosed, sniffing, sneezing, wheezing, handkerchief-waving Christians."

"Well, it is that time of year," I said. "I'll suggest he consider a sermon on family health."

"While you're at it," Betty volunteered, "Why not have him give a sermon on the virtue of moving to the center of the pew so others don't have to climb over you while doing a balancing act on the kneeler?"

"**BETTER YET,**" smiled Betty, getting into the spirit, "have him say something about my husband driving a new car while I'm left with one you have to start on a hill — one that does ugly things on the driveway and was towed away from the scene of an accident it wasn't in."

"That's two," I noted. "Christian charity and marital devotion."

"And don't forget the kids," continued Suzanne. "Is it true they are a punishment for bumping my guardian angels off my seat in the third grade and laughing out loud when Sister Constance sneezed her false teeth out?"

"Two more: Catholic schools and vocations," I nodded.

"You know," Betty said dryly, "If you're going to keep whitewashing these, I'm not going to suggest anything about dealing with my 14-year-old

for
sermons



(NC sketch from U.S. Catholic)

who insists she be allowed to have a haircut that would make her look like a cross between an unstable carrot and Phyllis Diller."

Maybe I will just suggest he takes notes at confession after all.