

The Voice

Bundles of
joy . . . dozens
and dozens
. . . P. 5



Catholic Archdiocese of Miami

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Silver Jubilee Year



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SISTERS ON PARADE

A float honoring the Ursuline nuns who arrived in New Orleans in 1727 is featured in the Mardi Gras parade. The celebration ends next week on "Fat Tuesday," the day before Ash Wednesday, the beginning of Lent. (NC photo)

Nun: Pope Pius wrote statement condemning Nazis, burned it

She says he feared hurting innocents

MILAN, Italy (NC) — Pope Pius XII wrote a four-page condemnation of the Nazis during World War II but decided to burn it for fear of reprisals to innocent people, according to a German nun who worked with the late pope for 40 years.

Sister Pasqualina Lehnert, 83, related the incident in a recent interview with *Jesus Magazine*, a Catholic monthly published in Milan.

Sister Lehnert, who lives in a Rome nursing home she founded after the pope's death in 1958, said the pope wrote the condemnation after hearing that some 40,000 people in the

Netherlands had been sent to concentration camps because of the Dutch bishops' pastoral letter against the Nazis.

"**HE PREPARED** a protest, handwritten in Italian, four crowded pages," she said. "But at a certain point he came into the kitchen and, after having explained the matter to me, asked me to turn on the gas stove in order to burn it."

Sister Lehnert said she encouraged the pope to save the pages, "so that, once the war was over, the thoughts of the pontiff in this regard would be known."

"He responded: 'I wrote this protest to have it published this afternoon in *L'Osservatore Romano* (the Vatican daily newspaper). But I thought that, if because of the words of the Dutch bishops 40,000 innocents ended up in the concentration camps, for those of the pope Hitler would intern at least 200,000. I cannot allow it,'" the nun quoted the pope as saying.

Sister Lehnert, who first began serving on the pope's domestic staff in 1918 when he was apostolic nuncio in Germany, said Pope Pius "slightly scorched his finger" while burning

the papers over the stove flame.

The nun did not say when the incident took place.

In January 1941 the Dutch bishops reaffirmed their condemnation of the Dutch Nazi party in a pastoral letter.

ACCORDING TO a U.S.-born historian, Jesuit Father Robert Graham, an expert in the church's wartime activities, Pope Pius XII sent an oral message of encouragement to the Dutch bishops in August 1943 through a Dutch Jesuit, Father Piet Saulders, who was returning to the Netherlands from Rome.



ELEVATED TO CARDINAL — Archbishop Joseph Bernardin of Chicago receives a red biretta from Pope John Paul II during a public consistory at which the archbishop and 17 other churchmen received symbols of their new offices as cardinals. (NC photo from UPI)

'Natural death' bill wins in Virginia

RICHMOND, Va. (NC) — A "natural death" bill supported by the Diocese of Richmond but opposed by a right to life group has been approved by a committee of the Virginia House of Delegates.

The bill, which would permit doctors and families to cut off artificial means of prolonging life, was sent to the full House Feb. 3 on a 12-8 vote.

The Richmond Diocese, which in the past had opposed such measures, agreed to the bill because the bill specifically states that it merely permits "the natural process of dying" and does not permit euthanasia or suicide.

But Geline B. Williams, who heads a Virginia pro-life group, vowed to fight the measure.

"This bill opens a Pandora's box of mercy-killing and infanticide," she said.

Although Bishop Walter Sullivan of Richmond has said in the past that the diocese would have preferred no legislation, a diocesan attorney, Nicholas Spinella, helped draft the bill because the diocese felt that since such a measure was inevitable, the diocese should have some input.

Diocesan support for the measure almost evaporated though when women's groups and Planned Parenthood tried to persuade committee members to permit withdrawal of life support systems for pregnant women.

The amendment was defeated after Spinella said the proposal would constitute approval of abortion.

The women's rights groups, saying that it was unconstitutional to exclude pregnant women from the bill, said they might lobby to have the pregnancy amendment added when the bill reaches the House floor.

News at a Glance

Bible holds answers for Reagan

WASHINGTON (NC) — President Reagan, encouraging Americans on Feb. 3 to read the Bible, said it contains answers to the challenges America faces. At the annual National Prayer Breakfast Reagan also signed a proclamation designating 1983 as the Year of the Bible. "Can we resolve to read, learn and try to heed the greatest message ever written — God's word in the Holy Bible?" Reagan asked. "Inside its pages lie all the answers to all the problems man has ever known." The proclamation, which implemented a congressional resolution passed last year, called on Americans to re-examine and rediscover the Bible's "priceless and timeless message."

Pope drops draft tribunal legislation

VATICAN CITY (NC) — Pope John Paul II dropped the whole draft legislation on regional or national administrative tribunals in the new Code of Canon Law. He retained, however, the new law's support for diocesan offices of arbitration or reconciliation and the laws of "hierarchical recourse" for persons to appeal decisions of church authorities. Had Pope John Paul retained the administrative tribunals, it would have been a significant innovation. The proposed courts were viewed as a legal forum for an individual to appeal against an act by a church authority if he thought that the act violated his rights within the church. The diocesan reconciliation offices are not courts. Bishops' conferences can either mandate their establishment in all dioceses or leave it to the dioceses to set them up on their own if they desire. The legislation on hierarchical recourse allows a person to appeal the action of an ecclesiastical authority to that authority's hierarchical superior. In the remaining legislation on administrative procedures, the pope also eliminated references to "just compensation" and "reparation for damages" as a possible goal of administrative recourse.

Argentina lost war "sitting down"

BUENOS AIRES, Argentina (NC) — "Drawing-room officers" and "desk officers" were responsible for Argentina's defeat by Britain in the Falklands war, according to Father Domingo de Pablis, an Army chaplain. "I didn't see warriors, only drawing-room officers and desk officers. And the war was lost fundamentally because these desk officers didn't fight," he said. "The war was not lost because we had inferior technology," he said. Father de Pablis was with Argentine troops during the fighting and was a British prisoner at the end of the 74-day war for possession of the South Atlantic islands, which Argentina calls the Malvinas and Britain calls the Falklands. He was the first Argentine chaplain to criticize publicly the conduct of Argentine military men during the conflict.

E.T. "Gone Home"

YOUNGSTOWN, Ohio (NC) — Michael Patrick Bilon, the 34-inch-tall actor whose antics as a little being from outer space brought millions to see the film "E.T.," has "gone home." Bilon died Jan. 27 of pneumonia at St. Elizabeth Medical Center in Youngstown, where he had undergone treatment for a blood infection. He was 35. A liturgy of Christian Burial was celebrated Jan. 29 in St. Anne Ukrainian Byzantine Church.

Catholic leaders decry "Sr. Mary Ignatius"

ST. LOUIS (NC) — The Interfaith Clergy Council of Greater St. Louis, an agency representing 21 denominations, has expressed contempt for the anti-Catholicism of the play "Sister Mary Ignatius Explains It All for You." As the clergy council said in a statement Jan. 28, "the attack upon the Catholic Church in the play 'Sister Mary Ignatius . . . ' strikes every one of us who respects the value of America's pluralistic culture, a decent regard for 'the other.' " The play was staged in St. Louis despite the protests of St. Louis Archbishop John May, the Anti-Defamation League of B'nai Brith, the National Conference of Christians and Jews, and the Catholic League for Religious and Civil Rights.

Shopowners mad at the Mafia

NAPLES, Italy (NC) — Hundreds of thousands of shopowners and workers joined in a campaign backed by Cardinal Corrado Ursi of Naples to close down Italy's third largest city for 48 hours Jan. 26-27 to protest the local Mafia organization, the Camorra. Fewer than 100 of Naples' estimated 57,000 shops, bars, restaurants and businesses opened for business Jan. 26 and even most street vendors stayed home. The only official public gathering marking the first day of the anti-Camorra protest was a morning Mass celebrated by Cardinal Ursi.

"You must have courage, you must defeat the code of silence, you must have the courage to confront the Camorra members face to face," the cardinal said.

Pope supports parents rights to choose Catholic schools

VATICAN CITY (NC) — Pope John Paul II backed the right of parents to choose Catholic schools for their children and said the state should contribute to the costs of that education. The pope's comments came during a meeting in the Paul VI Audience Hall with some 10,000 Catholic school teachers from the Rome area present. The event marked the feast of St. Thomas Aquinas, patron saint of Catholic schools. In Italy the national government does not directly subsidize Catholic schools but some provincial and local governments pay the tuition of children from poorer families attending Catholic schools. The public school system in Italy provides Catholic religious instruction, though attendance at such classes is not mandatory, and salaries of those teaching such courses are paid by the state. In Britain, France and other nations in Europe and around the globe, the state does contribute to the support of Catholic and other church-related schools.

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Betsy Kennedy-Staff Writer

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Archbishop Edward A. McCarthy
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'Rome has been marked by a 1,000-year history of Jews and Christians living together . . .'

Cath.-Jewish guides issued

ROME (NC) — Rome's 3 million baptized Catholics recently received their first official guidelines on improving relations with the city's 15,000-member Jewish community.

"The church of Rome was founded by the apostles Peter and Paul, of Jewish origin," said an introduction to the guidelines, prepared by the diocesan ecumenical commission headed by Auxiliary Bishop Clemente Riva of Rome.

"In addition, Rome has been marked by a 1,000-year history of Jews and Christians living together, a history which — despite being interwoven unfortunately with many negative events — has created, nevertheless, in our diocese a social and cultural treasure, which has had and will have in the future, repercussions in the religious context," it added.

At a press conference in Rome Bishop Riva said the guidelines were primarily designed to encourage dialogue between Catholics and Jews living in Rome.

"We believe that conversation with the Jews is particularly important in this historical period, when it seems

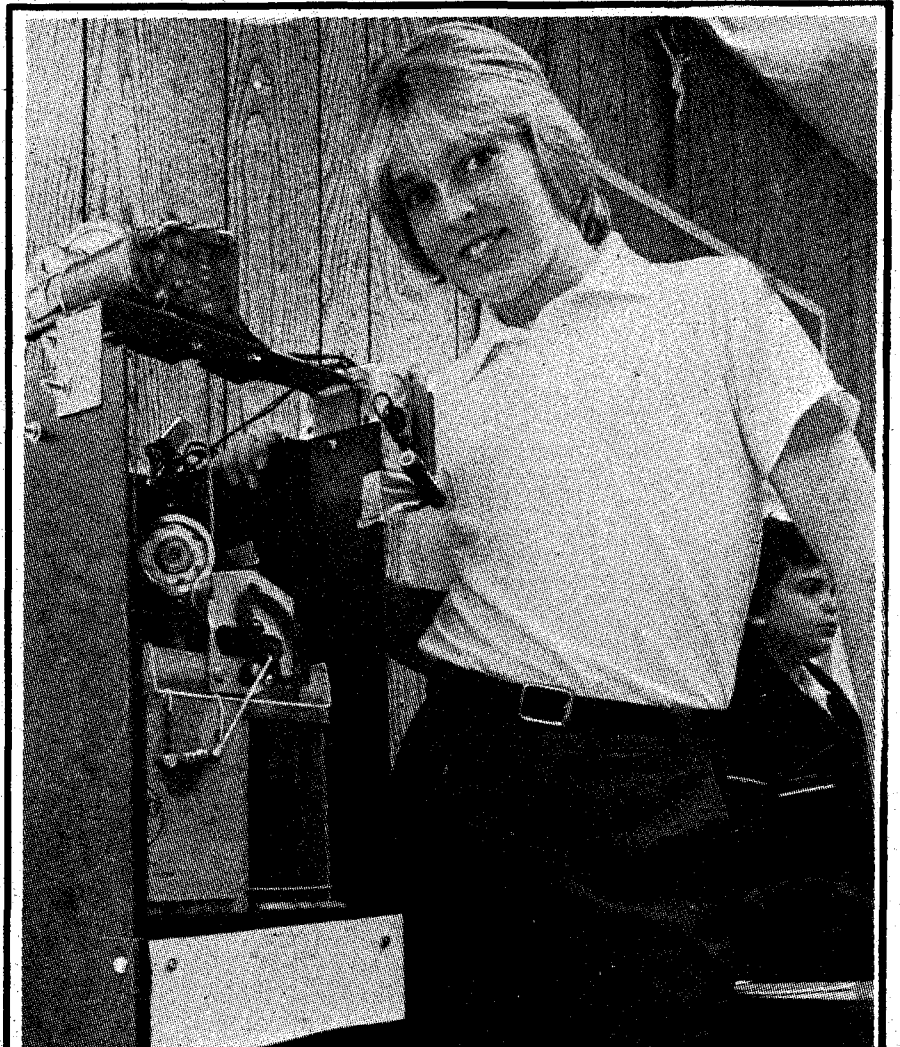
that there has been a revival of a certain anti-Semitism," he added.

The guidelines call for the promotion of publications or meetings designed to help Catholics understand Judaism better; joint readings of the Old Testament "in the light of the Jewish tradition;" and common action on social problems such as "human rights, religious freedom, youths in difficulty and the plague of drugs."

"We have a very positive opinion about this initiative," said Chief Rabbi Elio Toaff of Rome. "It is the first time that the church of Rome has expressed itself in such a clear and open manner on the theme of relations with the Jews."

Rabbi Toaff said the Jewish community was especially pleased with the document's call for special care to avoid references which could be considered anti-Semitic, especially during Holy Week.

"For us this signifies a decisive step toward the fall of anti-Semitic attitudes coming from Christians on the theme of Easter," Rabbi Toaff said.



ELEVATING EXPERIENCE — Visitation school eighth-grader Steve LaRue was one of the centers of attention at a science fair held at the North Miami school this week with an operational miniature elevator. The fair was created as a learning experience, counting for half of the student's grade, by science teacher Jacqueline Puttick. This week is National Catholic Schools Week. (Voice photo by Prentice Browning)

Bethlehem U. protests Israeli 'invasion'

BETHLEHEM, Israel (NC) — Bethlehem University, a Vatican-sponsored institution, has issued a protest after a late night entry into the university grounds and building by Israeli soldiers who confiscated posters, papers, photos, books and notebooks.

In a statement released to the press Christian Brother Robert Daszkiewicz, academic vice president of the university, attacked "this invasion into the grounds of Bethlehem University."

The incident occurred on Jan. 13 at 11:30 p.m.

"We protest this infringement by the Israeli soldiers on Bethlehem University's and her students' rights to own property; to be free to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers; and to be free to hold peaceful assemblies," said Brother Daszkiewicz, quoting from the United Nations' Universal Declaration of Human Rights.

He said several armed Israeli soldiers appeared at the university gates and demanded entrance. They showed university officials a document in Hebrew which they said was a search warrant, but they refused to let the officials keep the document.

Entering the buildings, the soldiers photographed bulletin boards and rooms

and confiscated posters, papers, written articles and photos on the bulletin boards. Obtaining keys to the student senate office they confiscated posters, printed materials, books and notebooks in the room.

The soldiers finally left the university at 3 a.m.

Brother Daszkiewicz called on "all people who seek peace and justice and all those committed to preserving academic freedom, to join our protest against this dark night-time invasion of Bethlehem University; against intrusive and restrictive measures which harass higher education in the Occupied Territories."

Bethlehem University was founded in 1973 at the urging of Pope Paul VI, who asked the Christian Brothers to establish and staff the school.

Today the university has about 1,200 students, more than 60 percent of them Moslems, and a faculty of 120.

Last June Israeli authorities closed Bethlehem University after students protested against the Israeli invasion of Lebanon. It reopened in October.

In December Israeli authorities ordered five foreign lecturers at the university to stop teaching because of disagreements over the signing of a pledge opposing the Palestine Liberation Organization.

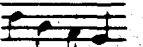
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Voice sponsors annual Europe pilgrimage-tour

By Father Jim Reynolds

We're doing it again! A second Romantic Europe tour.

If you missed our first "Romantic Europe" pilgrimage in 1981 you missed one of the best and inspiring times of your life. The beauty of Europe, the inspiration of historic cathedrals and holy places, the warmth of the people — and the joy of experiencing it all with fellow Catholics from this area.

But don't despair. *The Voice* is again sponsoring a group tour to Europe but with all new places, people and scenery, and again I'm the lucky one providing the spiritual element (daily Mass available to all, rosary on the bus when time permits) and a laugh or two . . . or twenty.

Make your dream come true by joining us June 14 thru July 5 when we fly the top-rated Swissair to our three-country tour of Germany, Austria and Switzerland. This tour offers many ideal features. It will again be personally led by Ian and Elvira Herold of Conducta Tours, charming and knowledgeable European tour experts based locally in Miami who will see to our every need and see that there are no problems along the way.

The tour is chock full of things to see and do led by expert guides but

scheduled at a leisure pace allowing personal time for relaxation and strolling on your own.

We'll be visiting Salzburg, (birthplace of Mozart) the cathedral, the 11th century fortress, a palace and . . . well, it's just too much to tell. You'll just have to write or call for the free brochure.

You'll also be visiting Vienna, its Inner City, the famous St. Stephen's, the royal summer palace, the state opera, museums and . . . and West Berlin with its fascinating history and vibrant present the Reichstag, the National Gallery, the famous nightlife . . . and a drive thru East Germany.

How about this little excerpt from the brochure: "This morning we take a Rhinecruise along the river's most scenic section, below castles, vineyards, past picturesque towns and of course the legendary rock of the Lorelie. Relax with a glass of wine, listen to the band . . ."

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Madonna Academy Sister is Broward's Teacher of Year

By Prentice Browning
Voice Staff Writer

Formula for a good math teacher: add good communication plus time to be available for students and then multiply by dedication and outside involvement.

The sum may even be "teacher of the year" if you are talking about Madonna Academy in Hollywood and math teacher Sr. Dolores Marie who was recently awarded Broward County's Teacher of the Year award through the recommendation of her students.

The high school's student council upon receipt of the application for the award unanimously voted Sister Marie as the school's nomination while keeping it a secret from the math teacher herself.

Sr. Dolores Marie is not popular because she takes the class on field trips, gives everyone A's, or stands on her desk to make math interesting.

But she has won the respect of her students for her dedication to teaching.

"She is not easy but she makes you want to learn," says Angie Long, vice president of the student council at Madonna.

"She is never at her desk sitting around. She keeps the room alert and she'll approach a student who is doing poorly."

Sr. Marie Danielle, principal of Madonna, equates the math teacher's professionalism with her several hours preparation for class every day and her willingness to share her time with students who need outside help.

"She gives of herself completely," the principal says.

Winning the award at the Broward County Fair couldn't have been more of a surprise to Sr. Dolores who was not even aware that she was nominated. Long pretended that she was interviewing her for the school newspaper to obtain needed contest information. It was the first teacher of the year award received by a private school.

Sr. Dolores Marie, originally from Baltimore, and celebrating her silver jubilee as a nun and her eighth year at Madonna, believes that no student



Sister Dolores Marie instructs Angie Long, Student Council vice president, who was instrumental in nominating Sister. (Voice photo by Prentice Browning)

should have to learn math on her own.

National Honor Society students hold a math lab every Wednesday to tutor those who need help and Sr. Dolores Marie is flexible with her time.

Sr. Dolores who teaches everything from Freshman Algebra through pre-calculus rates as her best quality her "great desire that a student can achieve" on her own level "or even at a level beyond which they're gifted."

The teaching style she has found most effective is one of constant spot checking of a student's knowledge while reviewing material in front of the class. She rarely collects homework, believing that it can often become just "a writing exercise."

Sr. Dolores is also active outside of the classroom. She is a moderator at "Life Groups" where students gather to discuss teenage problems and is an avid fan of the school's athletic teams. Among other activities she also collects food and clothing as a worker for the National Honor Society for the migrant workers in Immokalee and volunteers for the Special Olympics.

Sr. Dolores Marie sees her outside work as "part of being a religious woman" since because of a lack of family obligations she has the free

(Continued on Page 5)

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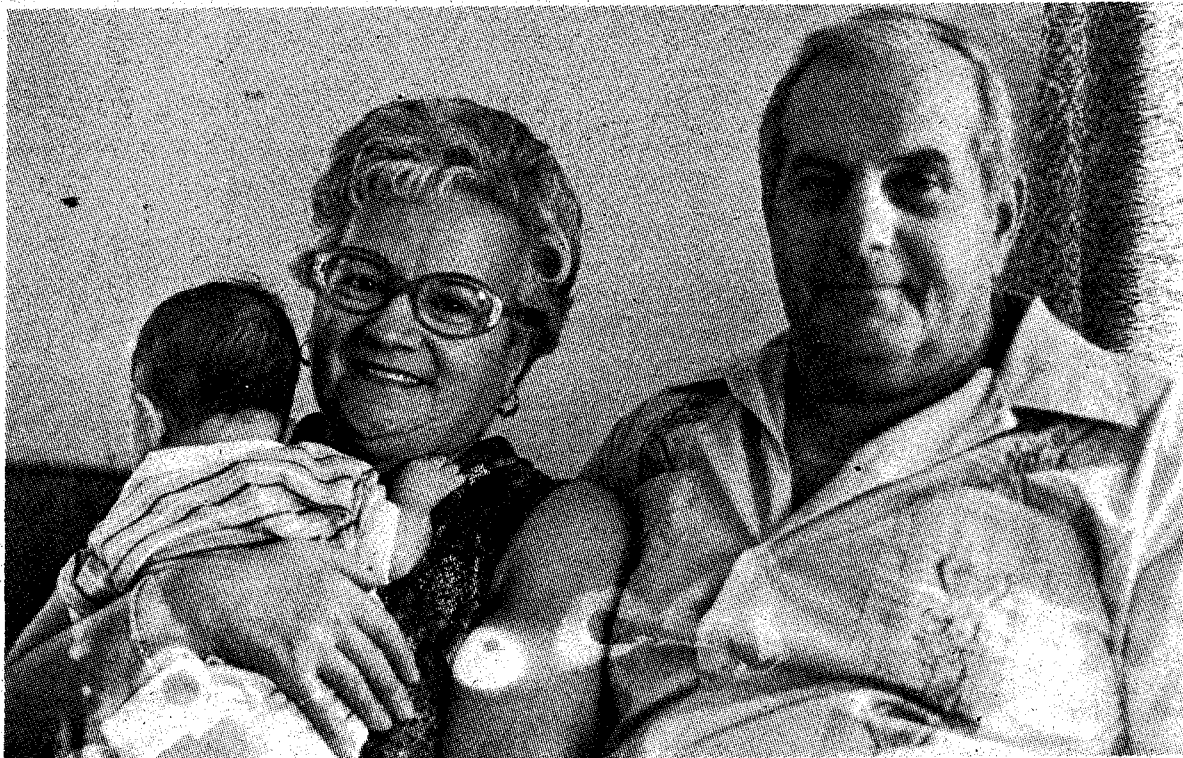
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141 Bundles of joy

'The idea just struck me to become a foster parent'

'I think of all the babies who die by abortion . . . Each baby that comes into our home I can console myself and say here is one more that is saved.'

—Maria Saccavino



Smiling like proud parents, Francis and Maria Saccavino pose with their most recent 'bundle of joy.' Each baby is treated like a member of the family.

By Betsy Kennedy
Voice-Staff Writer

When Maria Saccavino prayed for a baby, she never thought she would be sent 141 heavenly bundles of joy.

After years of frustration Maria and her husband Francis gave up trying to have their own children and decided to adopt one. So they went to Catholic Charities Service and arranged for the adoption of a daughter and later a son.

"While I was there the idea struck me to become a foster parent. When I suggested it to the social worker she hugged me and cried because they were so desperate for volunteers."

That was 20 years ago. Since then, 141 babies have been nurtured and loved in the modest but immaculately neat Saccavino household in Fort Lauderdale.

The couple's devoted parenting has earned them recognition from CCS — three plaques for their services since 1979 and a surprise luncheon in 1982 whereby they were honored with a medal of St. Mary and Child. Fr. McDonald from their parish of St. Clement in Fort Lauderdale was also on hand to honor them.

The soft-spoken couple avoid the spotlight when it comes to their role as foster parents. Maria only smiles a madonna-type smile when asked why she took on so much responsibility over the years.

"I just love children and I especially enjoy caring for the babies. They're no trouble to me at all," she said.

But one-hundred-forty-one babies? That means a lot of diapers. (Enough

to wallpaper at least one room at the White House.) It means sleepless nights. Hectic days.

These problems don't perturb the veteran mom and dad team.

One more saved

"I think of all the babies who die by abortion, killed by their own mothers, and I know we are making a difference. Each baby that comes into our home I can console myself and say here is one more that is saved," said Maria.

Each new arrival to the household is photographed by Maria so she can send the photos to the adoptive parents. She also keeps copies for her own photo albums which fill several boxes. Each baby receives a nickname that he will go by in the family. And his birthday and special needs are quickly logged for reference.

Often Maria has been given babies whose needs were exceptionally demanding.

One had cerebral palsy. Another child whom she is still in contact with lives in a pediatric center. He is spastic and brain-damaged to such an extent he cannot speak.

Frail and weak was the condition of another baby when it was placed in her arms. He had constant diarrhea; the doctors suspected a hereditary disease. Under Maria and Francis' care for a few days the newborn regained his stamina. He was delivered to his adoptive parents behaving like any normal baby.

Financial strain

Dealing with illness is just one of

the drawbacks to the foster parents role. There is also the matter of financial strain. The stipend is quite small, admitted Maria although she and her husband are not in a position to contribute their own income to the expenses incurred by the children.

"People think you can do this work and make a profit on it. They are mistaken," she said.

If there is any complaint Maria has, it does not concern money. "Saying goodbye to the babies is the hardest thing I have to do. They are our own until they go out the door."

One little boy came for a few days — and ended up staying for three years. After his departure Maria was so distraught she could not speak or utter a sound for many days. Her son Jude also felt the loss.

"Why did they have to come and take my little brother?" he said.

Another agonizing goodbye, involved a five-year-old girl that had been kidnapped in Mexico. The case was internationally famous and gained intensive media coverage. After the child was found, she was smuggled into the Saccavino home and kept hidden until the mother and father had won her back by a court decision. However, the judge did not rule in favor of the natural parents. One afternoon the child was re-united with her real mother — a mother she had never seen. Then her mother promptly kidnapped her own daughter and disappeared. Maria and Francis could only be the sad witnesses to all the child had been through and they had begun to love her dearly. A photo of the striking, dark-haired child still sits on the coffee table.

Since they have seen the lengths some people will go to just to have a child, the Saccavinos find it ironic that others will so quickly snuff out the life of their own flesh and blood.

"Times must be hard for everyone . . . more girls are turning to prostitution. We receive babies that have 13-year-old mothers," said Francis.

"The young seem to think nothing of abortion. They are actually in-

fluenced by the abortion clinics. What children need today is more religion in their lives."

Faith has been the pivotal force in this household. In gratitude for their own adopted children, the couple named their children Judilee and Jude. Both are grown now. Recently Judilee sent a bouquet of flowers to her parents — on the date of her adoption. A note was enclosed with the flowers which thanked her parents for adopting her.

With their own children grown and far from the nest, the couple know they must face the inevitable day when they will no longer be able to fulfill their duties as foster parents. Both are in their 60s but suffer no major health problems. Maria still springs out of bed to feed a hungry infant like any young mother would in the middle of the night.

Francis moves with the let's-get-things-done pace of a man much younger. He-enjoys playing a little joke on the world regarding his age. Often when the couple is out in public with a baby they are asked cautiously, "Is the baby yours or a grandchild?"

"Ours of course, why do you ask?" says Francis.

"The babies keep me young, I have no doubt about that," he says as he carries the most recent addition to the family cradled in one arm and helps Maria chase a two-year-old down the hall at the same time. The two-year-old is one of the neighborhood children the couple also care for part-time. Many concerned young mothers have called to beg for a place for their children in the home. They often complain to the Saccavinos that the day care conditions are unsatisfactory.

It is difficult for them to say no. Maria cannot turn her back on a crying infant or child and Francis too feels the loneliness in the house when they are 'between' babies.

They will continue as foster parents as long as they are physically capable. For now they know that baby number 142 is out there somewhere — ready to be loved.

Teacher of year

(Continued from Page 4)

time available for such activities.

Trigonometry may not be a subject that a student pursues after high school and college or takes up as a hobby in later life. Indeed, there may be no way to get some students interested in equations that seem to take up the entire length of the chalk-

board. But Sr. Dolores Marie may have done even better in inspiring a love of learning in many of her students.

Summarizes Long in notes for a contest application: "the teacher that can create a drive in a student, a willingness to learn and understand is a teacher worthy of recognition."

BLACK HEROINE'S LIFE ON TV

The life of Harriet Tubman, black crusader whose "underground railroad" led many slaves to freedom, will unfold in narrative, song and dance on Monday Feb. 21 at 8 p.m. on WLRN, Channel 17. Lona Culmer, right, stars as the courageous woman who escaped slavery in 1849 and helped many of her black brothers and sisters do the same. Originally aired in 1979, the music was written by Carlos Malcolm and the lyrics by Dr. Alice Johnson, both black Catholics of the Archdiocese of Miami. Far right, Pamela Luckie and Lori Silver, two of many young, local performers featured in the production, whisper their plans for escape.



Noted priest speaks at Black History celebrations

Father Giles Conwill, of the Diocese of San Diego, will be guest preacher for the Archdiocesan celebration of Black History Month which will be held Sunday evening, Feb. 20, at 7 p.m. in the Archdiocesan Hall of St. Mary's Cathedral, 7485 NW 2 Ave.

While Father Conwill was an associate pastor at St. Rita's parish in San Diego he served in many civic and religious capacities, including diocesan director of the Black Catholic Commission and member of the Board of Directors of the San Diego Branch of Operation PUSH.

IN 1976, Father Conwill became director of the Department of Vocations for the National Office of Black Catholics. During that time he spoke extensively on Vocations, Black Youth Ministry, evangelization and preaching in the Black community.

Since 1979, Father Conwill has been pursuing a doctorate in cultural studies at Emory University in Atlanta.

While in Miami, Father Conwill will also preach a parish revival at St. Francis Xavier Church beginning Feb. 20th at all the Masses and night-

ly at 7 p.m. Feb. 21-24.

St. Francis Xavier is located at 1682 NW 4th Ave. in Miami. Call 576-2957 for more information.

Father Conwill will also take part in Christ the King parish's annual Black Heritage Program the weekend of Feb. 26. He will be celebrant at the 5 p.m. Mass on Saturday and 9:15 Mass Sunday morning, as well as speak at the rest of the Sunday Masses.

As part of the Heritage program, Father Sergio Carrillo, of the Shrine of Our Lady of Charity and the first black priest ordained for the Archdiocese of Miami, also will speak and share his life story.

Other planned activities include an ethnic dinner, talent, music and fashion show, followed by a dance. The church is located at 16000 SW 112 Ave. in Perrine. For more information call 238-2485.

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USCC TELLS SUPREME COURT

Church-state 'intent' must be considered

WASHINGTON (NC) — The U.S. Catholic Conference has asked the Supreme Court for a "critical reassessment of the historical underpinnings" of the First Amendment's religion clauses.

In a friend-of-the-court brief urging the justices to uphold Minnesota's tuition tax deduction statute, the USCC said a reassessment of the history of the religion clauses would yield a more accurate view of the intent of the framers of the Constitution on church-state issue.

The brief was filed Feb. 1 in a case (Mueller vs. Allen) which is shaping up to be this term's major examination of the extent to which state educational aid programs can indirectly benefit parochial schools.

The case, which is expected to be decided by this summer, also is being viewed as a critical test of the tuition tax credits President Reagan has proposed to Congress.

CRITICS of the Minnesota tuition tax deduction say the statute unconstitutionally benefits religion since most parents who take the deductions

send their children to church-sponsored schools.

But the USCC brief, signed by its general counsel, Wilfred R. Caron, argues that the First Amendment's prohibition against an establishment of religion was not meant to rule out all forms of aid to churches or religious groups.

Instead it was aimed primarily at prohibiting the establishment or preference by the government of one or more churches.

The brief cites in particular the opinion of the court in the famous Everson case of 1947 in which the high court, according to the USCC, made "sweeping assertions against aid to religion" that were based on a faulty reading of history.

Those assertions, the USCC brief argues, have become "enduring obstacles" to a proper understanding of the establishment clause.

The USCC is the public policy arm of the U.S. bishops.

For the most part the USCC brief focuses on the history of the Bill of Rights and the practices of the various states at the time the First

Amendment was added to the Constitution.

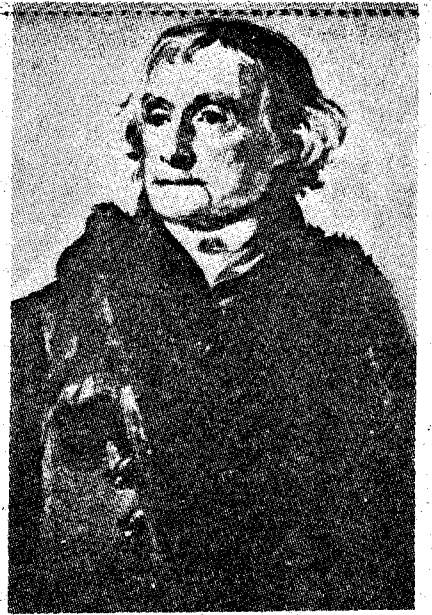
IT ARGUES that in the Everson case the Supreme Court attached overriding significance to Virginia's efforts to separate church and state without examining the way other states dealt with religion at the time.

Some states, the USCC brief contends, permitted tax support for religion or had other laws which showed they did not follow the strict separationist views of Virginia.

"It thus is evident that the great number of people who ratified the First Amendment in the states did not share a church-state tradition in common with Virginia or each other," the USCC brief says. "Rather, the experience of Virginia was unique to most early Americans."

The brief also says the debate in Congress in 1789, when the wording of the First Amendment was arrived at, showed that the intent of its framers was primarily to prevent the establishment of a national religion rather than to prohibit all forms of religious aid.

It further contends that James Madison's and Thomas Jefferson's views about separation of church and



Thomas Jefferson: 'Wall of separation' taken out of context.

state often are taken out of context. Jefferson, for instance, originated the metaphor about the "wall of separation" between church and state, but on several occasions he clearly supported the use of public monies to aid religion, according to the USCC.

THE BRIEF concludes by urging the high court to continue to be vigilant in protecting against the establishment of religion. But it adds that society would be better served if aid to religion were "destigmatized" so that statutes "which in truth do no worse than lend a helping hand in simple justice to deserving people" could be upheld.

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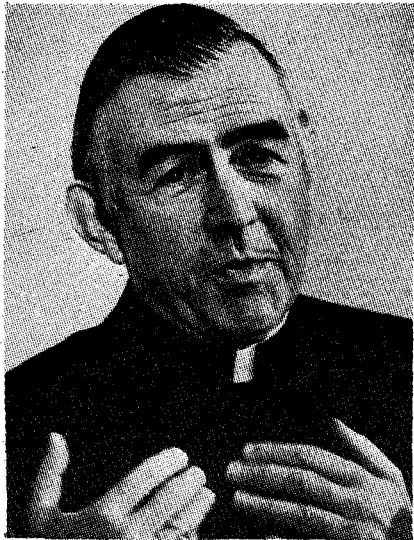
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Homosexuality report 'anti-Church'

SAN FRANCISCO (NC) — The newly appointed chairman of the San Francisco archdiocesan Commission on Social Justice said a report issued last September by a commission task force on homosexuality "is an attack



Archbishop John Quinn

on the Church."

At a meeting of the commission, the chairman, Msgr. Peter G. Armstrong, said the report "has caused many problems in our own local church and nationally and even internationally."

The impression has been given publicly that the report is speaking for the Church, which "it, of course, is in no way doing," Msgr. Armstrong said.

THE REPORT said the Catholic Church does not have a viable sexual

ethic on homosexuality, divorce and remarriage, contraception and premarital sexual relations.

It said the traditional distinction in moral theology between homosexual orientation, held to be morally neutral, and genital homosexual behavior, condemned as morally

wrong, was "practically meaningless and pastorally useless."

In December, Archbishop John Quinn of San Francisco said the report contains much that is contrary to Church teaching, but represents a point of view "which cannot be simply ignored or dismissed out of

hand."

Several commissioners, backing the report, said they did not necessarily agree with everything in it, but considered it to be a "working document." They said the Task Force on Gay and Lesbian Issues must continue in existence in order to implement those things in the report with which the commission agrees.

During the meeting, one or more commissioners raised the following issues:

- Concern about the already wide and continuing distribution of the report in light of its designation as a "working document."

- Public perception of the report as an official statement of the Church.

- Need for clarification of the relationship between the commission and the Task Force on Gay and Lesbian Issues.

- Need for dialogue between the commission and the Senate of Priest's Task Force on Ministry to Homosexual Communities.

- Need to identify those recommendations in the report which could be readily implemented.

- Need for continued dialogue with church members who are homosexuals.

SOME COMMISSIONERS said the commission should take responsibility for the report.

The point was also made that commission members need to clarify their understanding of the report and of what it says that is opposed to Church teaching.

Women: Canon law still discriminates

NEW YORK (NC) — The Women's Ordination Conference has welcomed efforts in the Catholic Church's new Code of Canon Law to eliminate discrimination against women but said it found remaining forms of discrimination "disturbing."

The conference, a group seeking admission of women to the priesthood in the Catholic Church, criticized the new code for continuing to restrict ordination to men and to restrict the chief positions of authority in the Church to the ordained. The conference's national headquarters are in New York.

"LAY MEN have the option of choosing ordination and are not restricted as a class from responding to that call from God and from the community," the conference said in a statement following Pope John Paul II's issuance of the new code.

The code contains the general laws governing the Latin-Rite Church.

The conference "is pleased" that the new code "envisions increased responsibilities for women to minister within the Catholic Church," the statement said.

It also expressed support for the elimination in the new code of "former canons which present women in an inferior, dependent and passive position."

BESIDES objecting to the continued exclusion of women from ordination, the conference said it found "especially disturbing to women... the unexpected imposition of limitations on women based not on their lay status but solely on sex."

It cited the exclusion of women from the permanent lay ministries of lector and acolyte as one example. When Pope Paul VI established those permanent lay ministries in 1972, he excluded women from them. The new code continues that exclusion.

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League of Women Voters rapped for abortion stand

SPRINGFIELD, Ill. (NC) — Bishop Joseph A. McNicholas of Springfield, who once served on membership drives for the League of Women Voters, sharply criticized the league for its endorsement of abortion rights.

In his weekly column in the Springfield diocesan newspaper, *Time and Eternity*, Bishop McNicholas said the league was aligning itself "with the forces favoring the killing of the unborn" in its endorsement, announced shortly before the 10th anniversary of the Supreme Court's abortion decisions.

"You're not only going to sit on the sidelines," the bishop wrote of the league, "but you're going to root

'You're not only going to sit on the sidelines, but you're going to root for the killers.'

—Bishop Joseph A. McNicholas

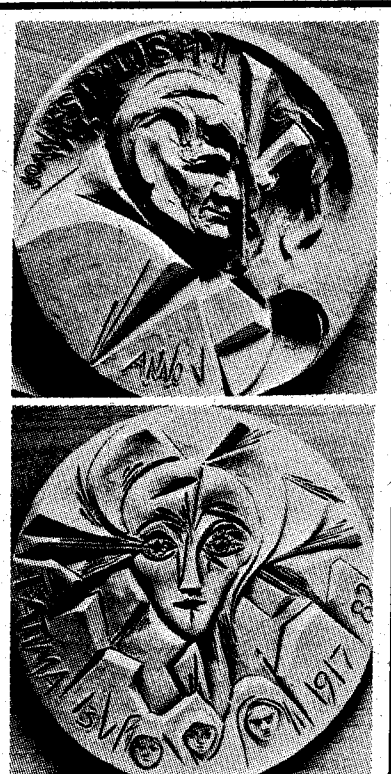
for the killers by saying 'kill, if that's your choice.' "

Bishop McNicholas called the league "highly respected" and noted its interests in good government and overcoming public apathy.

"I HAVE always been a supporter of the league and its objectives," he said. "Whenever asked, I encouraged women to join and served on membership drives years back in St. Louis."

"I have one question," he continued. "If it's wrong to be apathetic, not to vote, and not to inform one's self, how come it's not wrong to close your ears to the cries of the dying child in the womb?"

"Your stance may not hurt your membership, but as for me, I simply say to the league, its national officers and its affiliates — 'Good night, ladies, I'm going to leave you now.' "



PAPAL MEDAL — To commemorate the fifth anniversary of the election of Pope John Paul II next October the Vatican has commissioned German artist Ernst Guenter Hansing to design a new papal medal. One side shows a portrait of the pope while the reverse has Our Lady of Fatima with the three shepherd children. (NC photo from KNA)

Disciples laud war-peace pastoral

INDIANAPOLIS (NC) — The administrative committee of the Christian Church (Disciples of Christ) has applauded the U.S. Catholic bishops for initiating a public discussion on the war and peace issue.

The church committee, at a meeting in Indianapolis Feb. 1, noted that important issues remain to be considered and that devoted Chris-

tians may disagree on the conclusions of the Catholic bishops' pastoral letter.

But the committee said it would urge Disciples to study the letter "in the hope that the whole church will find its way toward faithful discipleship in the search for 'peace with justice.' "

The Rev. Robert A. Thomas, president of the Disciples' Division of Overseas Ministries, said "all of us should thank God" that the

Catholic bishops' work is attracting the attention of Congress and President Reagan.

The bishops' proposed letter is in its third draft and is scheduled for discussion and vote at a special meeting in Chicago in May.

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American, Soviet debate nukes

BURLINGTON, Vt. (NC) — A Soviet embassy official and a Reagan administration arms control expert debated in Burlington Feb. 2 with the Soviet criticizing U.S. proposals to deal with the nuclear arms race and the American defending his country's policy of deterrence.

Vadim I. Kuznetsov, first secretary at the Soviet embassy, attacked the "stubborn intent" of the United States for "unequal" arms treaties that would ensure NATO superiority over the Warsaw Pact countries.

Yet Jerry Stacey, a U.S. Arms Control and Disarmament Agency officer, said the nuclear power balance between the two superpowers has shifted because of aging U.S. forces and Soviet advances.

The men also disagreed on whether a "dense pack" system for basing U.S. strategic nuclear missiles would violate existing arms treaties. "Our interpretation is that it does not," said Stacey, responding to Kuznetsov's claim that the system is a "clear violation" of SALT I and II.

The two spoke at a University of Vermont forum before a standing-room crowd of some 500.

In his 15-minute prepared statement Stacey noted that "no one wants to fight a nuclear war" and that no rational person believes there could be a winner.

He said deterrence — convincing a potential adversary that the losses that would be suffered from a nuclear exchange would be greater than any possible gain — is the route the

Reagan administration has chosen to prevent such devastation.

Two phases of the administration's deterrence policy are modernization of nuclear weapons and arms control agreements to achieve safer and more stable military balance, he said.

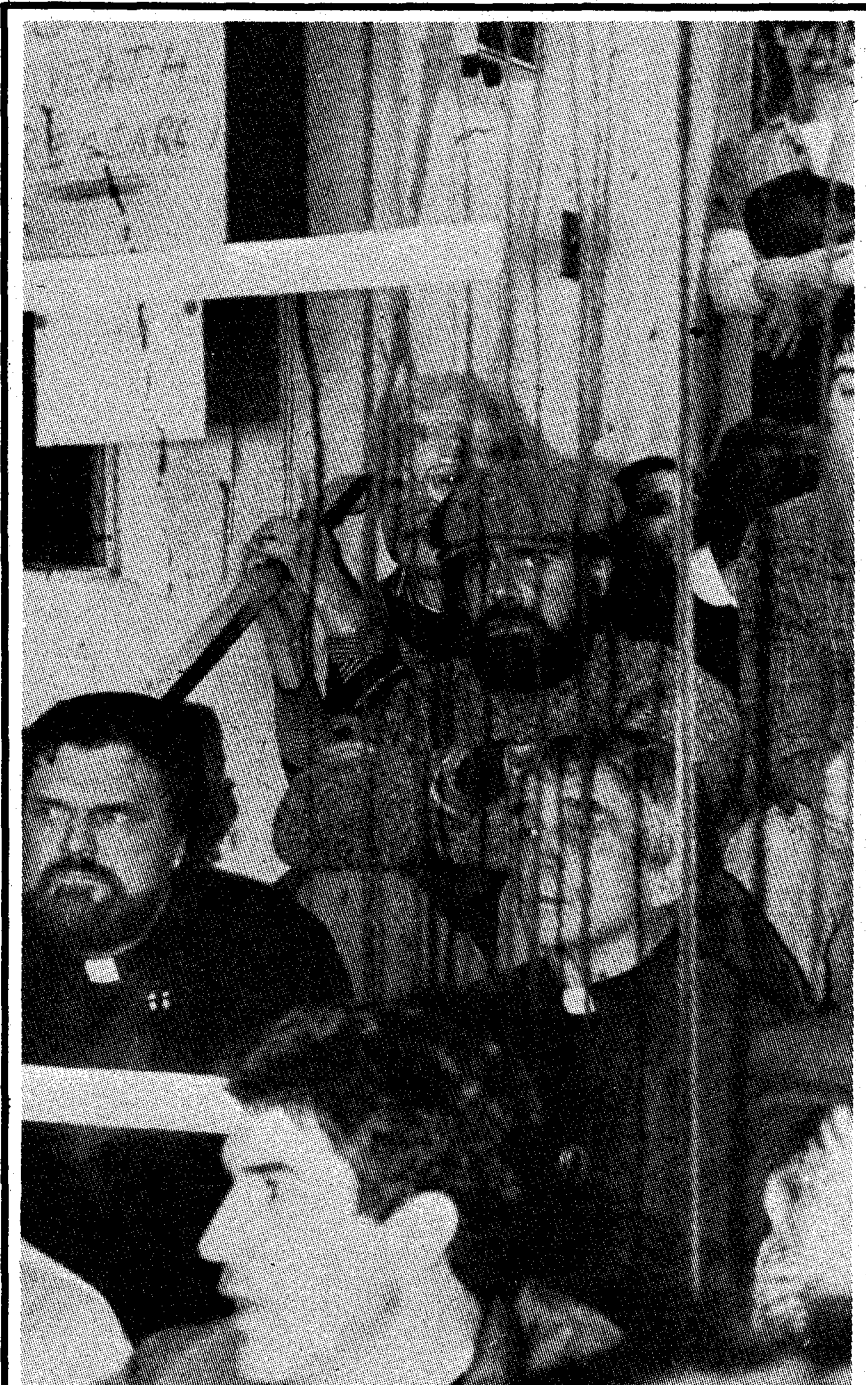
The Soviet representative, meanwhile, expressed concern over the nuclear capabilities of Britain and France. "Americans make surprised faces" when the question of their allies' nuclear power arises, Kuznetsov said.

The Soviet Union has rejected President Reagan's "zero option" proposal for Europe because it says the plan would still leave NATO with 162 British and French missiles even while the United States and the Soviets agree to dismantle or cancel all their medium-range missiles on the continent.

Stacey called it "inappropriate" to negotiate about the forces of Britain and France in talks between the two superpowers. He said the Soviet Union should negotiate directly with the American allies.

When both men were asked how the two superpowers could work together to build mutual trust, the Soviet drew applause from the audience when he proposed a freeze on existing levels of nuclear arsenals for at least the time being.

Stacey also drew applause when he suggested more contact between the two nations. He said a bilateral nuclear weapons freeze could be a "wide detour that could lead to a dead end."



PENTAGON SIT-IN — Members of several religious groups, including Jesuit Father Daniel Berrigan, sit inside a Pentagon office after splashing the doors with what they said was their own blood to protest nuclear weapons research. The three-hour demonstration ended with the arrest of 37 people. (NC photo from UPI)

British churchmen urge disarmament

LONDON (NC) — Two top church leaders in Great Britain have urged nuclear disarmament initiatives by their country, and a third revealed that he is waging a tax protest against England's military spending.

The actions took place as the general synod of the Church of England (Anglican) was preparing to debate a report that recommends unilateral nuclear disarmament.

Catholic Archbishop Derek Worlock of Liverpool said Jan. 30 that Great Britain should take unilateral initiatives to stimulate multilateral disarmament. He called British military expenditures "an affront to the starving peoples of the Third World."

FIVE DAYS earlier Archbishop Robert Runcie of Canterbury, primate of the world Anglican communion, declared that "full-scale nuclear war cannot possibly qualify as a just war" and called for more urgency in working toward disarmament.

On Jan. 26, a new booklet on conscientious objection to military tax-

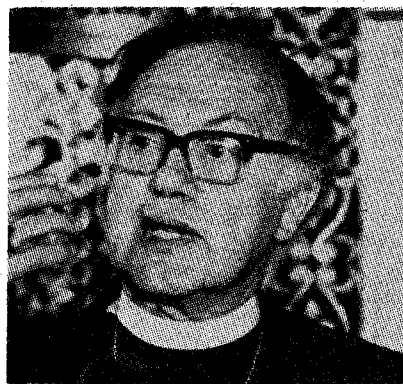
ation carried the text of a letter in which a prominent Anglican, Canon Paul Oestreicher, announced to the government that he was withholding part of his income tax "as an act of conscientious objection to the manufacture, possession and threatened use of nuclear weapons" by the British government.

Canon Oestreicher is assistant general secretary of the British Council of Churches.

THIS WEEK, the Church of England's general synod was to debate a controversial report, "The Church and the Bomb," which recommends that the synod endorse unilateral nuclear disarmament by the British government as an initiative to stimulate multilateral disarmament.

Archbishop Runcie, speaking to the Royal Institute of International Affairs, declined to take a public position on the report's recommendations before the synod meets to discuss it, but he described it as "a well-argued, impressive document."

Quoting Pope John Paul II's call for "an immediate and urgent strug-



Archbishop Runcie: 'Horrible aspects'

gle by governments to reduce progressively and equally their armaments," he warned against dismissing disarmament initiatives by various countries as propaganda ploys.

"One of the most horrifying aspects of the present situation is the apparent placid acceptance of the dangerous status quo," he said.

Archbishop Worlock, preaching in his cathedral for English Catholic observances of World Peace Day,

said he believes that "someone has to take the initiative" of concrete disarmament steps.

"I PERSONALLY believe that we in Britain are probably in the best position to make that first gesture," he said. "That is not to be gullible: In some sense it is a calculated risk in a nuclear age where risks abound."

While acknowledging a nation's right to self-defense, he said that Great Britain spends one tenth as much on development aid as it does on weapons.

Speaking of millions who die of poverty and malnutrition in the Third World, he said, "I begin to question whether I may save my skin at their expense. There is nothing in the Gospel about my having a right to turn my neighbor's cheek."

Canon Oestreicher wrote last August to the Chancellor of the Exchequer announcing that he was withholding a token sum of 30 pounds (about \$46) "as a symbol of my duty as a Christian citizen to refuse to be party to a policy which I believe to be doubtful legally and certainly immoral."

Reagan: More \$\$ for defense

Less for social programs

WASHINGTON (NC) — The 1984 budget President Reagan sent to Congress Jan. 31 is much the same as his previous two budgets: it increases defense spending while cutting several social programs supported by church agencies in Washington.

The budget for the fiscal year beginning Oct. 1 also includes formal resubmission to Congress of the Reagan administration's tuition tax credits proposal, although the tax credit package is smaller than the one originally proposed by the administration last year.

Also proposed — again for the third year in a row — are cuts in the postal service subsidy that gives non-profit groups such as churches and the religious press reduced bulk mail rates.

Overall, the budget calls for a 1984 deficit of \$189 billion. The administration says in its budget documents that much of that gap between income and expenditures is due to a "structural deficit" caused in part by rapidly increasing social spending and the "dependency" that has been created by such spending.

While the USCC had no immediate reaction to the new Reagan budget for 1984, in previous years it has submitted testimony or sent letters to Congress urging no new cuts in domestic social programs.

Here is a brief overview of some of the proposals in the new budget:

• **TUITION TAX CREDITS.** The administration is proposing a credit for 50 percent of tuition paid to private elementary and secondary schools with a maximum credit per dependent of \$100 in 1983, \$200 in 1984 and \$300 in 1985 and beyond. Last year's proposal was for a maximum credit of \$100 in 1983, \$300 in 1984 and \$500 in 1985.

This year's proposal is identical to one approved by the Senate Finance Committee late last year. It would result in a tax loss to the government of \$200 million in 1984, \$500 million in 1985 and \$800 million in 1986 and beyond.

• **FOOD STAMPS.** The administration is proposing cutting the program by more than \$1 billion — from the current \$12 billion to \$10.9 billion — by forcing recipients to work for their food stamps and by holding states liable for much of the overpayments which the administration says are being made in the program.

In the past two years both Bishop Sullivan and Auxiliary Bishop Eugene A. Marino of Washington have appeared before congressional subcommittees to call the food stamp program one of the most effective for stemming the serious malnutrition problems that existed in the United States earlier this century. Congressional leaders have said it will be difficult to find any new places to trim food stamps without harming recipients.

• **HOUSING.** The administration

By A.E.P. Wall
CHICAGO (NC) — Colman McCarthy, author and syndicated columnist, came to Chicago looking for a place to sleep and spent the night in jail.

In "Who's Who in America," McCarthy is listed as a husband, father of three, holder of a doctorate, columnist for the *Washington Post* and author of three books.

On Chicago's police blotter, he's a beggar.

McCarthy spent his weekend in Chicago on the street, eating in soup kitchens, mingling with the homeless and jobless, wearing the thin, shabby clothes of society's overlooked and often forgotten men and women.

McCarthy, whose column appears in *The Chicago Catholic*, said he came to Chicago on his way back to Washington after lecturing in Iowa.

"I wanted to spend at least three days on the streets of some large American city with which I'm unfamiliar to see how the homeless are being served and to see what it feels



Paul Anderson, 34, one of countless Americans who are homeless this winter, warms himself on a steam grate near the White House. (NC photo)

Beggar for a weekend

like to be homeless myself," he explained.

"I know it is only temporary, and it is obviously voluntary poverty," he continued, "but during the past two days I have felt terror, I've seen how the services provided are not always as Christian as they might be, and how occasionally they are brutal and dehumanizing."

The terror and anxiety come quickly, he said.

"YOU PUT an old coat on, put on an old cap, some old shoes, let your beard grow, and immediately people begin to look at you furtively, thinking one of two things," McCarthy said.

"They think 'There but for the grace of God go I,' the old cliché, or 'Oh, these bums, they're everywhere.' I can say that because I've had those thoughts myself."

He said he had spent the previous night in the city jail. "I didn't want to

go back to the shelter where I spent the first night, one run by a fundamentalist group, about 400 men with 100 beds and the rest sleeping on the floor," he said. "In my mind, they deal too much with sermonizing the poor and not enough in serving them."

"I walked up to two policemen and told them the shelters were filled up ... The cops said they'd take me over to jail but they'd have to arrest me first. They put me down for begging."

"THE JAIL was hellish," McCarthy continued. "There were four of us in a cell six feet by 10 feet. There were six in some cells."

"In the middle of the cell was a commode, no toilet seat, no paper, a sink with two cups, no soap, and two boards three feet off the ground. No blankets, no sheets, no pillows. Two men slept under those boards, two on top."

McCarthy said the constant noise during the night made it almost impossible to sleep.

Brought before a judge the next morning with about 120 other men, many of them homeless and some arrested for being drunk and disorderly, he was found guilty of begging.

Christians "should be opening up our homes and our empty churches to the homeless poor," McCarthy said. "We should be demanding that the city government immediately open shelters."

McCarthy said there are enough homeless poor in Chicago to populate a small city. "It is as though an enemy army has already marched through Chicago and the refugees are here," he said. "They are victims of a war. We are spending immense amounts of money getting ready for a war, and getting ready for a war often has the same effects as an actual war."

wants to cap new subsidized housing units at 85,000 per year. Last year in testimony before a House subcommittee, Auxiliary Bishop James Lyke of Cleveland said 500,000 units of low-income housing are lost annually through decay, condominium conversions and other problems and argued that not to replace them would make a bad housing situation for the poor only worse.

• **AFDC.** The budget calls for new AFDC cuts of nearly \$1 billion, again through a workfare requirement and newly tightened eligibility rules. Like food stamps and housing, additional cuts in AFDC have been criticized by both the USCC and Catholic Charities.

POSTAL SUBSIDIES. Arguing that postal costs should be paid by those who incur them, the administration again wants to slice second-, third- and fourth-class mail subsidies that primarily benefit non-

profit groups. Subsidies would be continued only for the blind and handicapped.

Groups benefiting from such subsidies — such as the Catholic press — have argued that instead of cutting the subsidy all at once they should be phased out slowly, as was the case before the Reagan administration took office. Congress in the past two years generally has resisted cutting the postal subsidy, although not enough to prevent two postal rate increases in the past 13 months.

DEFENSE SPENDING. The new budget continues the steady increase in the defense share of total federal outlays. Defense spending will increase 14 percent in 1984, to \$245.3 billion. While defense spending was only 25.7 percent of the total federal budget in 1982, it is projected to be 32.6 percent of the budget by 1986.

COLLEGE COSTS. The budget includes several proposals that may

affect Catholic higher education, particularly since the higher cost of private colleges means that students in those schools generally are more reliant on federal loans and other aid programs to finance their education.

In particular the administration is proposing increased funding for college work-study programs in an effort to emphasize the importance of student self-help rather than reliance on student loans. The budget also unveils the administration's proposal to allow families to establish education savings accounts. Interest earned on such accounts would be tax free.

• **MEDICARE.** The administration is proposing major changes in Medicare, the health insurance program for retirees, including a proposal to charge patients higher costs for short-term hospital visits in return for a new catastrophic program that would sharply reduce patient costs for extended illnesses.

Rights 'certification' debated

WASHINGTON (NC) — The Reagan administration's latest certification of human rights gains in El Salvador comes amid a continuing debate over the certification process itself as well as a debate over whether negotiations would be an effective means of ending the Salvadoran civil war.

Critics of continued military aid to El Salvador have gone so far as to say the administration is lying when it says that El Salvador is curbing abuses and moving toward democracy.

Administration officials, on the other hand, argue just as forcefully that while the Salvadoran government's record is by no means perfect, there is identifiable progress in the areas mandated for certification by Congress.

THAT SORT of exchange has brought on a separate dispute: what did Congress actually intend when, late in 1981, it approved the legislation requiring the administration's certification every 180 days to keep military aid flowing to El Salvador.

The Washington Office on Latin America, a critic of the administration's Central America policy, contends that the certification process is being misinterpreted because Congress never wanted simply a showing of incremental improvements in El Salvador. Rather, according to this group, Congress wanted proof that the government of El Salvador was showing both a willingness and ability to respect the human rights of its people.

It is on this score that critics of the administration say the State Department is lying when it says progress is being made. The number of reported deaths and disappearances may be declining, these critics say, but that is a function more of the changed nature of the war there and not of any effort by the Salvadoran government to gain control of its armed forces or to implement political reforms.

But the administration says even under more stringent criteria there is progress. The election of a representative assembly last March and the successful effort by the government to sensitize armed forces personnel to the necessity of observing human rights are testimony, the administration says, to the gains for democracy being recorded in El Salvador.

CONGRESS may have the chance later this year to clarify what it wants the administration to show in its semiannual certification reports. Some in Congress have expressed an interest in writing a tougher certification law, particularly since the current law includes no provision for nullifying or submitting administration certification to a vote.

But some in the administration also feel that congressional opposition to military aid for El Salvador may be abating since in many ways the Salvadoran civil war has been slowly slipping from public view in the past few months.

If Congress rewrites the certification law, there may be an effort to link future U.S. military aid to the willingness of the Salvadoran government to negotiate with the rebel



KNEELING DISSENT — Outside Concord Naval Weapons Station in Concord, Calif., demonstrators kneel in the road to express their opposition to shipping arms to El Salvador. Police arrested 157 demonstrators for obstructing a public roadway. (NC photo from UPI)

Haiti, Nicaragua, Salvador stops in Central America tour

VATICAN CITY (NC) — Pope John Paul announced plans Feb. 6 to visit seven Central American countries and Haiti March 2 to 9.

The pope's announcement of his 17th trip abroad was the first Vatican confirmation of the dates and stops for the visit, which has been in the planning stages for months.

Pope John Paul said his first stop would be in San Jose, Costa Rica, on March 2 and the last would be on March 9 in Port au Prince, Haiti. Other countries to be visited are Nicaragua, Panama, El Salvador, Guatemala, Honduras and Belize.

Vatican press spokesman Father Pierfranco Pastore said Feb. 7 that the full schedule of the papal trip would not be available for "several days." The pope was expected to leave Rome March 2 and return on March 10.

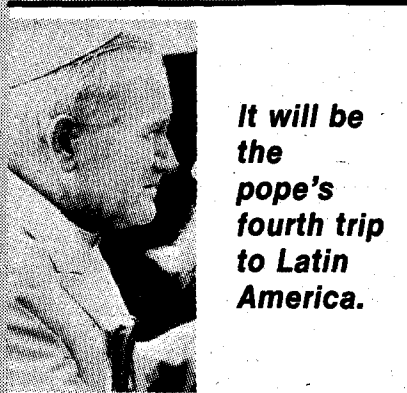
POPE JOHN PAUL'S announcement came during a weekend that also included the concelebrated funeral Mass for the late Cardinal Antonio Samore, an appeal for continued aid to refugees fleeing Nigeria, and audiences with groups from the Soviet Union, Poland and other countries.

The pope also made his 63rd Rome parish visit during the weekend.

The comments on the Central

America visit were made to several thousand people waiting in St. Peter's Square under a light rain for the regular Sunday noontime recitation of the Angelus prayer.

"I have the joy to tell you that, in the first 10 days of March, God willing, I will go in pastoral visit to the Christian communities of Costa Rica,



It will be the pope's fourth trip to Latin America.

Nicaragua, Panama, El Salvador, Guatemala, Honduras, Belize and Haiti, accepting the invitation addressed to me by those bishops and the civil authorities," he said.

"On the first day, March 2, in San Jose, Costa Rica, I will have the consolation of meeting the bishops of the episcopal symposium of Central America, and on March 9, before leaving Central America, I will join

— in the cathedral of Our Lady of Perpetual Help — the bishops of the Latin American Bishops' Council (CELAM), who will be in Port au Prince for their general assembly," he added.

Pope John Paul said he hoped the trip to "countries so dear to my heart and, many of them, so tried," would be "enriched with abundant fruits."

IT WILL BE the fourth trip to Latin America by Pope John Paul, who visited Santo Domingo and Mexico in January 1979, Brazil in July 1980 and Argentina in June 1982.

Immediately after announcing the trip, the pope said that "the very grave news . . . of the mass exodus from Nigeria of hundreds of thousands of African refugees fills my soul with deep sadness and great apprehension for what is happening to so many human beings.

"This tragedy, altogether new in such proportions in our century, disturbs the consciences of everyone," he added. "It must stimulate the commitment of all who have the power to influence, at the national and international level, both the economic situations which cause such turmoil and above all the fate of so many human beings involved in such situations, in which they are the losing and defenseless side."

forces. But that raises a whole new question of what effect negotiations would have.

The administration's view is that negotiations would be counterproductive because they simply would give legitimacy to rebel forces, which in fact do not have popular support. At a briefing for reporters the day the latest certification report was released, State Department officials said the purpose of U.S. military aid is to help the Salvadoran government hold off the insurgents while getting on with democratic reforms.

Once those reforms are in place, asserted Assistant Secretary of State Thomas O. Enders, the insurgents will be "irrelevant" because they will have been rejected in full and fair elections.

BUT CRITICS of the administration contend that the Salvadoran rebels represent a greater popular force than the administration is willing to give them credit for. Traditionally shut off from the Salvadoran power structure and fearful that its candidates would be assassinated dur-

ing an election campaign, the Salvadoran left says the only way it can be guaranteed its fair share of political power is through negotiations.

How Congress will react to the latest certification is still anyone's guess. If Congress does not change the certification process, however, the administration is likely to continue to find human rights gains in El Salvador every six months if for no other reason than to help the Salvadoran government keep the rebels at bay.

Parents of American jailed in Guatemala: Mary understands

DENVER (NC) — The sister of Michael Ernest, a Coloradan jailed in Guatemala on suspicion of involvement in guerrilla activities, said the family entrusted her brother's case to the Blessed Mother.

Ernest was released Feb. 8 after 28 days in a Guatemala City jail.

"We turned it over to the Blessed Mother because she, too, had a son who was arrested on trumped up charges, and she will understand," said Ernest's sister, Laurie Nieb, in an interview with *The Denver Catholic Register*.

'We turned it over to the Blessed Mother because she, too, had a son who was arrested on trumped up charges.'

Ernest and his companion, Maria Molenaar, a Spanish-born resident of Golden, Colo., who was also freed, were arrested by the Guatemalan Army on Jan. 11. They had been touring Central America on vacation, the family said.

Others who interceded in the case include Sen. Gary Hart (D-Colo.), Rep. Patricia Schroeder (D-Colo.), the Colorado Legislature and the U.S. State Department.

"WE'RE NOT aware of any evidence which would indicate his involvement in subversive activities," said a State Department spokesman Feb. 3, "and we've made that clear to the Guatemalan authorities, but they are pursuing their own investigation."

The spokesman said representatives of the U.S. Embassy in Guatemala visited Ernest in the jail in Guatemala City. Ernest told them he has not been mistreated, the spokesman said.

Schroeder met with Guatemalan Ambassador Jorge Zelaya in Washington on Feb. 2, Robert Lettin,

the congresswoman's press secretary said. She expressed concern that Ernest's rights be respected and asked that English-speaking representatives of the Guatemalan government meet with Max and Mary Ernest, the arrested man's parents, who traveled to Guatemala City.

Lettin said the ambassador assured Schroeder that the Guatemalan president, Gen. Efraim Rios Montt, who seized power last March, is concerned about human rights.

GUATEMALAN officials said witnesses had placed Ernest and Molenaar at the scenes of two guerrilla raids, one on Jan. 6 and the other on Jan. 9, Lettin said, but Ernest's passport indicates that he was not in Guatemala on Jan. 6.

"Everyone tells us that Mike's arrest is a case of mistaken identity," Ernest's sister said. "He has proved beyond a doubt that he wasn't even in the country when those raids occurred."

The Ernests hired a Guatemalan lawyer to defend their son. "We had to pay \$1,000 just for starters," Mrs. Ernest told the *Register* before leaving for Guatemala, "but we have confidence in him and we'll do anything necessary. But the wheels grind slowly down there."

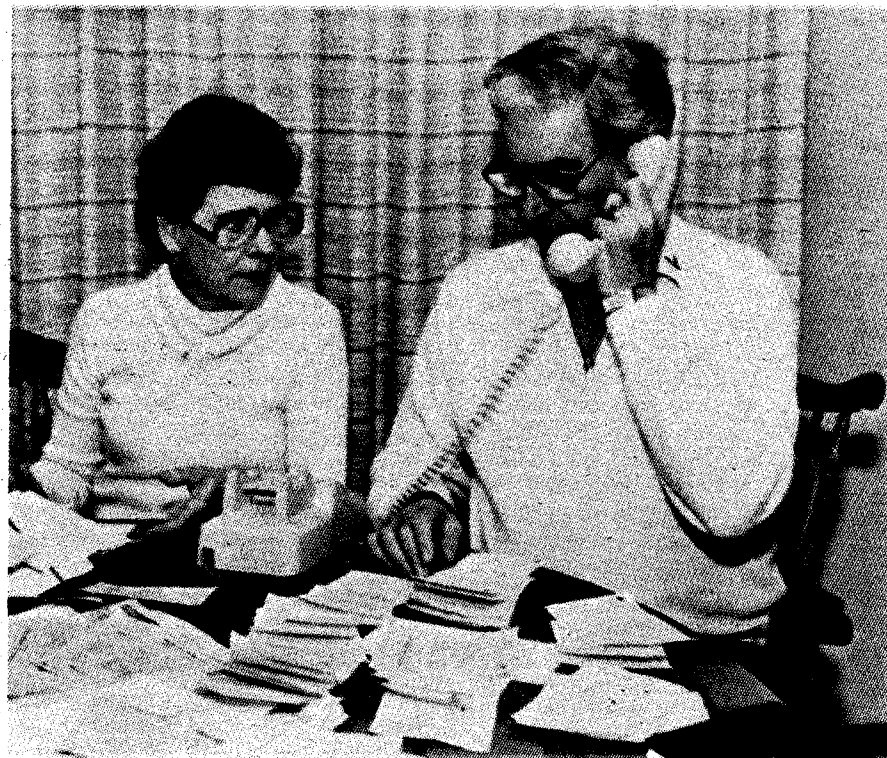
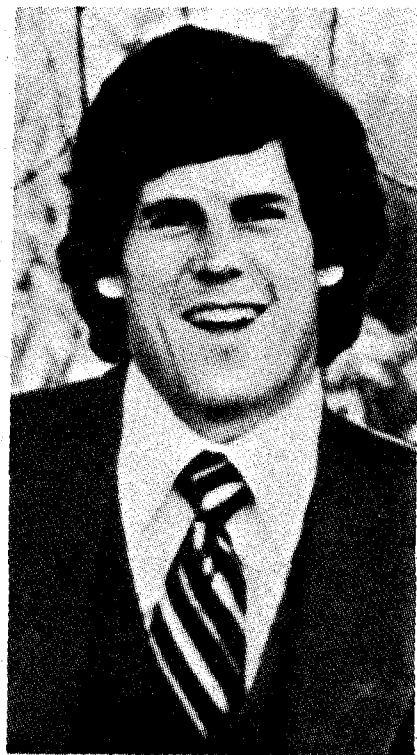
The Ernests were able to visit their son in jail.

THEY FOUND out that he had been arrested on Jan. 15 when Max Ernest's brother, Fred, read a short news story in the *Rocky Mountain News* which reported the arrest of a Michael Glenn Ernest from North Dakota, in Guatemala.

Fred Ernest knew that his nephew was traveling in Central America and had been born in North Dakota. He telephoned his brother and the family's efforts to find out what had happened and provide help began.

Among the many phone calls they made was one to Maryknoll headquarters in New York, because they hoped that the Maryknoll Fathers' experiences in Central America would

Mary and Max Ernest talk on the phone to their son, Bill, the younger brother of Michael Ernest (right) who was arrested and jailed in Guatemala. (NC photo)



be helpful.

"They were so kind," Mrs. Ernest said. "They suggested we flood Guatemalan officials with cables and letters from people in the United States, saying it was important for Guatemalan officials to know that people here are aware of their actions, that pressure will help."

THE ERNESTS recruited a small army of relatives and friends for the

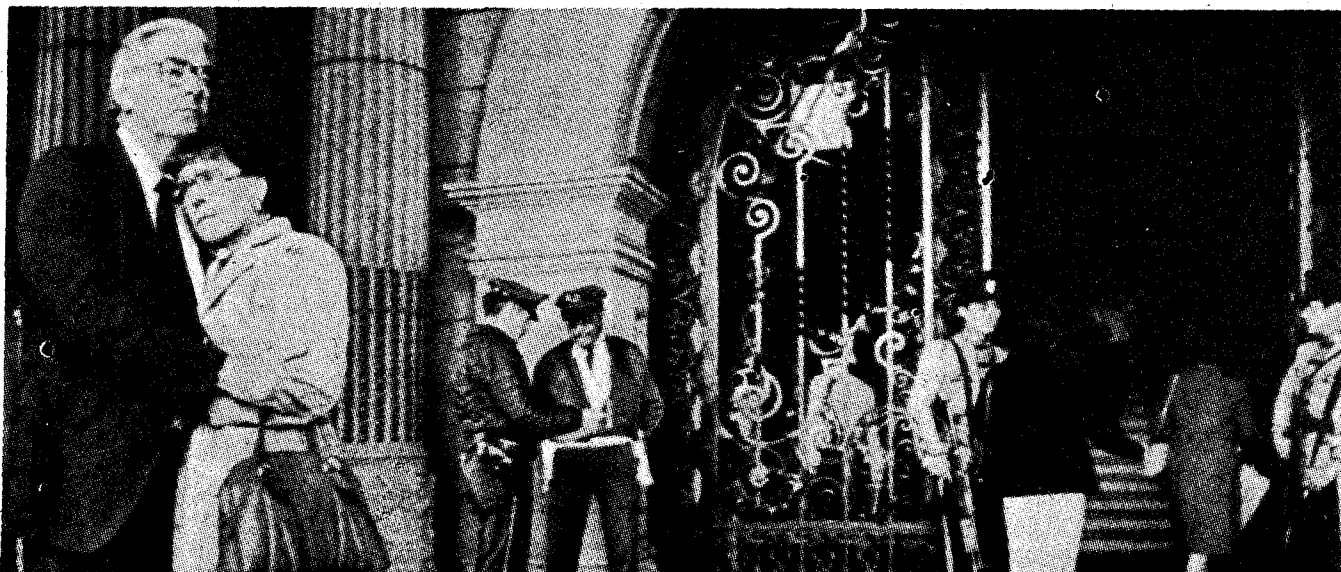
letter-writing campaign attesting to their son's good character.

Michael, 27, was an above average student at Wheat Ridge High School, where he starred in football and wrestling. He received a scholarship to Colorado College, where he was graduated with honors. He has nearly completed requirements for a master's degree at the Colorado School of Mines.

Father Harley Schmitt, pastor of Our Lady of Fatima parish in the Denver suburb of Lakewood, where the Ernests have attended Mass, recalled that the young man had been a dedicated altar boy there.

Friends and neighbors rallied around the family, offering support and prayers. People around the United States telephoned with offers of good wishes, advice and even money. All the members of the Colorado Legislature signed a telegram asking the Guatemalan president to have Ernest released.

"It's unbelievable what people have done," Mrs. Ernest said.



The Ernests wait outside the Presidential Palace in Guatemala City for word of the release of their son, Michael.

Matter of Opinion

Israel's agonies soul of democracy

Democracy, as Winston Churchill once observed in his incomparable way, is the worst form of government — except for all the rest.

This description, citing the beauty and the bane of democracy, is nowhere more poignantly illustrated than in Israel's current agony over the Lebanon massacre and some Israeli leaders' roles in allowing it to happen at the hands of others.

Closed, paranoid forms of governments such as Russia's, as well as some of the Arab factions, are probably incapable of understanding Israel's self-examination and its open criticism and placing of blame on leaders. Those nations will simply seize the opportunity to point a lance of guilt at Israel without ever

EDITORIAL

remotely appreciating the moral quality and the ultimate human dignity deriving from the willingness of a true democracy to self-criticize and lay open shortcomings for the world to see.

It is the same when the United States openly debates civil rights or allows anti-nuclear demonstrations, while in Moscow the state police arrest, as they did recently, citizens for walking

in Gorky Park with their hats off, the mildest form of protest a citizen can make in the Worker's Paradise.

All this makes democracy sometimes unwieldy and confusing to its own citizens, but this fulfillment of the human right to free expression and the existence of open government gives democracy its moral tone.

You don't see Syria agonizing over PLO massacres of Olympic athletes in Munich. You don't see the Soviets debating the morality of invading Afghanistan the way we debated Vietnam. You don't see Iran examining the summary slaughter of anyone who does not part his hair according to the ayahtolla's holy whims.

Surely the fires of our controversies, such as Israel's present governmental throes, must temper the souls of free societies, keeping us strong to better withstand whatever evils assail us from within or without.

Closed societies, based as they are on false assumptions of the nature of the human spirit, will eventually rot and collapse, and we can only pray that they will not take the rest of the world down in flames with them.

Letters to the Editor

We should be allies, Notre Dame priest tells MD

To The Editor:

Dr. Bart Heffernan is profoundly vexed by the apathy of his fellow Americans towards abortion. (Letter to editor, *The Voice*, Jan. 28.) How does he express his indignation? He writes to his local diocesan paper, attacking Father Theodore Hesburgh (University of Notre Dame), who is one of the very few university presidents who has denounced abortion publicly and repeatedly; and myself, who has published two books and five articles on the subject; and the University of Notre Dame, which I would say has as many administrators, faculty, students and alumni active in the pro-life struggle as any university in the land. Amazing.

He then goes on further to denounce our entire profession, differentiating between "those who op-

pose abortion and the academics." His complaint against us is twofold.

First, he is unhappy that some of us are able to think and write "in an objective way" about such things as genocide, slavery, abortion and infanticide "in the midst of the slaughter." I should have thought that was exactly what the nation needed.

Second, he claims to know that as a group we academics have been especially silent in denouncing the abortion catastrophe. He persists in his misunderstanding of our work, which is to get at the truth of things. Far from being evasive, that is an essential need for any struggle for justice. But just because scholarship is our profession, I would certainly never claim that we have no further duties as citizens or as believers.

As I wrote: "We are not activists at our work, *though many of us take up that role off campus*" (the portion italicized somehow never made it into print in the first letter to the editor). If Dr. Heffernan has evidence that a higher proportion of the 720,000 people who teach in higher education are more derelict of conscience regarding abortion than, say, his colleagues in the medical profession, it would give some substance to his accusation. I think he has no evidence, and that his remarks are defamatory. But the sadder truth is that our people as a whole are apathetic, not just this or that segment. And should not those who are committed to restrain abortion and infanticide be trying to find allies for their cause instead of alienating them?

Furthermore, he misrepresents what I had to say. I wrote most clearly that I would welcome a reversal of the present laws which permit abortion on demand. I then went on to say that this would still leave us with the task of bringing Americans to welcome children into their homes and

lives. Somehow Dr. Heffernan contorts this: "Father Burtchaell suggests that a change in law will not be effective." Because I doubt that the law can curb human selfishness entirely, I am portrayed as supportive of the present judicial ruling that I have, in fact, spent the last five years of my life condemning.

Now Dr. Bart Heffernan has long been a valiant partisan in the pro-life struggle, and I honor him for that; considerably more than he has honored me for my contributions to that effort. But his letter is all the more regrettable because it embodies the worst failings of the pro-life movement. He alienates allies, issues unsupported accusations, and misrepresents what others say, so persistently as to suggest it affords some kind of satisfaction. It is this kind of dis-tempered style which has so compromised one of our nation's most desperate struggles for justice.

(Rev.) James
Tunstead Burtchaell, C.S.C.
The University of Notre Dame

Parish applauds racism pastoral

To The Editor:

We priests, Sisters, Parish Council and members of Our Lady of the Divine Providence Church would like to congratulate our Archbishop for his pastoral letter on racism.

We have purposely waited this time to react, because we were in the process of taking a survey of the entire parish, in order to find our needs and to program our Adult Education classes.

We distributed the pastoral letter to all our active members. We reflected on it in the different groups. We are very proud of it, and hope that we and the Archdiocese will make the letter a reality.

Our Lady of Divine
Providence Church
Miami

Protest for Afghans?

To The Editor:

I wonder why those who protest so loudly the killings of civilians in El Salvador and Guatemala don't protest equally as loudly for the bombing of villages in Afghanistan by the Soviet Union merely because they suspect that some guerrillas might be living in the village.

I would be very interested in knowing whether the people in Afghanistan are of no importance compared with those in El Salvador and Guatemala or whether the protestors are anti-U.S.A. and pro-Soviet Union.

Donald A. Pruessman
St. Louis Parish

For the record: Fr. Hesburgh view

To The Editor:

Regarding the letter by Bart Heffernan, M.D., the enclosed article which I wrote some years ago may respond to his accusation of my timidity and silence. I am also sharing his letter with Father Burtchaell who may wish to respond.

(Rev.) Theodore M.
Hesburgh, C.S.C., President,
University of Notre Dame

(Editor's Note: Attached to the above letter was a 1981 article in *Our Sunday Visitor* by Fr. Hesburgh — too lengthy to reprint here — in which he discusses a wide range of social issues leading to the abortion issue. He decries the Supreme Court decisions of 1973 and wonders at the

fact that many caring human rights advocates do not extend those rights to the unborn. At one point he states:

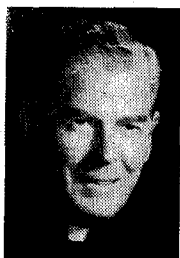
"The fetus from the first moment of life is on the way, irrevocably, barring abortion, to full human life and human personhood. We all passed through this stage. To deny the fetus life is to deny a human being the opportunity that we all have had to live and love, to achieve a measure of human perfection, to have faith, to experience grace, to consciously love God and to aspire to eternal life. To deny that opportunity is to deny that for which social justice yearns, and strives — full human development and fulfillment. It is to deny to another the greatest promise that life offers each one of us . . ."

Today's positive Catholics

There has always been confusion about religion. If you go back to the first book of the Bible, Genesis, you will find the true God worshipped, but also cows, bulls, lambs, wheat, wine were from time to time divinized. All through the Old Testament God's revelation about the coming of the Redeemer unfolded, only to have some smarty boy change it in order to improve it.

In the New Testament, we find Paul especially blasting the innovators who were not satisfied with the teachings of Jesus, but had to make their personal ideas prevail. Confusion.

So today, Christianity's seamless robe has been cut up into many pieces and shapes, and thus has been almost totally misunderstood by non-believers who consider it an unrealistic, negative way of life.



BY MSGR.
JAMES J. WALSH

decision concerning religion had to be made by pope, bishops and priests. They expected a pat, precise, easily memorized answer to any question on religion, faith or morals, as if there could not possibly be a development of doctrine.

'... Christianity was never meant to be a negative set of do's and don'ts. Wherever a community of people treated it as such — and there were many — Christianity appeared as a drab, spiritless program of rigid regulations and religious practices.'

FOR INSTANCE, Christianity was never meant to be a negative set of do's and don'ts. Wherever a community of people treated it as such — and there were many — Christianity appeared as a drab, spiritless program of rigid regulations and religious practices. It is possible, for instance, for a Christian to spend a lifetime thinking of his religion only in terms of avoiding serious sin.

He may perform the minimum duties only to avoid the penalties of neglect. He may attend church primarily to fulfill the law. He may pray just as much as he is obliged, and no more. He may indulge himself in many small faults and be afraid to get too close to Christ for fear He will ask too much.

It may surprise many to learn that this was a situation which alarmed many bishops of the world when the Second Vatican council began. Too many Catholics interpreted the Christian vocation as a program of Mass on Sunday, fish on Friday and certain private devotions which could be taken care of during Mass. They felt that every

Many very good people followed this attitude faithfully. And they never really came very close to the spirit of Christianity. It was no secret, of course, because many thoughtful Catholics felt dissatisfied with their own spiritual status. They disliked the same weekly "grocery list" of sins in confession and the impersonal, mechanical absolution. They felt guilty about their poor progress in Christian living and lived with the uneasy feeling they were putting too much emphasis on the wrong things.

IT WAS INDEED for many a bare, spiritual existence, a kind of static survival in a world of good and evil. There was more uneasiness than peace, and none of the stimulus and challenge and sense of adventure which comes to those who see what Jesus left us in his church as a means of transformation of ourselves and as a vehicle of serving and loving others.

Paul never let up on this. He kept telling his converts, "Whatever you do in word or work do

all in the name of the Lord Jesus Christ." That's the motive that puts some fire in one and turns religion into a challenge and a peace-producing adventure. He told them they could be changed with this motivation from weak, self-centered, insecure, vindictive people into God's chosen ones who were to show forth in their lives mercy, compassion, humility and patience.

Too often in the past, the Catholic's supreme goal was to save his soul. How can one complain about that? Charity indeed begins at home. But Christ demands more than that. It is not enough to achieve salvation for oneself. That is the legal Christian, with an eye on the law, a fear of loss of grace.

Perhaps most of us in those days did not realize that every Mass attended was meant to transform us a little each time from what we are to what God planned us to be. And that the Eucharist was the source of strength needed in the daily battle with temptation and trial.

THE CHURCH has clarified so beautifully the vocation of a Christian. Of course, our first concern is our own union with Christ now and after death. But we must go much further than that. We must go out of our way to bring Christ to others. This, of course, is evangelization.

Perhaps here is the most obvious difference between the Catholic of today and of the fifties and sixties. Now our emphasis on religious values is positive, not negative. Our Christian life is not an unending attempt to avoid mortal sin. It is an unending quest of love of God and neighbor. Love becomes dominant in our lives, not merely fidelity to law. With that kind of genuine love, we keep all the commandments.

More than ever in this context is Christ's description of the Last Judgment kept before us. "I was hungry, and you gave me to eat . . . When did we see you hungry? . . . Whatsoever you did to the least of my brethren, you did unto Me."

So the good Catholic or Christian in the eyes of God finds Christianity not a bundle of laws to be kept, but a program of living with love of God and neighbor.

Don't be too hard on yourself

A few years ago a young woman came to me for help. She had called for an appointment the day before, telling me her life was in shambles: a string of broken romances, money problems, feelings of depression. At 25, her life had turned sour. I prayed for the grace to guide her well.

It was a good visit. She talked and cried and vented a whole range of emotions from anger over the past, to terror about the future. I asked her when she first started to notice that she was losing her self-respect. "What do you mean?" she asked. She hadn't noticed at all. The only thing she knew was that she was miserable, and going nowhere with her life.



BY FR.
JOHN CATOIR

period of time, the motor can be ruined. WE TALKED about her talents and what she was doing with them. We talked about her

'We talked about her talents and what she was doing with them. We talked about her needs, her appearance and how she could perk herself up, but mostly we talked about God, His love for her and His claim upon her.'

I told her plainly. She had neglected herself for too long, tossing aside her spiritual life like a squeezed lemon. Her self-image was poor. Valuable things need care and attention, I told her. Putting oil in the engine of an automobile is a small thing, but if neglected over a long

needs, her appearance and how she could perk herself up, but mostly we talked about God, His love for her and His claim upon her. She had enough faith, and enough pain to listen.

I read to her from the spiritual writings of Evelyn Underhill, about how we are called to be

temperate in judging ourselves. "We are neither angels nor devils, but half-achieved, unstable creatures; alternately pulled towards the higher and the lower life. Temperance, therefore, will not take too ferocious a view of our inevitable fluctuations."

I explained that the interior life doesn't require sensational measures. All God asks is that we make a sensible effort to be good.

WE TALKED about prayer, and how it isn't so much what you do as what you stop doing. Calming down and putting yourself in God's presence is the hard part, the rest is just relaxing in His love. I asked her to begin praying for the grace of a happy marriage. Life is not a pot-luck dinner, we reap what we sow. Good men look to marry good women, and vice-versa.

She thanked me, and left. I still hear from her and I'm happy to say her life is much improved. She's happily married now with two beautiful children. I thank God for giving me the right words to say, and for giving her the ears to hear. (Fr. Catoir is director of the *Christophers*.)

For a free copy of the *Christopher News Notes*, "In Search of Greater Joy," send a stamped, self-addressed envelope to The *Christophers*, 12 East 48th St., New York, NY 10017.

Remembering a friend with love

Two months ago, Jan Porcino, my close friend for 25 years, called to tell me that her son, Joe, the eldest of seven children, had cancer. On New Year's Day I received the heart-breaking news that he had died of a brain tumor at the age of 30.

It is always difficult to cope with the death of a loved one, but when it is a young person it is particularly incomprehensible. How can we make sense out of it? What words can we speak? What attitude do we take toward our grief?



BY
ANTOINETTE
BOSCO

These are age-old questions for which no one has adequate answers. The Porcino family, however, struggling with their pain and loss, has begun to find some answers and, in the process, has been a source of inspiration for others.

ON THE evening of the day Joe was buried, the family held a memorial service for him at the Unitarian Fellowship in Stony Brook on Long Island. As we entered, we heard a recording of the Syracuse Symphony Orchestra. Later Joe's father explained that Joe, a violinist with the symphony, was part of that recording. On the walls were photographs of Joe from babyhood to the last weeks.

The room was overflowing with people when the minister stood, smiling, to say: "This is not a funeral. It is a celebration of Joe's life."

Then the celebration began. Ann, Joe's sister, spoke first. She had come from Australia to spend seven weeks with him after his operation, caring for him and making him aware of

how loved he was. She said: "Crying has really helped us a lot. We want all of you here tonight to feel free to cry or to laugh or to say whatever comes to your mind."

Several family members rose to play their violins together. Chet, Joe's father and first music teacher, played Joe's own violin in a reverent tribute to his son's mastery of the instrument.

ONE BY ONE, each family member said something about the pleasure Joe had given and how much he would be missed. People spoke of the last two months as a time when the family shared a closeness unlike anything they'd ever known before. Only their love for each other mattered. . . . Joe had taught them how to love.

The family's support enabled Joe to live the last two months of his life to the fullest. A week before Christmas he played with the Syracuse Symphony as his brother Paul danced "The Nutcracker Suite" on stage with the Hartford Ballet.

As a Christmas present to his family, Joe cooked a glorious lobster dinner, despite his fatigue. Two days before he died he traveled to New York City for a jazz concert with his sister, Mary.

Joe's brothers and sisters described the beauty of the last weeks, alternating with gentle anecdotes of sibling rivalry and teasing that filled the room with laughter. His brother John sang the song he had written for "auburn-haired Joe, born to be a man."

I had never taken part in a memorial service like this one. It was impossible not to be moved by the love that permeated the Porcino family. Searching for a way to begin the healing after this most grievous wound, they found it natural to focus on the beauty and significance of Joe's life, rather than on the tragedy of his loss.

It was evident that Joe's life had strengthened all of us; that he had been a force of love that will continue.

(NC News Service)

The no-money syndrome

Q. I have had a job at Wendy's for the past six months and have liked it very much. The one problem I have began about three months after I got the job. My money never seemed to last until payday. I nearly always run out of money about two or three days before I am to be paid. (Ohio)



BY
TOM
LENNON

A. Up the street one of my neighbors has an attractive and industrious yard worker named Vicky. I turned to her for a possible solution.

At 17 she does not have a regular job as you do, and yet she manages to save money from her somewhat irregular earnings.

Vicky stresses the importance of learning at an early age how to save and budget money. Her father taught her well, and she asked me to pass on an example which she wrote down for me:

"You work one week and maybe earn \$20. So you set aside \$5-\$10 of it. The next week you may earn \$30 and set aside \$10-\$15. In the last week of the month you may earn \$35 and set aside \$10. By the end of the month you have saved \$30-\$40!"

VICKY STRESSES that you don't have to have a regular job to start saving. Money from yard work or from baby-sitting or from an allowance can be saved too.

She plans her purchases carefully. Before she finally joined a record club, she talked about the pros and cons with her mother and father.

What Vicky neglected to mention was "impulse buying." This gets a lot of people in trouble, and it may be our main problem.

Keep a record of your expenditures during the next month and see how much money you spend that you did not plan ahead of time to spend. Check to see how much impulse buying you did and ask yourself how much of it was really necessary.

FIGHTING THE impulse to buy involves saying "no" to yourself.

Vicky suggested a money jug that you can put "leftover" silver and bills in. She has saved a considerable amount of money this way.

She also has a bank account. Her grandfather started this account with a deposit of \$400 which she cannot get at without her parents' written consent until she is 18. Through her weekly saving she has made this account grow to \$600.

You may not be lucky enough to have a grandparent who will give you \$400, but completely for free you can have Vicky's idea of saving and of spending carefully and my idea of resisting impulse buying.

This may help you make it to the next payday more easily.

Whatever happened to the laity?

A couple of decades ago there was a general opinion among Catholics that we were moving into a period in time when the laity would have an ever increasing role in the mission of the Church. How did that turn out?

If you're going to be able to answer that question you have to understand the laity must exercise their apostolate both in the Church and in the world, in both the spiritual and temporal orders.

There's no doubt the laity have an increased role in the Church. The parish councils offer a good example of this. Where pastors have learned to use and cooperate with councils and council members have dedicated themselves to the service of the parish, parish councils have made a solid contribution.



BY
DALE FRANCIS

THE LAITY today have new roles in liturgical services, in parish ministries. There are few parishes that have not been greatly changed by a new involvement of lay persons, both men and women. If women have not been as fully utilized as men, there is evidence that this is changing.

The permanent diaconate is ordained and not a part of the laity, of course, but the diaconate has offered dedicated laymen an opportunity to accept a call to ordination that was not available 20 years ago.

What did not develop was something that seemed likely to develop a couple of decades ago. It seemed then there would be an organization, more likely several organizations, of laity

independent of Church structure, developed to react to decisions of the bishops. Such organizations failed to rise. Those of liberal bent became so negative they lost credibility. Those that were conservative had no wish to offer confrontation to the bishops, became supportive organizations expressing a conservative viewpoint.

All in all, it can be said that the role of the laity in the Church has increased, much according to expectations of those who spoke of new roles for the laity.

But what of the laity in the world, in the temporal order? The mission of the Catholic laity is especially in the world, for it is in the world that the laity live their lives.

What I believe is that anyone who can remember the action of the Catholic laity in the two decades before the Second Vatican Council would have to agree that the Catholic laity is less involved in the world now than it was then.

ILL MAKE ONE qualification to that, there are many Catholics very much involved in the world, in key roles in labor, in business, in government, in the Senate and the House, in the present Administration, but as individual Catholics. This must not be belittled, this is exactly what Catholics are expected to do.

What I meant was that there is less activity of Catholics as Catholics in the secular realm today. There were, in the late '40s and '50s, many groups of Catholics who were united for the purpose of bringing Christ to the world.

One of the reasons this is true may well be that the bishops and the bishops' action organization, the U.S. Catholic Conference, are so deeply involved in the questions that arise in the secular world. There have been few issues that have been raised in congress that have not elicited a response from the U.S. Catholic Conference.

I am not saying that either is right or wrong. I am only noting what is a fact — in 20 years no increase in Catholic lay involvement or Catholics in the secular world occurred and in its absence is a major clerical response.

(Dale Francis is a nationally syndicated columnist.)

Letters on interracial marriage

Dear Kennys: It bothered me to read your advice to the parent supporting the girl who wants to marry the boy who is black. I am writing because I hope while there is yet time, you can undo the hurt you have added to this mother's grief.

I believe she is doing only what lots of mothers would do when they care about their child. Isn't she supposed to guide her child on serious matters? Her daughter is heading toward a dead-end road.

An interracial marriage is doomed from the beginning not because of the parents but by society, which never accepts it. Her parents are not responsible for the success or failure of this type of marriage anymore than you or I. It is society that will make them unhappy.

This girl may not listen to advice. They are very headstrong when they have someone whispering sweet nothings to them. I hope she has enough smarts to take her parents' advice. She needs a push in the right direction now. — Missouri

Dear Kennys: I read your advice to a young girl about marrying a Negro and I totally disagree. I would never want any of my daughters to integrate a marriage. I would never want colored grandchildren and your thinking on that is absolutely ignorant.

We have a sick society and it is people like you that help make it sick. I do have Negro friends,



BY DR. JAMES AND MARY KENNY

but you're all wrong when you give consent to something as serious as that. — Illinois

Dear Kennys: I was very pleased with your answer to the question of interracial marriage. I'm not interracially married, but two of my friends are. They have been married a year and seem to be very much in love. Although they have come into some conflict with outsiders' viewpoints about their marriage, luckily both sets of in-laws totally accept the other's partner.

I do not think it is for us to judge. — Illinois

Dear Kennys: Our oldest daughter married a black man. My husband refused to ever let her come home again and never saw her again in the six years before his death.

Our other children, however, were all compassionate. Your article will help some people understand the importance of family support. How can people who claim to be pillars of the church and good Catholics continue with their deep-seated bigotry and hatred? What color is God?

Really, we don't have a choice to accept blacks or not, do we? A priest told me God died for all. — Illinois

The above letters in response to our column on interracial marriage speak for themselves. Couples in mixed-race marriages need all the support they can get, especially from their families. The bravery of these young people who value their love above society's prejudice should be applauded, not condemned.

The adult child is not marrying a person who is criminal or alcoholic. He or she is marrying a person of a different color. While parents need not be blind to the difficulties ahead, they need to get behind their adult children and support them.

Racism in any form is wrong. Yes, our society is sick. It is a sick society that still fails to support all human beings as equals.

(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, Inc. 47978.)

(NC News Service)

Ditching as a family sport

"They ditched me," he sobbed, his hot little face bearing unmet evidence of an heroic attempt at keeping up with his older brothers and sisters. His short legs just couldn't do the job and he soon found himself alone as his siblings chuckled their way to the 7-11 without him.

His little chest began to beat more smoothly as he rested but his shoulders shook and he cried, "I wanta go too. Why can't I go? Why do they always ditch me?"

How to answer that question. Should I tell him that ditching is a time-honored family sport, the prize going to the oldest, the fastest and the sleekest? Or go into the reasons a successful ditch is so satisfying to an older sibling — a get-even for having to "watch" the little kids; a flexing of superiority or maybe just a chance to break the routine?

Ditching is even more attractive when a parent specifically instructs an older child to keep an eye on a younger. Has there ever been a parent who hasn't heard a righteous ditcher say in defense, "But I *did* keep my eye on him. I could see him all the time from inside the bush. He just couldn't see me."

EVERY FAMILY has its ditchers and ditchees. Ditchers tend to be the oldest but not always. Once in a rare while a cunning younger sibling can outditch an older. Then the game can become seri-



BY DOLORES CURRAN

ous, with face-saving challenges thrown in to test superiority in other family sports like foot-in-door slamming, arm wrestling, and wheelie-popping. But it's usually a pyrrhic victory because even if the youngest wins he loses because his brother wants to get rid of him anyway.

As painful as the ditching process is, I believe it prepares us for later life when knowing some ditching techniques helps. Adolescents use ditching skills honed to perfection in childhood to ditch parents later on when the worst ignominy possible is being seen with them. We have one we call the Silver Streak who, after Mass, snakes his way to the car to avoid having to stop and talk with parents' friends. Apostolic community extends only so far. Pre-adolescents use the same technique when their radar tells them there's a game room within a half-mile radius.

Ditching unwelcome admirers at a dance, game or concert is a valuable talent among young people. Ditching a group with values one suddenly realizes don't match his own is immeasurably easier if one has practiced on younger siblings. A quick turn here, a pause there, an attachment to a foreign group usually does it, followed by an apologetic explanation later, "I don't know how I got separated from the group."

ADULTS DITCH, too. For me, the art reaches its highest form in the supermarket a half hour before dinner when I spot an acquaintance I haven't seen in two years. My cart turns on a dime and I march to a different aisle, suspecting all the while she's doing the same to avoid seeing me.

Men ditch by not seeing. When they're in a hurry, they stare their way through a crowd, pretending preoccupation and profundity. It usually works.

All of us ditch, whether it's to avoid petition signers, bill collectors or back slappers. That's why parents don't get too upset when children ditch each other. Although it causes pain when one is little and bereft, ditching is part of growing up and we've all played the role of ditcher at times in our lives. That's why it's so satisfying when we find ourselves in the grownup role of ditcher.

(Alt Publishing Co.)

(Contributed by Mimi and Terry Reilly)

Family Night

OPENING PRAYER:

Dear Jesus, you showed us how to know and love and serve your father. We want you to be with us as we grow in our love and appreciation for our parents, for the sacrifices they make, for the example they give us in really loving each other selflessly. Amen.

SOMETHING TO THINK ABOUT:

Last week we focused upon the children in the family. This week let's grow in respect and appreciation for the role of

parents and the love they share with the family.

ACTIVITY IDEAS:

Young Families. KING AND QUEEN OF LOVE Materials: heavy paper, scissors, crayons, tape. Make two crowns, one for Mom and one for Dad. Crown them King and Queen of love. After the coronation, Mom and Dad can tell the family how they met, when they decided to get married, etc.

Middle Years Families. JOINED

HEARTS Materials: paper, scissors, pens. Cut out two large hearts. Divide the family into two groups. Have one group decorate one heart with words that describe Mother. Have the other do the same for Dad. Join the two hearts and talk about how parents help the family and share their love. Parents should also have an opportunity to tell what they find most difficult about being parents.

Adult Families. Read together the Scripture passage, 1 Corinthians 13:1-13.

Concentrate on verses 4-7. Take turns commenting to the person on your right how he or she lives these passages.

CLOSING PRAYER:

Thank you, Father, for this time to grow in love and caring for each other. Help us to appreciate the role of parents and of children in this family and to help each other to do an even better job. We remember especially tonight the lonely, the orphans, and the families that are separated for whatever reasons. Amen.

Scriptural Insights

WHO DO YOU TRUST?

Readings: Jeremiah 17:5-8; 1 Corinthians 15:12, 16-20; Luke 6:17, 20-26

By Fr. Richard Murphy, O.P.

The somber month of February brings us a splash of color and gladness with St. Valentine's Day. He was martyred in 269 A.D. But dark days and routine affairs are not all bad; they give us a chance to let our minds wander and ponder over life in general and Jesus' teachings in particular.

Why does a man have to suffer and die in order to live? Where can we find happiness, and hope?

How often it is said that we should "get the most out of our lives." The words are a bit vague, but for most people "the most" means money in the bank, security for the future, or "making it." It also means doing our own thing, enjoying life, getting along with other people, and not rocking the boat.

JESUS' TEACHINGS make a mockery of things the world values most. In the sermon on the Mount, for example, He made this amazing statement: "Blessed are the poor . . . and the hungry . . . and those who weep." Blessedness is associated, usually, with holiness, but the poor are not necessarily holy, nor do the hungry and miserable appear to be very happy. We might be closer to Jesus' meaning if instead of "blessed" or "happy," we were to translate: "Hats off" to them.

In an oblique but unforgettable way, then, Jesus was saying that His kind of "death to the world" meant living one's life with a keen awareness of God. He brought the heart of true religion into sharp focus by centering it unwaveringly on God. Elsewhere He would recommend foresight and prudence, energy and courage and daring; here He was establishing the

basis for it all, namely, that in God alone man can be truly human. His program was: "God first."

TRUST in other people is important to all human living. We trust the clerks in the stores, the pilots of our planes, our doctors and lawyers and dentists. But surely there is more than this purely human kind of confidence; there is a supernatural trust in God which is in every way superior to mere human trust. Jeremiah certainly thought so.

Our confidence in God is rooted in God's promises. Merciful and powerful, God keeps His promises. He raised Jesus from the dead, and freed us from the eternal debt due to our sins; to us has been made the bright promise of immortality. Already we have tasted of the "first fruits" of God's goodness. Have we not Paul's word for it?

It is not easy to hope when one is isolated and alone, but even if many others share our hope, God remains mysterious and difficult. He seems to be uncaring, and demanding; He is invisible and silent. True enough, but hope is no magic wand that replaces human effort; it is trust in God.

Reliance upon God is a powerful weapon in the fight against the forces of evil. Hope in God is not something abstract; it gave strength to St. Valentine and other martyrs to endure their sufferings gladly.

Christian hope is fleshed out by action. Those who trust in the Lord have a special love for the Eucharist, which provides them with living food that gives them strength to endure, and to preserve. Where God is, there is always hope, and strength, and joy of heart. (Alt Publishing Co.)

What does Church say about burial at sea?

Q. I am interested in ocean burial. Does the Catholic Church have any objections to this idea? (Florida)

A. From the very beginning Christians have taken burials very seriously. The attitude and customs of any people toward their dead say much about their beliefs concerning the meaning of life, respect for our bodies and life after death.

The Christian church was and is no different. Funeral customs always reflect Christians' faith in Christ, their conviction about the dignity of our human person including the body; and of course belief in life after death. To this day, it even sets aside reserved space to receive the bodies of those who have died.

For these reasons the church strongly discourages any practices that might, in a frivolous way, begin to reflect dishonor on the dead or seem to minimize, if not ridicule, beliefs which are extremely precious to us.

It is within this context that your question must be approached. If a good and valid reason suggests it,



BY FR. JOHN DIETZEN

there is no rule against burial at sea. Obviously it is done thousands of times in emergency situations, particularly in time of war. This type of burial therefore would not be automatically wrong for you.

I would suggest only that you consider your reasons carefully, and that you discuss the matter with your parish priest who would be responsible for carrying out your wishes within the framework of our Catholic liturgy for the dead.

Q. Several weeks ago you very helpfully answered a letter from a person who had fallen away from the

church and wondered what to do in order to return to the practice of his faith.

Here is an even more serious problem. Is it possible for a person to save his soul if over many years he has received the Blessed Sacrament while in the state of sin, due to his omission of embarrassing sins during confession?

He makes a perfect act of contrition with a promise to straighten out and confess these sins, but at the next confession lacks the courage to tell them.

Then the same problem repeats itself, the same sin is committed and no courage. Is there a chance for repentance for this kind of person? (Illinois)

A. There's always a chance for repentance and for getting one's self straightened out with God.

Confession of all serious mortal sins of which a person is aware is surely required in confession. No one can excuse himself from that.

It is possible, however, for an in-

dividual to get so mixed up emotionally and so unreasonably frightened by the prospect of confessing the sins, that his personal guilt before God is very questionable. It may reach the point where even the individual himself is incapable of making any decent judgment about his guilt.

My main concern, however, after studying your letter is your own confusion and fear which could be eliminated or alleviated do easily if you would simply go and talk to a priest. I urge you to do that. It doesn't have to be your own parish priest. The city you live in has a dozen or more who would be anxious to help you get out of your dilemma.

Please go and talk with one of them soon.

(A free brochure explaining the Catholic teaching about cremation and some other funeral practices may be obtained by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St. Bloomington, Ill. 61701.)

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

Sister Mary Aquinas O'Shaughnessy

St. Mary Aquinas O'Shaughnessy, S.S.J., died at Mercy hospital on Jan. 31, at the age of 65.

Sr. O'Shaughnessy, a native of County Cork, Ireland, was among the first group of sisters who started the Spanish and migrant missions in South Florida in 1954. She entered the Sisters of St. Joseph in

1937 and spent many years teaching in schools in St. Augustine, Jacksonville, and at Gesu in Miami. Since 1954 she worked in various South Florida missions and, most recently, she served in parish ministry at Sacred Heart parish in Lake Worth.

A funeral mass was held at Sacred Heart Church on Feb. 2nd, and subsequent prayers and liturgy were held at the Motherhouse Chapel in St. Augustine. Sr. O'Shaughnessy was interred at San Lorenzo Cemetery in St. Augustine.

Center has not moved

Although most archdiocesan offices have moved to the new Pastoral Center in Miami Shores, the archdiocesan Catechetical Center — because of some confusion — would like to announce that it is still at the same address, 7506 N.W. 2 Ave.

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Catholics, the joke's on you

By James Breig

Picture your mom.

Now let's say that you come to my house and I say, "I have something funny to show you." Into the living room comes a woman dressed just like your mom. And she has the same mannerisms and wears her hair just like your mother does.

Then the woman proceeds to tell a crude joke, to reveal how much she hates her children and to burlesque your family traditions.

What is your reaction? If I laugh all through it, what is your response to me?

If you complain that I have made fun of your mother and entire family, would you accept the following explanation from me: "But I'm not making fun of your mom in particular; I'm just offering some satirical points about American families?"

LAUGH along, I might say; don't take it all so seriously. Just because the woman acts and dresses and looks like your mom doesn't mean I intend to ridicule her in particular.

Now take that scenario and plug in the real-life equivalents: Catholics and various television comedy shows, particularly those on NBC, such as "Saturday Night Live" and "Second City TV." Both of them have riled Catholics, some priests in particular, for their portrait of hip clergymen and saucy nuns.

But it was another NBC series, "Taxi," and its alleged slur against Orthodox priests which brought this problem to my attention.

Last October, a two-part episode of "Taxi" dealt with the regular characters of Latka and Simka, played by Andy Kaufman and Carol Kane. In the series, they are married foreigners from an unnamed land who speak a gibberish language to one another. In this two-parter, the husband admits his adultery to a priest, who recommends that reconciliation can occur only if the wife also commits adultery.

THE SEGMENT caused a stir among the Orthodox because of similarities between the phony priest's clothing and Orthodox attire. Also, the characters refer to their religion as "orthodox."

Taking on NBC is Father Miltiades Efthimiou, director of the office of Church and Society for the Greek Orthodox Archdiocese of North and South America. He has criticized the



ABC DRAMA — Ann-Margaret makes her dramatic television debut as an Iowa woman with a terminal illness who embarks on a statewide search for homes for her 10 children in "Who Will Love My Children?" airing Feb. 14 at 9 p.m. on ABC, WPLG, Channel 10 in South Florida. (NC photo)

network for showing what he considers an offensive picture of religion in general and his denomination in particular. And he has hundreds of letters from Orthodox viewers supporting his position.

NBC told me there is no reason for upset. No specific religion was named; the characters are cartoons; the garb is not Orthodox; and the word "orthodox" in the script can be taken to mean anything since there are Orthodox Jews, Orthodox Moslems and so on.

In other words, just because it looks, acts and sounds like your mother doesn't mean we are making fun of her.

Father Efthimiou's protest has spurred another priest, this one Roman Catholic, who thinks that NBC is doing a job on the clergy. He describes himself as "a lone country pastor" from upstate New York and contacted me when he heard about Father Efthimiou.

WHAT ANNOYS this "country pastor" in particular is the Father Guido Sarducci character who has appeared on "Saturday Night Live" on a frequent basis. A creation of comedian Don Novello, Father Sarducci presents himself as "the gossip columnist from the Vatican newspaper." In a comic Italian accent, he

tells about such worldly things as nude and wrestling and the Beatles.

The character appears now on "SNL" reruns, seen in syndication, and on HBO in comedy shorts. Don

CAPSULE REVIEW

• TIMERIDER — PG

A simple-minded attempt to combine the science fiction and Western genres in which a motorcycle racer (Fred Ward) finds himself whisked back to the late 19th century where he gets mixed up with some lowlifes of various sorts. Belinda Bauer is impressive as a Louisiana belle fallen upon hard times, but the movie has nothing else to recommend it. Because of considerable though relatively restrained sex and violence, the U.S.C.C. has classified it A-III — adults.

Novello, meanwhile, has gone on to produce "Second City TV," which has used clergy and Religious, including Mother Teresa, in comedy skits.

NBC HAS answered this priest's protests by saying that Father Sarducci "is presented in a spirit of good-natured fun, not with any anti-Catholic or anti-religious intent. He is . . . not meant to comment on the priesthood in general."

Again the argument is used: just because your mom's clothes are being imitated doesn't mean we are joshing your mom.

What do you think? Catholics for centuries have been telling jokes about priests, nuns and religious practices. Are the TV shows something different?

Can satire be directed at Church figures and foibles without being anti-Catholic? Are there aspects of the Church which are the legitimate target of one-liners and comedy bits?

Or have these shows gone too far in making the Pope, for example, the subject of sketches?

When does comedy become cruelty; when does a jest cross over into a slur?

James Breig is a syndicated columnist.

Spring training day schedule for special ministers

Saturday, February 12 — St. Jude Parish, Tequesta, 10 a.m.-3 p.m.

Saturday, March 5 — Immaculate Conception Parish, Hialeah (Spanish), 10 a.m.-3 p.m.

Saturday, April 9 — St. Bernadette Parish, Hollywood, 10 a.m.-3 p.m.

Saturday, April 16 — Blessed Trinity Parish, Miami Springs, 9:30 a.m.-2:30 p.m.

For further information please call the Office of Worship and Spiritual Life at the Pastoral Center, 757-6241, Ext. 351/2/3 and speak with Mrs. Blank or Mrs. Vandenburg.

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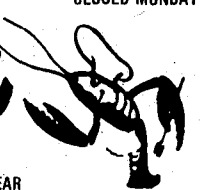
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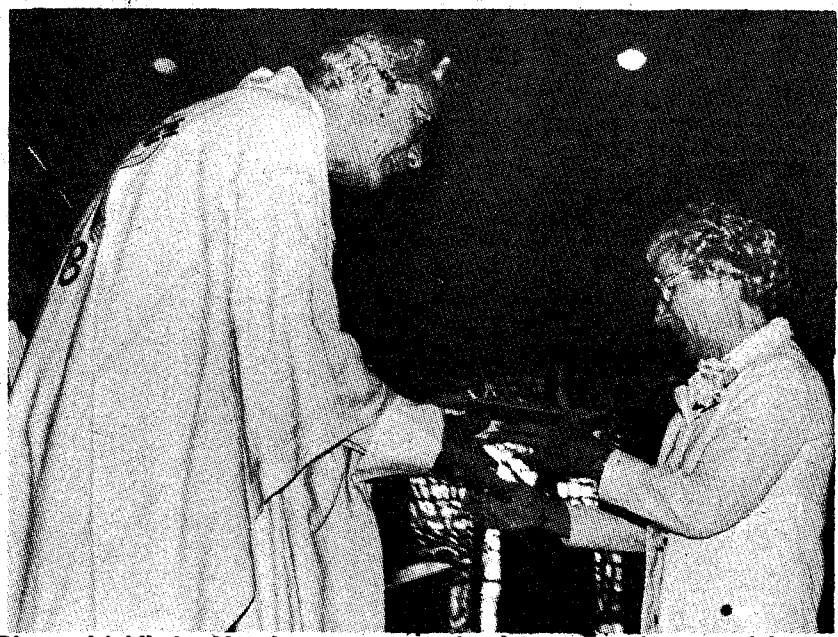
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Diamond Jubilarian Mary Inez was among the sisters accepting a special resurrection cross and certificate from Archbishop Edward A. McCarthy at a Jubilarian Mass Saturday.

'Grateful' archbishop honors jubilarians

With "affection" and "gratefulness" Archbishop Edward A. McCarthy gave a heartfelt "thank you" to the silver, golden, and diamond sister jubilarians who were the honored participants in a special jubilarian celebration held at Saint Pius X Church in Fort Lauderdale on Saturday.

The Mass to honor 13 silver jubilarians, two golden jubilarians, and one diamond jubilarian, was attended by many priests and religious including the sister council and vicars for religious.

"If this (Mass) was for all the people who benefited from the sister jubilarians it would have to be held in the Orange Bowl," the Archbishop said.

The Archbishop took the opportunity to speak also of the importance of evangelization, "not just as an intellectual thing," but as a way of reaching out to people and sharing faith and love.

"I may have faith enough to move mountains but if there is no love, I have nothing," the Archbishop said.

RCIA workshops to begin

RCIA workshops are slated for priests, deacons, DREs and those involved in the implementation of the catechumenate in the parish community to cover the vision of the RCIA, the rites, the catechetical program and how to go about implementing it in your parish.

FEB. 26 — Broward County — Nativity, 5220 Johnson St., Hollywood.

MARCH 12 — Dade County (Spanish) — Sts. Peter and Paul, 900 S.W. 26 Rd., Miami.

MARCH 26 — Palm Beach County — St. Juliana, 4500 S. Dixie Hwy. — West Palm Beach.

TIME: From 10 a.m. to 2 p.m.; FEE: \$5.00 (includes lunch).

No registration at the door, please.

Send name, address, phone, and ministry to RCIA Workshops, Religious Ed. Dept., 9401 Biscayne Blvd., Miami, FL 33138. Indicate which workshop you want to attend and include registration fee, payable Religious Ed. Dept.

It's a Date

Singles/separated/widowed

The Dade Catholic Singles Club will hold a Valentine's Day Party at 8 p.m. Feb. 12 at St. Brendan's Church, 8725 S.W. 32nd St. Music by D.J. Admission is \$3.

The North Dade Catholic Singles will meet Feb. 20th at 7 p.m. in the meeting room at Visitation Church. Call Paulette at 895-4734.

Festivals

The St. Clement Family Festival will be held on parish grounds Feb. 11-13. There will be 14 rides including a giant slide and ferris wheel. International foods including Irish stew and stuffed cabbage, ribs and chicken. Games of skill. Square dancing Friday followed by live music. Hours: Friday from 4 p.m. to 11 p.m.; Saturday from 11 a.m. to 11 p.m. and Sunday 1 p.m. to 11 p.m. Parish grounds located at N. Andrews Ave. and 29th St. in Ft. Lauderdale.

The Holy Family Valentine Festival will be held from Feb. 10-13 from 1 p.m. till 11 p.m. Prizes, rides, games, food, White Elephant.

Potpourri

The Secular Franciscans, St. Bernard Fraternity will be visited Feb. 13th at 1 p.m. at St. Bernard Parish Center, 8279 Sunset Strip, Sunrise, Fla. by the Regional Spiritual Assistant of the Southern Region, Fr. Daniel F. Ford; O.F.M., Fr. R. Baker; Sister Assumption and Regional President Bob Blackburn. All Franciscans and visitors welcome.

St. Juliana Parish, 4500 South Dixie Highway in West Palm Beach, will be holding its Annual Parish Mission, February 21 through 25, 1983. The mission priest will be Fr. George DePrizio, C.S.C., internationally known conference speaker, retreat director and author. Mission sessions will begin in the church at 10 a.m. and 7:30 p.m. for the evening session. All are welcome.

Interfaith day scheduled

Church Women United of Greater Miami, North and South, will host Interfaith Day, Tuesday, February 15, at Kendall United Methodist Church, 7600 S.W. 104 St., 9:15 a.m.-12:30 p.m.

Interfaith Day is an annual long-standing event of Catholic, Protestant and Jewish women. The responsibility for planning and carrying out the program rotates on a three-year cycle.

The theme for the day is: "Harmony — In Our Homes, Schools, and Community." The Ken Osborne family will give their testimony of a happy Christian home in song.

The moderator and speaker will be Dr. Paul Bell, assistant superintendent of Dade County schools. His topic will be "Multi-Ethnic and Culture Harmony in Our Schools."

The Rev. Richard Neal, pastor of the First United Methodist Church of South Miami, will share his thoughts on "A Dream of a Harmonious Community." Polly Cook, of the Wesley Foundation will summarize the challenge of the day's program.

For further information call: Trudy Snider — 274-0875, or Alice Roudenbush — 888-2576.

Archdiocesan workshop for lectors

The Office of Worship and Spiritual Life will sponsor the following two-workshops for lectors in Broward and Palm Beach Counties respectively: Saturday, February 19, Nativity Parish, 5220 Johnson St., Hollywood, 10:00 a.m.-3:00 p.m.; Saturday, March 5, Mary Immaculate Parish, 237 Porter Place, W. Palm Beach, 10:00 a.m.-3:00 p.m.

Sr. Marie Carol Hurlley, O.P., of Barry University, will lead the workshops; she will be assisted by Fr. Jim Fetscher and Dr. Norman Carroll. Sr. Marie Carol has a background in drama and theology. Main areas of concentration will be the following: 1) Scriptural background and interpretation. 2) Improvement of speaking techniques and use of sound system. 3) Relationship of lector's ministry to the

celebrant and other liturgical ministers.

The workshop is open to anyone who wishes to attend. Registration is \$4.00 per person, including lunch and materials. You may register by letter to the Office of Worship and Spiritual Life, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138 or by calling the above office at 757-6241. Ext. 351/2/3.

INTER NOS CORRECTION To all those who receive INTER NOS monthly, please note that the February workshop is NOT at Blessed Trinity in Miami Springs as announced in the February issue of INTER NOS, but IS at Nativity Parish in Hollywood, as printed above.

LaFrance holds alcoholism retreat

Fr. Val LaFrance, the Dominican preacher who claims that "he and Johnny Walker were constant companions" will be giving a retreat for AA and Alanon members at the Dominican Retreat House in Kendall on Feb. 25th-27th. Fr. LaFrance, a familiar speaker in South Florida was a former dramatics teacher at Barry University when he came to the realization that his gift of communication should serve a deeper purpose.

A preacher for some 25 years Fr. LaFrance has been told that he is genetically predisposed to the disease of alcoholism.

As a "public person" he has decided to make public his weakness.

"This is my new ministry," he says, "to preach on a national level concerning alcoholism and thus help thousands of Christians like me, to look for help. For more information contact Sr. Elizabeth Ann at 238-2711.

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The Childrens Crusade for Prayers will hold its monthly meeting at St. Andrews Catholic Church School, 9990 N.W. 29th Street, Coral Springs, on Feb. 19th, from 9:30 a.m. to 11:30 p.m. The meeting will be held in the teacher's lounge. All interested please attend.

The Ladies' Society of Little Flower Church, Hollywood, will present Mr. Rusty Robert, field representative of Senator Paula Hawkins, in a program on the "proposed changes in the Social Security law," on Monday, February 21st. at 7:30 p.m. in the school cafeteria. Pierce St. and 19th Ave. The public is cordially invited to attend.

The Cathedral Women's Guild will hold a White Elephant and Bake Sale on Feb. 13th from 8 a.m. until 2 p.m., in the Archdiocesan Hall on N.W. 75 Street, across from the Cathedral. Household goods, small appliances, handmade items, plants and many other articles will be offered.

Blessed Sacrament Women's Club will have their Spring Rummage Sale in the Parish Hall, 1701 East Oakland Park Blvd. on Friday and Saturday, February 18th and 19th from 9:00 a.m. to 5:00 p.m.

The South Dade Marriage Encounter will be holding a Valentine's Sock Hop on Feb. 12th from 8 until 12 p.m. \$10 a couple. Snacks and setups provided. R.S.V.P. Judy Shulitowski at 235-4218 or Dulce Watson at 238-4798.

The Class of 1933 of the former St. Ann's High School, WPB, will celebrate its 50th anniversary on February 25 and 26, closing with attendance at Mass on Sunday, February 27 in St. Ann's Catholic Church, West Palm Beach. All but one member of the class have been found and contacted. If anyone has information concerning Arthur F. (Curly) McDonald, please call Thomas Gleason, 305-626-2954, or Mary Lou Brewer, 305-622-2824.

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Mystics

and ...



Mystics have been given a special gift of prayer, of union with God, which does not preclude them from scholarly pursuits or showing that love in actions. (NC photo)

By Christine Allen
NC News Service

Can a mystic be a scholar? In the history of the Catholic Church, this question is answered many times by the lives of those who were both.

Sometimes people wrongly suggest that mystical experience leads a person away from serious study and scholarship. Another equally false suggestion is that mystical experience leads to the disappearance of individuality because the mystic is lost in God.

The study of the lives of Catholic mystics, however, proves that authentic mystical life leads to a deep desire both to know the world and to serve other people with a heightened awareness of one's individual gifts to the Christian community.

A MYSTIC is a person who has been given a special gift of prayer, of union with God. A scholar is a person whose intellect has been trained for study, research, writing and teaching.

In the history of the Church, St. Augustine, the fourth century bishop of Hippo, stands out as one of the earliest men to combine mysticism and scholarship. His "City of God" is said to have inspired Charlemagne, crowned emperor of the Holy Roman Empire in 800 A.D. by the pope, to establish a Christian civilization throughout Europe.

Later, Herrad of Landsberg wrote the first encyclopedia for women, titled, "The Garden of Delights." This 12th century Benedictine abbess combined mystical visions with a careful study of philosophy and theology to teach her nuns about Christianity.

At the same time, another Benedictine abbess, Hildegard of Bingen, (Germany) joined mystical union with Christ to a talent for science. She wrote several books on the classification of stones, on the healing capacities of herbs, on the different psychology of women and men, and on the relation of humanity to the rest of the world.

A similar combination of mysticism and science also was found in the writing of the 13th century Dominican, St. Albert the Great. His discoveries in natural science led to a new system of classification of animal life.

A student of St. Albert became the most famous man to combine mysticism and scholarship in the Catholic tradition, St. Thomas Aquinas. This Dominican priest wrote more than a hundred books and taught for years at the University of Paris.

ST. TERESA of Avila is probably the most famous woman to combine scholarship and mysticism. The 16th century Carmelite author became the first woman ever named a doctor of the Church. St. Catherine of Siena is the only other woman with that title.

A friend of St. Teresa's, St. John of the Cross, wrote that the goal of all mystical prayer ought to be the increase of charity. He developed

Isaiah's influence ends

By Father John Castelot
NC News Service

Toward the end of the reign of King Ahaz, Isaiah predicted the coming of a king who would be a true representative of Yahweh among his people.

That king was Ahaz' son and successor, Hezekiah. No one could have been more unlike his father. Hezekiah was solidly pious. With the encouragement of Isaiah and his fellow-prophet, Micah, Hezekiah instituted a thorough religious reform.

The same spirit guided his political administration, and the country enjoyed a long spell of blessed peace. True, Hezekiah had to pay tribute to Assyria; he had his father to thank for that. But it was a small enough price to pay for the peace, prosperity and religious freedom it ensured.

Not that serious temptations to adopt a different policy were lacking. In fact, the Middle Eastern area was seething with unrest. When Salmansar, the new king of Assyria, died, Babylon, a power which hadn't been heard from for a long time, decided to get back into the act.

BABYLON found strong leadership in Merodac-Baladan II. He managed to maintain his independence for the next 12 years — quite a feat, when one remembers that Babylon lay just south of Assyria. The new leader found eager adherents among the restive little Mediterranean states, including Egypt, and

they decided to form an anti-Assyrian league.

Assyria, however crushed them. Again, in 711 B.C., a similar league took shape, but once more Isaiah prevailed on Hezekiah to stay clear of it and Judah avoided devastation.

For 25 years Hezekiah followed the prophet's advice and resisted all temptations to get entangled in dangerous alliances. Therefore, it is hard to understand why he suddenly switched to a foreign policy which had proved disastrous for all who tried it.

But that's just what he did. The death of Assyria's King Sargon triggered more general unrest and intrigue throughout the empire. And it was about this time that Hezekiah fell critically ill; only Isaiah's earnest prayer saved him from death.

While he was convalescing, Merodac-Baladan sent a delegation to Jerusalem, and their visit was not just a "get well quick" call.

THIS RULER of Babylon was still smarting from the whippings Assyria had given him, and trying once again to win support for his cause. He must have caught Hezekiah when his resistance was low, for Hezekiah showed himself quite sympathetic.

Much to Isaiah's alarm, Hezekiah showed the visitors all his health and resources, implying that they could all be put at his disposal.

Sennacherib, the new ruler of Assyria, reacted with alacrity to all the unrest and set about a systematic mop-up campaign. Eventually he was at the gates of Jerusalem, and the story of the siege is one of the most dramatic in all the Bible. It is told in Isaiah 36 and 37.

Jerusalem was terror-stricken, and no one more than the king. And to whom did he turn in his darkest hour? To Isaiah, whose advice, if listened to, would have prevented the crisis in the first place!

Isaiah assured Hezekiah that, if he put his trust in Yahweh, the Assyrian ruler would not take Jerusalem. Events proved the truth of his words.

A plague of some sort broke out in the Assyrian camp and decimated the troops, forcing the survivors to retire weakly from the field and make their wobbly way home.

This marks the end of Isaiah's active ministry. There is a popular Jewish tradition that he was martyred under Hezekiah's successor, a tradition which reflects the viciousness of a ruthless monarch. Despots do not like prophets.

Pathways
of
the
Spirit
KNOW YOUR FAITH

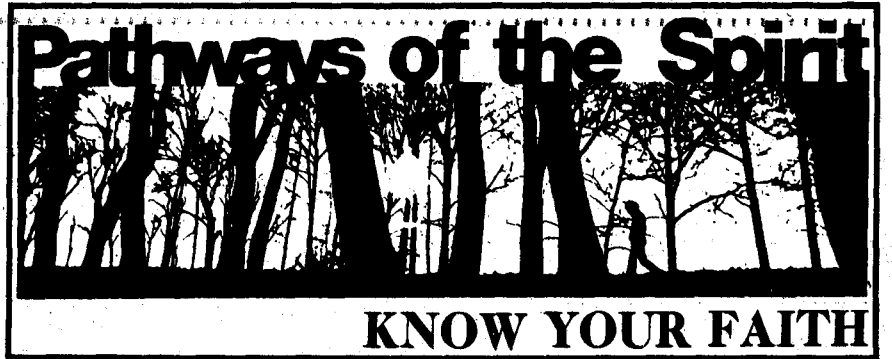
... scholars

this view in his writings, "The Ascent of Mount Carmel," "The Living Flame of Love" and "The Dark Night of the Soul."

Two contemporary scholars and mystics lived out this goal of charity in the shadow of Auschwitz. The Carmelite philosopher, Edith Stein, and the Franciscan journalist, St. Maximilian Kolbe, gave their lives for their neighbors in the holocaust of the concentration camps during World War II.

Finally, North America has several examples of Catholics who combined scholarship and mysticism. Sister Marie of the Incarnation, the 17th century foundress of the Ursuline Order in Quebec, Canada, wrote dictionaries and catechisms in several native tongues.

Thomas Merton, the Cistercian monk from Gethsemene, Ky., dedicated his life to make the contemplative tradition accessible to the general American public.



From all these examples, it is easy to see that authentic mystical life, or true union with Christ in prayer, can release women and men into a wonderful variety of vocations. Christian mystics have been philosophers, historians, scientists, teach-

ers, reformers, poets, theologians, linguists and journalists.

Even more, many Christian mystics also have sacrificed their lives for others. In this way, mystics have not only been scholars, but also saints.

Search for truth, beauty guided St. Thomas Aquinas

By Fr. Alfred McBride, O. Praem.
NC News Service

The spirit of scholars is that they love the truth because it is beautiful. The spirit of mystics is that they love the beautiful because it is true.

Not all scholars are mystics, nor are all mystics scholars. Yet a mystic like St. Teresa of Avila, though not a scholar, has been named a doctor of the church. Perhaps it is in St. Thomas Aquinas, however, that we can perceive the scholar and mystic in one person most easily, even if the scholar side seems to dominate.

No one would doubt that Aquinas was a scholar: He loved the truth because it was beautiful, so beautiful that he spent his years thinking about it and ever in hot pursuit of it. To a great extent his reputation rests on his scholarship, his masterpiece the "Summa Theologica," in particular. He is a theologian's theologian, a philosopher's philosopher.

Aquinas did the unthinkable in his lifetime: He broke the spell of St. Augustine on theological thinking. He turned religious thinkers to the possible uses of Aristotle in their work.

FOR A THOUSAND years, the works of Augustine had served as the chief reference for studying theology. An original and creative thinker, Aquinas brought fresh views to religious thinking and became himself a reference point for future theological reflection.

Yet there is a spiritual and mystical side to the man. He loved the beautiful because it was true. Of course both approaches — those of scholar and mystic — ultimately center in Christ who is both beautiful and true.

The hints about the mystical side of Aquinas are just that — hints. Still, some surviving legends capture the insight.

It is said that when he completed the treatise on the Holy Eucharist he knelt before the cross and placed the manuscript at the feet of Jesus. The Lord said, "Very well done, Thomas. What can I give you in return." Thomas replied, "Only yourself, O Lord, only yourself."



St. Thomas Aquinas (center) turned religious thinkers to the possible uses of Aristotle and Plato (right) in their work.

Aquinas' poetry also supplies hints of his mystical depth. He was asked to compose the texts for the feast day of Corpus Christi, a feast of the Eucharist. His public writings to this point were sparse prose, some would even say prosaic. His literary style aimed for clarity and courtesy.

Now he begins to produce lyrics for hymns like the "Tantum Ergo" that would be sung for centuries at the benediction of the Blessed Sacrament, and the "Pange Lingua," which likewise would be sung for ages to come in processions of the Blessed Sacrament.

British author G. K. Chesterton described the hymns with these comments: "The Corpus Christi Office is like some old musical instrument, quaintly and carefully inlaid with many colored stones and metals. The author has gathered remote texts about pasture and fruition like

rare herbs.

"There is a notable lack of the loud and obvious in the harmony. His words are difficult to translate into English. How is anyone to render the sound of the 'Pange Lingua' when the very first syllable has a clang like the clash of cymbals?"

LIKE ALL TRUE mystics, Thomas was filled with a passionate love for God, for creation and for his brothers and sisters in the human family. The very courtesy in his writings was a sign of his steady and tender affection for people.

Toward the end of his life he seems to have acquired a special love for his companion, Reginald, upon whom he depended so much. It was to Reginald he confided why he could no longer continue his writing of the "Summa," which he never completed.

To Reginald, he said, "I can write no more. I have seen things that make all my writing look like straw."

The implication is that Aquinas reached a point in his perception of God, his loving union with the Lord, when he could no longer find words to contain the experience. Like St. Paul, Aquinas had an experience of heaven and no grammar or logic would contain the meaning.

Like John the Evangelist, Aquinas became an eagle taking to flight, passing his final days in contemplative union with God until he left this life for the final union.

His death meant not only that the great mind of a scholar was stilled, but also that the great heart of a mystic had been born again.

His confessor at the last rites commented, "His confession was like that of a child of five."

SUPER SITTER!

Catholic hospital offers tips for young babysitters

NEW ORLEANS (NC) — How do you burp a baby? What do you charge the parents of a Dennis the Menace clone?

These and other questions facing young and sometimes uncertain beleaguered babysitters were addressed by a seminar at Hotel Dieu Hospital, a Catholic institution in New Orleans.

THE FOUR-HOUR Super Sitter Seminar run by the hospital, instructed current and prospective babysitters in the care of infants and young children.

A hospital staffer recommended that children wait until they are at least 12 years old before becoming babysitters.

"We try to teach them responsibility and also to be assertive," said Shelly Blankenship, community educational coordinator.

She said many babysitters are reluctant to assert themselves with the children's parents, especially when it comes to pay.

Kathleen Lipiec Brown, director of social services, suggested that babysitters charge more for a child who is a "real terror." She also suggested that babysitters charge more for special occasions, such as New Year's Eve.

"Parents want to go out, too, so they're willing to pay a little bit more," she said.

THE SEMINAR included instruction in bathing, feeding and



Nicole Orfanello practices changing diapers on Erin Casadaban as the baby's mother, Meryl, and other babysitters watch. (NC photo)

changing diapers of babies and toddlers, with a doll used as a model. Later, four mothers with babies appeared and the babysitters had a chance to practice the skills on the real thing — with the mothers standing by the infants.

Also included in the seminar were tips on poisoning prevention and what to do if a child chokes. During other lessons on answering the telephone, babysitters were told to "always give the impression that you are not alone" and to hang up immedi-

ately on obscene calls.

Some of the 52 youngsters participating in the seminar were as young as nine, but Blankenship recommended that children wait until they are at least 12 years old before becoming babysitters.

At the sound of the beep ... beep ... beep

By Hilda Young
NC News Service

There are people in chancery buildings across the country who think the big issue in the Church right now is the revised Code of Canon Law. Well, I want them to know from the grass roots that it's not.

The big issue is parish telephone answering machines.

Take my friend, Suzanne, for example. If it were up to her, our pastor's new answering machine would be stoned in the town square without a chance to ask who was without sin or Sony.

"**HAVE YOU EVER** tried to ask advice on how to handle a 15-year-old who won't go to church in 30 seconds after the beep?" she huffed this morning at caffeine club.

"Well, if Father O'Neill is out, isn't it better that he get a message to call you rather than you just listening to the phone ring?" asked Alice.

"No," Suzanne declared. "How do I know he didn't just turn it on so he could go sit down and watch 'That's Incredible' or something?"

"You know Father O'Neill wouldn't do that," I said.

"I never thought so until he put in that silly machine," she went on. "Whatever happened to the day when housekeepers or somebody answered the phone? At least they could tell you that father was at somebody's deathbed or on vacation or mowing the lawn."

We all nodded slowly.

"**WOULDN'T YOU** rather let the phone ring and figure that out for yourself than have an intimate conversation with a tape recorder?" Suzanne argued.

We all nodded even more slowly.

She was on a roll. "Our spiritual lives are being taken over by computer chips and Japanese imports. We light electric votive candles, listen to recorded sermons, watch liturgical light shows and sing synthesized hymns.

"Pretty soon I'm going to be going to confession on cassette and getting absolution on a two-way screen. Who knows, maybe priests will be replaced someday by video recordings that do marriages, baptisms and funerals.

"If we feel that strongly," Alice suggested, "why don't we call Father O'Neill and tell him so?"

We had to call back three times to get it all on the recorder.