

# The Voice

What's Abe doing on Key Biscayne? ...P12



Catholic Archdiocese of Miami

Vol. XXXI No. 5

February 18, 1983

Price 25c

Silver Jubilee Year

## IN NICARAGUA

# Trip highlights priest/politics views of Pope

• Guatemala violence . . . P. 5

By Agostino Bono  
NC News Service

His trip to Nicaragua in two weeks gives Pope John Paul II a dramatic setting for defining his views on the church and politics.

The pope is a strong opponent of priests holding government posts and his March visit will be to a country where four priests hold high positions in the Sandinista government. Although the pope opposes priests and Religious being involved in partisan politics, he supports the need for church leaders to discuss political issues in the light of church teachings and can be expected to comment on the activities of Nicaragua's three-year-old revolutionary government.

The pope is a strong critic of communist governments and his visit will be to a country ruled by a Marxist-influenced movement supported by many priests, Religious and Catholic lay people who view their cooperation with the government as in keeping with Christian principles. At the same time the Nicaraguan hierarchy, led by Archbishop Miguel Obando Bravo of Managua, has increased criticism of the Sandinista leadership.

**THE SANDINISTA** National Liberation Front is a coalition of Marxists, socialists and Christian Democrats.

All of this Nicaraguan activity is taking place against a backdrop of international politics in which the Nicaraguan government claims the United States is trying to overthrow the Sandinistas by covertly supporting guerrillas based in neighboring Honduras. The U.S. government denies it is trying to overthrow the Sandinistas and claims that Nicaragua is a threat to Central American

stability and is a conduit for Soviet-bloc arms to guerrillas in El Salvador.

Whatever the pope says, it should have a major impact in Nicaragua as about 95 percent of the 2.2 million people profess Catholicism.

Pope John Paul already has spoken publicly about domestic Nicaraguan church and political issues, stressing the ministerial role of priests and the

(Continued on page 3)



**THANK YOU, JESUS,** say the hands of a liturgical dancer as something new was added at a Friday morning Mass at Little Flower Church in Coral Gables attended by Little Flower school children and faculty. Students of the School of Ballet at St. Teresa of the Little Flower danced a sacred dance up the aisle of the church before Mass. Each movement of the dance had its own meaning. A student (above) lifts her arms in gratitude for the love of Jesus. More on Page 13. (Voice photo by Prentice Browning)

## INNER VOICE

• **IRELAND** boycotts New York's St. Pat's parade over gun-runner ...P6

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# Priest warns Baby Doc

## Church in Haiti won't stand by

Likening the Church in Haiti to a bull becoming aroused against injustice as Pope John Paul's visit nears, Father Thomas Wenski spoke at a Mass and protest vigil at the Catholic Haitian Center.

Father Wenski told Haitians at a Mass and day-long protest rally that the Church is like a bull becoming aroused against injustice in Haiti as the Pope's visit nears.

"They can kill the prophet but they can't kill the message," he said.

About 1,000 Haitian refugees in the Miami area observed the prayer vigil, at the request of the bishops of

Haiti, to protest the arrest of a Catholic lay volunteer and in petition for freedom from oppression in their homeland.

At the Notre Dame de Haiti Chapel of Miami's Catholic Haitian Center, as well as in the two other centers operated in Pompano Beach and Belle Glade, the Haitians prayed Feb. 9 for Gerard Duclerville who was arrested Dec. 28. Duclerville, 52, is founder of the Catholic Volunteers, a grassroots lay organization, and a radio show host.

**THE HAITIANS** also responded to a collective letter published in New

York's Haiti *Observateur* newspaper and signed by Archbishop Francois Wolff Ligonde of Port-au-Prince and all of Haiti's bishops calling on Haitians in the United States to observe the prayer vigil.

In their joint letter the Haitian bishops said, "We will pray to the Lord that our stony hearts be transformed to soft hearts and that the hearts of those who are governing us be instilled with the respect for life and the respect for man as a whole being and for man in general."

The bishops prayed for Duclerville (Continued on page 3)



# Seminary educators reject homosexuality report

SAN FRANCISCO (NC) — The rector of the San Francisco archdiocesan seminary and a professor there have rejected the criticisms of church teaching made in a report on homosexuality issued last September by a task force of the archdiocesan Commission on Social Justice.

The report titled "Homosexuality and Social Justice" was issued by the Task Force on Gay-Lesbian Issues of the social justice commission.

The report differs from contemporary moral theology in not upholding "as a formal value the ideal of genital expression within the bond of

marriage," said a review of the report by Sulpician Father Howard P. Bleichner, rector of St. Patrick's Seminary, Menlo Park, Calif., and assistant professor of systematic theology and Sulpician theology.

They noted that the report fails to say that contemporary moral thought "overwhelmingly accepts the appropriateness of limiting sexual intercourse to marriage and names homosexual activity as an ontic evil, a human disvalue."

The critique was published Feb. 3 in *The Monitor*, archdiocesan news-

weekly.

The task force report had said the Catholic Church does not have a viable sexual ethic on homosexuality, divorce and remarriage, contraception and premarital sexuality.

The report 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."

Fathers Bleichner and Coleman, however, said: "The report espouses

a subjectivist ethic, an individuated sexual ethic, based upon the predispositions of an individual. The door is thus opened to every possible form of sexual expression, because to deny any individual a right to express him or herself as the person feels oriented, would be to violate the individual's 'different sexual humanity.'"

"By abandoning norms that make specific moral demands," the professors said, "the report reaches the conclusion that homosexual activity is permissible and even virtuous."



**CHURCH DESTROYED** — Morris Verschaeve, a member of St. Phillip Neri, a 98-year-old parish in Hawthorne, Fla., removes a crucifix from the wrecked church after a series of tornados swept across North Central Florida. (NC photo from UPI)

## News at a Glance

### Christian leaders urge Canada to ban nuke tests

OTTAWA (NC) — Top Christian leaders have urged Canadians to contact members of Parliament to "express your conviction that the moral and ethical costs associated with complicity in the arms race are too high." Leaders of the Catholic, United, Anglican (Episcopal), Presbyterian and Lutheran churches and the Canadian Council of Churches issued the statement Feb. 7 shortly before the Canadian government was to decide whether to test the United States' cruise missile, a nuclear weapon, in northern Alberta, where the terrain resembles that of the Soviet Union. Among the church leaders, who met in December with Prime Minister Pierre Trudeau to discuss the nuclear weapons issue, was Archbishop Henri Legare of Grouard-McLennan, Alberta, president of the Canadian Conference of Catholic Bishops. In an earlier statement Archbishop Legare and the same group of churchmen had recommended that the government refuse to allow the testing of any nuclear weapons system in Canada.

### Nations violate human rights, says Reagan

WASHINGTON (NC) — There continue to be violations of fundamental human rights in nations throughout the world, the Reagan administration said in its second annual human rights report to Congress. A 1,300-page country-by-country assessment of human freedoms and political repression, the report showed little change in the past year in rights protection in most countries. In some nations, the report indicated, there were only marginal shifts. Elliot Abrams, assistant secretary of state for human rights and humanitarian affairs, said Feb. 8 that there had been "moves toward democracy" in countries such as El Salvador and Brazil during 1982, but he also listed nations such as the Soviet Union and Lebanon as places where human rights had worsened. Vietnam, he said, "seemed to me the worst country to live in."

### Pope's assassin formally charged

MILAN, Italy (NC) — Italian investigators formally charged a Turkish citizen, Mustafa Savas, with "instigation to commit crime" in connection with an alleged plot to kill Pope John Paul II during his coming visit to Milan May 21-22. Savas, 48, was also charged with association to commit crime in relation to drug trafficking and with possession and sale of drugs. Italian police had held Savas without charges since Feb. 2. According to judicial sources, his detainment and subsequent arrest stemmed from the claims of an imprisoned Italian drug dealer, 28-year-old Antonio Armeli Grigio, who told police that Savas had offered him 300 million lire (about \$210,000) to kill the pope during his Milan visit. Police gave no details of the alleged new assassination plot, nor did they say whether they believed there was a connection to the attempt on the pope's life in May 1981 by Turkish Mehmet Ali Agca.

### Poland denies amnesty to political prisoners

WARSAW, Poland (NC) — The press spokesman for the Polish government, Jerzy Urban, said Feb. 8 that for now there would be no amnesty for political prisoners, a move Catholic Church officials had requested a week earlier. Urban said the government is processing 1,500 requests by prisoners for clemency on an individual basis. But he called a general amnesty an "exceptional act" that the government would not consider under present conditions.

### Reform boxing says Rep. Florio

Rep. James J. Florio (D-N.J.), Chairman of the House Subcommittee on Commerce, Transportation and Tourism, which has jurisdiction over sports, attacked boxing as an unregulated big business responsible for scores of needless deaths and injuries and called for reform. "The long history of tragedies in the ring, the most recent being the death of (South Korean boxer) Duk Koo Kim, makes this an issue that Congress can no longer ignore," Florio said at a news conference.

**The Voice**

Average weekly paid circulation  
55,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday. 45 weeks in the year.

Second class postage paid at Miami, Florida. Subscription rates: \$7.50 a year, Foreign \$10. Single copy 25¢. Published every Friday except every other week in June, July and August.

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President, The Voice Publishing Co., Inc.

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(USPS 622-620)  
Archdiocese of Miami  
Weekly Publication

9401 Biscayne Blvd.,  
Miami Shores, FL  
POSTMASTER:  
Send change of address notices to THE VOICE.  
P.O. Box 38-1059,  
Miami Shores, FL  
MAILING ADDRESS  
P.O. BOX 38-1059  
Miami Shores, FL 33138  
TELEPHONES:  
News: 758-0543  
Advertising, Classified,  
Circulation: 757-6241  
Ft. Lauderdale: 525-5157  
W. Palm Bch.: 833-1951

## Haitians protest arrest

(Continued from page 1)

and for all those in prison. According to Haitian government authorities, Duclerville was released Feb. 7 after more than a month in prison but they gave no reason for his arrest.

"MAY THE VISIT of Pope John Paul II (to Haiti in March) become a moment of conversion for those who will meet him as well as those who will listen to him," the bishops said in the letter.

It was reported that in Port-au-Prince the church-owned radio station broadcast prayers "for deliverance of the country from those who are oppressing it" and for those "who have been oppressed by the government."

Preaching at morning Mass Feb. 9 at Miami, Father Thomas Wenski used an old Haitian country proverb: "If the bull knew its force, it wouldn't let the little boy tie a rope around its neck." His words brought applause from the congregation which associated the word bull with the church and "little boy" with Haitian President-for-Life Jean-Claude Duvalier.

"It seems the bull is recognizing its force," the priest said in creole, adding, "they can kill the prophet but they can't kill the message."

THROUGHOUT THE DAY and evening Haitians said the rosary and other prayers and sang hymns to the rhythm of a single conga drum. They



DESECRATION — In St. Peter Cemetery in Nuremburg, West Germany, a visitor observes the Nazi swastikas painted on a figure of Christ. Unknown vandals had entered during the night and defaced several gravesites this way. Anti-Semitic incidents also have been on the rise in the country recently. (NC photo)

prayed for the intercession of Our Lady of Perpetual Help who was adopted as their patron saint in 1882 when, according to legend, she saved many people from a smallpox

epidemic on the island. A holy year begun last year to mark the centennial of the epidemic ends in March with the visit of Pope John Paul.

"Today," Father Wenski em-

phasized, "the people are asking Our Lady to deliver them from other illnesses; the injustice, oppression and disease which the government inflicts upon them."

## CENTRAL AMERICA TRIP

# Pope may speak out on politics

(Continued from page 1)

need for lay groups to be united with the hierarchy. His major statement was a letter to the Nicaraguan bishops published last Aug. 6.

The papal letter said priests aid their people "not through a political role but through the priestly ministry."

The priests-in-government issue has been controversial since the Sandinistas came to power after the civil war which overthrew the regime

of President Anastasio Somoza in July 1979. Several priests were named to high government posts with the permission of their bishops, as provided by church law. The priests justified their acceptance of the posts by saying that there were not enough trained lay people to fill the jobs. At the time the literacy rate was 52 percent.

The bishops granted permission on a temporary basis although they did not set a time limit for the priests to

leave office. In 1981 the bishops began pressuring the priests to begin training lay people to take over the jobs and to prepare to leave office. The priests refused saying they were still needed in government.

The Sandinistas have supported the need for the priests to remain in office and having them in the government lends weight to the Sandinista position that they have formed a pluralistic government compatible with Christian ideals.

On July 15, 1981, the Nicaraguan Bishops Conference and the four priests in office at the time announced an agreement by which the priests could retain their posts as long as they "abstain in public and private from the exercise of their priestly ministry."

Pope John Paul will also be arriving in a country where there is growing worry that a major invasion is being planned by anti-guerrilla forces based in Honduras.

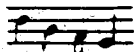
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# Pope Paul's work, spirit guide new church law

(Pope John Paul II has issued the new Code of Canon Law which will replace the current code, or general law governing Latin-Rite Catholics, issued in 1917. This is the second in a series of articles by National Catholic News Service to give an overview of the new code and what it will mean to Catholics.)

By Jerry Filteau  
NC News Service  
(Second in a series)

The reform — or more appropriately, renewal — of canon law was started by Pope John XXIII and is being completed by Pope John Paul II, but the bulk of the work on it was done during the 15-year reign of Pope Paul VI.

More than anyone else, the guiding spirit behind the canon law reform was Pope Paul, a withdrawn, austere intellectual, a diplomat and administrator by training but also a man filled with a profound, at times agonized, pastoral sensitivity.

TO THE AVERAGE Catholic, the new code, when in effect, will make almost no obvious changes in current Church law and practice, even though it is drastically different from the 1917 code.

The reason is that most of the changes, implementing the reforms of the Second Vatican Council, were gradually instituted by Pope Paul during his reign.

Between the end of Vatican II in 1965 and his death in 1978 he oversaw and put into law:

- All the major reforms in the liturgy, including reform of the Mass, all the sacraments, the liturgical year and the Liturgy of the Hours.

the Church's central authority more representative of the worldwide Church.

- Dismantling of the papal court and many regal trappings of the papacy.

- Norms for the renewal and restructuring, in accord with conciliar decrees, of every one of the world's religious orders.

- Renewal of priestly training and priestly life and ministry, reinsti-

general church law.

HE OVERSAW cautious developments in many areas of church law showing greater sensitivity to the concerns of other Christian churches and to the cultural differences of Catholics in various parts of the world.

With similar caution he advanced the participation of lay persons in church life, always within the limits imposed by the hierarchical structure of church authority.

Within those same limits, and given the fact that ordination (and thus membership in the hierarchy) is limited to men, he significantly advanced the participation and equality of women in the church.

While warning frequently against dangers of deviation from church teaching or separation from the mainstream of church life, Pope Paul also encouraged new spiritual and social movements in the Church, such as the charismatic renewal and basic Christian communities, thus affirming St. Paul's doctrine of a diversity of gifts at the service of the one Church.

Thus, while Pope Paul did not live to see the completion of the revised Code of Canon Law, he was unquestionably the chief architect of both its spirit and its substance.

NEXT: A theology of law.

## Close-up on the Code

- The formation and development of the Synod of Bishops and national conferences of bishops.

- Reorganization and decentralization of Church power, chiefly in granting more pastoral authority to diocesan bishops and in suppressing or revising an array of law and practices that interfered with the idea of the primacy of the local church (the diocese) as the fundamental community of faith.

- Sweeping reform of the Roman Curia, the Church's central administration.

- Internationalization of the Curia and the College of Cardinals, making

tution of the permanent diaconate as an ordained ministry, and institution of new lay ministries.

- New policies and structures of consultation at virtually every level of church life.

- The development of new norms and practices in administration and in procedural law to protect human rights.

Pope Paul also allowed numerous experiments in local practice, always with careful guidelines for follow-up study and reporting so that the practical experiences, both good and bad, from those experiments could serve as a basis for further development of the

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As Pope's visit nears...

# Guatemalan violence protested

By Agostino Bono  
NC News Service

Pope John Paul II's scheduled trip to Guatemala in March will come at a time when the Central American country is a centerpiece of controversy because of the military government's campaign against guerrillas.

Critics of the government's human rights record, including the Guatemalan Catholic bishops, say the government is engaged in massacres of innocent people, mostly Indian peasants. A key defender of the government is the Reagan administration which says the human rights situation is improving and this justifies U.S. military aid to combat guerrillas.

Much of the controversy has become focused on Gen. Efraim Rios Montt, who became president after a coup in March 1982 overthrew another military regime. Rios Montt, whose brother is a Catholic bishop, describes himself as a "born-again Christian." He took office pledging to end human rights abuses, but numerous human rights monitoring organizations have said the situation has gotten worse under his leadership. These critics include the Guatemalan bishops' Justice and Peace Committee and Amnesty International, an independent human rights group.

## Bishops' statements

Statements by the Catholic bishops since 1980 have provided a running commentary on the political violence in the country where 88 percent of the 7.5 million population professes Catholicism.

In June 1980 a bishops' statement cited the murders of priests, catechists and Catholic lay leaders as evidence that there is "a state of persecution of the church in Guatemala."

The statement was widely regarded as an indictment of the then military government of Gen. Romeo Lucas Garcia and his use of paramilitary squads operating with impunity in the battle against what the government termed a communist insurgency movement.

The bishops said three priests had been assassinated, others lived under threat of death and "many have been expelled from the country."

**'None of these murders have been investigated ... on the contrary, these killings remain in absolute impunity and mystery.'**  
—Guatemala Bishops

The statement also denounced the cruelty of the fighting between government forces and the guerrillas and criticized the guerrillas, saying most of their victims had been civilians.

On July 12, 1981 the bishops ordered another letter read in all parishes. It said nine priests and hundreds of lay workers had been murdered in recent years as part of "a carefully studied plan to intimidate the church and silence its prophetic voice."

"None of these murders has been investigated and prosecuted, not even partially, in spite of our repeated demands to authorities to hold a full inquest. On the contrary, these killings remain in absolute impunity and mystery," it added.

Shortly afterward, Amnesty International appealed to the Guatemalan government to protect church personnel and said it had received reports

that murderers "were acting for the government."

The murders continued and included two U.S. missionaries. Father Stanley Rother, a priest of the Archdiocese of Oklahoma City, was killed July 28, 1981 and Christian Brother James Miller was shot to death the following February.

## 13,500

Church sources estimated that 13,500 people were killed in 1981 due to the political violence.

Several bishops met with Rios Montt shortly after the coup (March 23, 1982) which brought him to power. They received pledges that the human rights situation would improve and asked the new president to guarantee that the church may "perform its humanitarian and Christian work of relief to the many victims of violence."

Shortly after the meeting the bishops launched a relief campaign for the more than 1 million people they estimated had been affected by the political violence. The figure represents about 12 percent of the population.

In a letter read in Guatemala's parishes in April 1982 the bishops asked for contributions to a national relief campaign.

"The wave of violence lasting long years resulted in countless victims, and indications are that the displaced alone pass the 1 million mark," the letter said. It added that 200,000 Guatemalans sought refuge in other countries and live in extreme poverty.

"Hunger is further threatening the population, because a large acreage of farmlands went this year without plowing and seeding," warned the letter.

## More criticism

At the end of May, however, the bishops were again criticizing the

human rights situation. Alluding to the general belief that many innocent civilians have been killed by government forces or pro-government paramilitary squads, the bishops condemned "massacres of peasant families" and asked the new Rios Montt government to punish the guilty. The bishops said "these assassinations must now be considered genocide" against the predominantly Indian peasant population.

In June the bishops' Justice and Peace Committee and the Guatemalan Conference of Religious Men and Women issued separate statements asking that the government end the wave of massacres.

The Justice and Peace Committee listed 14 massacres between the time Rios Montt came to power (March 23, 1982) and June 1982.

The Reagan administration, however, has said that the human rights situation is improving under Rios Montt and that the Guatemalan leader has a plan for eventually returning the government to civilian rule. President Ronald Reagan met Rios Montt Dec. 4 and said the Guatemalan president "is totally dedicated to democracy" and was getting a "bum rap" from critics of his human rights record.

On Jan. 7 the U.S. government resumed military aid to Guatemala by approving the sale of \$6.36 million in military spare parts. U.S. military aid to Guatemala had been suspended in 1977 because of the government's human rights record.

The U.S. Catholic bishops and other U.S. Catholic groups have opposed military aid.

In November 1982 Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, reiterated the stand saying the human rights situation was getting worse.

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# Ireland boycotts N.Y.'s St. Pat's Day parade

NEW YORK (NC) — The Irish government announced that it would boycott the annual St. Patrick's Day parade in New York City, the world's largest St. Patrick's Day event, after the parade committee elected a prominent supporter of the Irish Republican Army to serve as grand marshal of the march.

Michael Flannery, 80, a leader of the Irish Northern Aid Committee and an outspoken supporter of the IRA, an outlawed guerrilla organization fighting to end British rule in Northern Ireland, was named grand marshal of the parade by a nearly unanimous vote of the 350 delegates on the parade committee.

Last November, Flannery and four others were acquitted of charges of running guns to the IRA after they claimed that they believed they were working in cooperation with the Central Intelligence Agency.

"We regret that we will not have anything to do with the parade, breaking a tradition that stretches back for a decade," said Michael Collins, a spokesman for the Irish government in New York.

"The organizers have selected as grand marshal a person who had an avowed personal involvement in

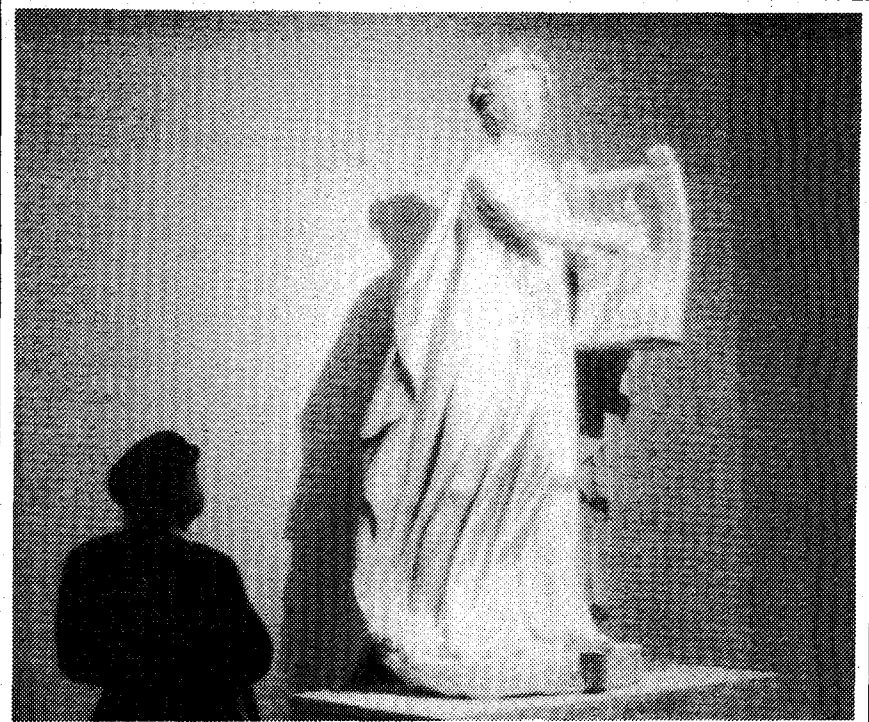
sponsoring violence in Ireland and who heads an organization which the U.S. courts have declared to be agents of the Irish Republican Army," Collins said.

"The IRA," he said, "has been responsible for the majority of the killings which have occurred in Northern Ireland since the trouble began."

The New York Archdiocese, which had opposed Flannery at the closed door meeting of the parade committee, indicated it would not join the Irish government in the boycott.

"Planning for the parade has always been the responsibility of the parade committee whose decisions — this year as in the past — are made independently of the archdiocese," said a statement released by the office of Cardinal Terence Cooke of New York on Feb. 9. "The vast majority of those who look forward to St. Patrick's Day pray the day's event will help bring about ultimate freedom to all the people of Ireland."

Msgr. John Barry of the New York Archdiocese had nominated Flannery's only formal opponent for grand marshal, James Moriarity, a general contractor from Brooklyn, but Moriarity received only about a



VATICAN ART — A second century Roman sculpture, Thalia, is observed at a private preview of the 237-piece Vatican collection opening at the New York Metropolitan Museum of Art Feb. 26, the first such to be sent abroad. (NC photo)

dozen votes at the meeting of the parade committee.

Aer Lingus, the Irish airline, said it would not participate in the New York parade and plans to yank its commercials from WPIX-TV while the parade is broadcast.

In his speech accepting election as grand marshal, Flannery said, "I guarantee that no tradition of the parade will ever be broken. The whole world will be watching us this year as never before. The whole Irish race will be on display."

-At a press conference after the parade committee meeting, Flannery denied that he had personally shipped guns to Northern Ireland, but he said, "I blessed the hearts of those that did."

"The Dublin government is not doing its part to promote unity," Flannery claimed.

Paul O'Dwyer, a prominent New York City attorney and a former grand marshal of the parade, said, "I think the vote is an indication of the anger of the Irish Americans."

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# Unilateral disarmament move rejected in Anglican synod

By Robert Nowell

LONDON (NC) — A nationally broadcast five-hour debate on unilateral nuclear disarmament dominated the Church of England's annual General Synod Feb. 8-11, but the synod also confronted in-church and interfaith issues, including England's ban on succession to the throne by someone who has married a Catholic.

The synod members rejected, by a 338-100 vote, a motion calling for unilateral nuclear disarmament by Great Britain.

But they narrowly approved, 275-222, an amendment clearly rejecting first use of nuclear weapons by Britain or the North Atlantic Treaty Organization and urging progressive reduction of NATO dependency on nuclear weapons as a form of deterrence.

**THE NUCLEAR** disarmament debate lasted nearly five hours in the packed Assembly Hall at Church House, Westminster, and it was broadcast live across the country.

Archbishop Robert Runcie of Canterbury, primate of the world Anglican Communion, led opposition to the unilateral disarmament move recommended to the synod by a working group's controversial report, "The Church and the Bomb."

Archbishop Runcie, himself a sharp critic of nuclear defense spending, declared, "I cannot accept unilateralism as the best expression of a Christian's prime moral duty to be a peacemaker."

"I believe," he said, "that the unilateralist approach would undermine disarmament negotiations in progress without exerting much exemplary influence."

Bishop Graham Leonard of London delivered one of the sharpest attacks on the unilateralist motion. Saying it underestimated Soviet intentions, he warned that communist domination meant the suppression of freedom and the repudiation of both Christian and natural morality.

Bishop John Baker of Salisbury, chairman of the working group that drew up the report recommending unilateral nuclear disarmament, argued for that position.

He said the idea that nuclear defense is acceptable was based on two fallacies: the belief that mutual nuclear deterrence was a reasonably stable situation and likely to remain so; and the idea that deterrence demanded parity.

He rejected those views, arguing that new generations of more accurate nuclear weapons are making

the use of them in a crisis increasingly likely.

The Anglican synod's rejection of first use of nuclear weapons parallels a similar rejection in the first and second drafts of the U.S. Catholic bishops' planned pastoral letter on war and peace.

**THE U.S.** and British governments, as NATO members, have insisted on the nuclear first-strike option. They call it an essential part of NATO's "flexible response" policy to deter a conventional attack on Western Europe by numerically superior Warsaw Pact forces.

The key action by which the synod recorded its opposition to nuclear first use was introduced as an amendment by Bishop Hugh Montefiore of Birmingham.

The amendment recognized the duty of Britain and its allies to deter aggressors and prevent nuclear blackmail but said that NATO's strategy and tactics must be unmistakably defensive.

It judged "that even a small-scale first use of nuclear weapons could never be morally justified in view of the high risk that this would lead to full-scale nuclear warfare" and said that all nations have a "moral obliga-

tion . . . to forswear the first use of nuclear weapons in any form."

**ON AN IN-CHURCH** issue, a move to introduce a form of the sacrament of penance into Anglican Church practice was thwarted by members of the church's evangelical wing who objected to the phrase "I absolve you" in one of the two alternative forms suggested for a rite of reconciliation of a penitent.

A proposal to let unused Anglican churches be made available to non-Christian religions for worship was passed by the bishops' and clergy's sections of the synod but narrowly rejected by the laity, 96-90. Although the synod is not ultimately responsible for decisions to sell church properties for other uses, its decision will be taken into consideration by officials responsible for those decisions.

The synod considered a move to urge that Parliament amend Britain's 1701 Settlement Act to eliminate the clause barring anyone who "shall marry a papist" from succession to the British throne. Faced with no immediate urgency on the question, along with the likelihood that Parliament would not find time this year to take any action on the suggestion, the synod decided to shelve the motion for the time being.

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## OPERATION RICE BOWL

# Help someone to smile

Operation Rice Bowl, a program of sacrifice and sharing, returns to the Archdiocese of Miami with the arrival of the Lenten season.

Now entering its eighth year, Operation Rice Bowl has raised over \$17 million for developmental projects overseas and has made millions of American Catholics more aware of the problems faced by developing countries. Contributions to the campaign, which have continued to grow each year, amounted to over \$4 million in 1982 alone.

"This is a program in which everyone can participate, young and old alike" said Msgr. John Mc Mahon, Archdiocese director, in announcing the campaign. "Through Operation Rice Bowl we may become more aware of the needy overseas and in our own diocese. This is an excellent opportunity to reach out to our neighbors by sharing our many blessings with them."

The campaign focuses around a symbolic rice bowl passed out at the beginning of Lent. The bowl, which is a receptacle for contributions, also serves as a constant reminder that many people suffer daily from poverty and hunger. Participants in the campaign are asked to share the savings from eating a "simple meal" once each week with those less fortunate than themselves.

Operation Rice Bowl is unique in that 25 per-

cent of the contributions may be retained by each diocese to sponsor local projects. These have included a "meals on wheels" program for the elderly in San Antonio, a shelter for homeless men in Albany, NY, and a \$30,000 grant to found an Emergency Food Center to coordinate relief efforts in urban Detroit and projects in South Florida.

Catholic Relief Services uses the remaining 75 percent to fund agriculture, water, nutrition, health, community organizing and educational projects in 70 different countries. These projects provide the poorest communities around the world with the training, technology and tools to improve their standard of living. All of the various projects emphasize self-help and self-sufficiency.

In 1982, campaign donations purchased equipment for a well digging project in Beni Shubail, Yemen, built storage facilities for a fishing cooperative in Honduras and provided support for a community bread baking operation on the outskirts of Bombay, India. These are just three of the hundreds of CRS programs funded by Operation Rice Bowl which seek a cure for the chronic poverty and underdevelopment present in Third World countries.



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## ARCHBISHOP TELLS SERRANS:

# Most Catholics miss Mass

By Ana Rodriguez-Soto  
Voice News Editor

POMPANO BEACH — Only about one in four of South Florida's Catholics are at Mass on a given Sunday, Archbishop Edward A. McCarthy said here at a Clergy Appreciation Dinner sponsored by the Broward Serra Club.

Nominally, there are about one million Catholics in the Archdiocese, he said, and about a quarter-million attend Mass each week, which is evidence of the need for evangelization. Among Hispanics, Mass attendance runs about 10 to 15 percent, he added.

He spoke about his concern that "drifting" youth and heavily proselytized Hispanics may be lost to the Catholic Church and emphasized the need for evangelization, otherwise known as "Jesus Christ fever."

During his talk to the Serrans, whose goal is to foster vocations to the priesthood and religious life, Archbishop McCarthy painted a bleak picture of the future of the priesthood in the United States but balanced it with positive developments in South Florida's Catholic Church.

HE CITED projections that by the year 2000 only 25,000 priests will be serving U.S. Catholics. That is only half of the current number, whose average age is 52.

The Archdiocese of Miami needs 500 more priests just to catch up to the national average of one priest per thousand people, he said.

Nine new priests this year and 10 new seminarians to serve a projected half a million Catholics in South Florida may not look like a promising vocations picture, he said, "but it means things are getting better here than they were."

The Archbishop was the principal speaker and one of three honorees at the club's annual Clergy Appreciation Dinner last Thursday evening.

Retired Msgr. Michael Fogarty, Msgr. Thomas O'Donovan, pastor of St. Gabriel parish in Pompano, and the Archbishop received plaques commemorating the 40th anniversary of their ordinations.

Like a man relaxing among friends, the Archbishop shared a variety of joys, concerns and dreams with the gathered priests and Serrans.

"South Florida's Church continues to grow," he said.

Two thousand more Catholics were baptized in the Archdiocese last year than the year before and 30 percent more converts were received. Parish rolls grew by 150,000 people, from 450,000 to 600,000.

"At that rate, the Archdiocese will eventually encompass 1.5 million Catholics, half a million more than it does today," the Archbishop said.

The nine men who will be ordained priests this May and the 10 who will enter the seminary in the fall are the largest number in recent years, signifying that the picture is good for

South Florida vocations, he said. "Not good enough, but it's getting better."

THE ENCOURAGING numbers are signs that Archdiocesan programs of evangelization and outreach to fallen away Catholics are working, he continued, "and proof that your work, your prayer is really having an impact on vocations."

"But to dramatically increase the number of priests and religious who will serve South Florida Catholics in the year 2000 we need 500 priests who are vocations directors and one million laity as well," the Archbishop said.

"Through the evangelization program we're trying to break through this sort of paralysis that's taken hold of us," the Archbishop said.

"TO EVANGELIZE means to impress upon people that the externals

of Catholic faith are good. They're fine. But they're not the essentials. The central figure is Jesus Christ."

"If Jesus Christ were the head of this organization, the pastor of this parish, the bishop of this Archdiocese, the principal of this school, the director of this hospital, would it be functioning as it is or would it be really embarrassed? Would He be disappointed?" the Archbishop asked. "Would He say, 'You're letting me down by your compromise?'"

Asking such questions and living the answer is the purpose of evangelization, he added. It has led the U.S. bishops to speak on issues which many consider political, such as social justice and nuclear arms.

"But the Church can't be silent in those situations, because those are issues of right and wrong, of sin," the Archbishop said.

During this talk, he also shared a miscellany of Archdiocesan news with the Serrans, whom he called "the salt of those called to be salt (and) the yeast of those who are called to be yeast."

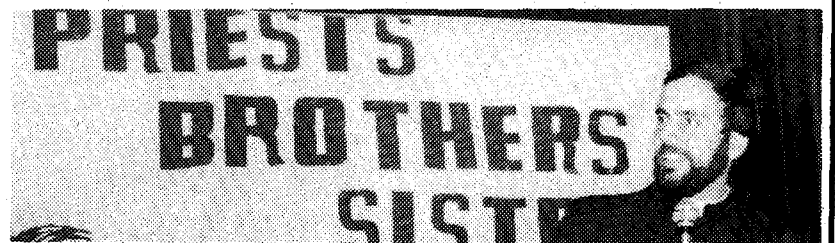
He announced:

- That the Silver Jubilee celebration of the founding of the Archdiocese is scheduled for Dec. 8 in Miami's Orange Bowl;

- That the new Pastoral Center (central offices on N. Biscayne Blvd.) will be dedicated April 16 by the Vatican delegate, Archbishop Pio Laghi;

- That he will visit Rome this year to report on the state of the Archdiocese and wants South Florida's priests to join him, making of the trip a "spiritual retreat" including a visit to the Holy Land;

## Want kids to be priests, sisters? Try asking them



Father Cinesi organized Vocations Breakfast.

By Ana Rodriguez-Soto  
Voice News Editor

When it comes to vocations, we don't need more "zapping" only more "tapping."

That was the considered opinion of experts (priests and sisters) who gathered at Hialeah's Immaculate Conception Church for a Vocations Breakfast last weekend.

If young men and women aren't rushing to become priests and nuns said Father Joe Cinesi, associate pastor at Immaculate and organizer of the event, it's only because "they've never been asked. They've never been inside of a rectory. The call has to be given to them."

Auxiliary Bishop John Nevins and Father Robert Lynch, rector president of St. John Vianney Minor Seminary in Miami, agreed.

"PRIESTS AND sisters weren't born in seminaries. It's from you, the family, that will come the vocations," Bishop Nevins said during the concelebrated Mass which preceded the breakfast.

To prove the point, among the 350 people who attended were the families of priests and sisters who have served the parish: the former pastor's mother, who came from Ireland; the school principal's brother and sister-in-law, direct from Malta; and the mother of two parishioners who grew up to be Archdiocesan priests: Father Gustavo Miyares, director of Vocations for the Archdiocese, and his brother Carlos.

After the family, Bishop Nevins and Father Lynch agreed, the parish plays the most important role in fostering vocations.

"I saw in my people back home... a people who loved the Eucharist. They really lived and believed in the Blessed Sacrament," Bishop Nevins said of his New Rochelle, New York parish.

Father Lynch recalled his family's nightly recitation of the Rosary, tuned to the late Cardinal Richard Cushing's radio program in Boston.

**'They've never been asked. They've never been inside a rectory. The call has to be given to them.'**

—Fr. Joe Cinesi

"I NEVER felt as one with my grandparents and my parents and my brothers," he said, stressing the need for "families to begin again to pray as a family unit."

He added, "It's the experience of prayer that will bring more vocations to the priestly and religious life," and urged parents today to have the "courage" to do "something in the sanctity of their homes to reinstitute the unity of family prayer."

Father Lynch also asked that celibacy be given a more prominent place in today's households. "I wish

families would speak more about (it). The priesthood and religious life depend on it."

Father Cinesi blamed priests themselves for often shying away from the subject.

"Celibacy is an explosion of love where you are free to love everybody," he said. "Our job is to show that we're happy with our priesthood. An open rectory is the most important thing. You can't wait for people to come to you."

Young men and women need to see priests and sisters away from the "Sunday-in-church structure," he added, and more on a "day-to-day basis."

VOCATIONS INDEED are "calls from God," Father Cinesi said, but "there's no reason why we can't help that call along."

"We have vocations right here (in South Florida) that haven't been tapped." Many times young people "have just never been asked (to consider the priesthood or religious life). They think it has to be that 'zapping.'"

An open rectory and joyful priests and sisters willing to let their humanness show and unafraid to discuss celibacy or commitment are ways of putting the possibility of a vocation before young people.

After all, Father Cinesi said, garnering workers for God's vineyards is the ultimate opportunity priests and sisters have to "let your light shine."



# No Jesus sex-film in works

By Marjorie L. Donohue  
Archdiocesan Public Information  
Coordinator

"How do you stop false rumors?"

A false rumor concerning a movie on the sexual life of Christ has persisted for the past five years throughout the nation and is presently being circulated again in South Florida.

In 1977 "Modern People," a monthly Hollywood-gossip magazine published in Franklin Park, a suburb of Chicago, reported that a film por-

traying Jesus as a homosexual was in the planning stage in Denmark. A reader's poll conducted by the magazine resulted in thousands of letters and telephone calls of protest. When the magazine forwarded the letters to the film's producer the movie was cancelled.

Since that time, the magazine has been described as the producer and maligned in a series of petitions initiated not only in South Florida and Chicago but in other areas of the country.

In Miami on Feb. 8, a Spanish language radio station WQBA aired a story on its news programs that the movie is planned. When the Archdiocese Community Relations Office called the station, newsroom personnel said it had been on one of the wire services.

Neither the Associated Press nor United Press International had any knowledge of the story. The Community Relations office finally determined that the reported story had been given to the radio station by the Champagnat School, a private school

in Miami, which was distributing petitions.

Two years ago, in response to rumors that the Chicago-based magazine was planning the film, Illinois Attorney General Tyrone C. Fahner issued a statement and said, "As best as we can determine an offensive film based on the life of Jesus is not planned, has no connection with the State of Illinois, and the chain letter reports stating anything else are totally false."

By June of 1981 the state Attorney General's office had received some 50,000 letters from church organizations and individuals across the nation. Further Fahner pointed out that his office would not spend state funds to respond to the large volume of mail, predicting that "a new flood of letter would be in here before we were through."

According to James B. Burke, *The Chicago Catholic* reporter who wrote the original story, that Archdiocesan newspaper has not heard anything lately about the rumor until last week, when he was covering a meeting of Hispanics and the subject was brought up.

For an even greater length of time another rumor which has haunted editors of Catholic publications around the country has also persisted, that atheist Madalyn Murray O'Hair has a petition before the Federal Communications Commission urging a ban on all religious broadcasting.

The facts are that in 1974 two broadcast producers asked the FCC to examine the performance of religious broadcasters holding special educational licenses because, they claimed, some of the broadcasters were sending out propaganda and not legitimate educational programs.

One year later the FCC rejected that petition on the grounds that singling out religious broadcasters for review would violate the constitutional separation of church and state. Before the ruling was announced some fundamentalist churches and the National Assn. of Religious Broadcasters launched a letter-writing campaign bringing in O'Hair, who had nothing to do with the original petition.

Both the rumor on the film and the FCC petition have been refuted several times in *The Voice* as well as in parish bulletins in the 135 parishes of the Archdiocese. Inquiries to the Community Relations Office at the Archdiocesan Pastoral Center regarding each rumor are thoroughly explained. In the meantime, the FCC continues to be flooded with mail throughout the country about a petition which is non-existent.

# Catholic laymen receive NCCJ award

Raul P. Masvidal of Miami and Charles W. Lantz of Hollywood, prominent Catholic laymen, were presented the prestigious Silver Medallion Awards of the National Conference of Christians and Jews at its 31st annual Brotherhood Awards Dinner February 5 at the Omni International Hotel in Miami. Mr. Masvidal is President and Chairman of the Board of Biscayne Bank and Mr. Lantz is Chairman-Broward/Dade, Atlantic National Bank of Florida.

The Silver Medallion Awards are presented each year to persons in Dade and Broward Counties who have made significant contributions to the cause of brotherhood and better understanding between all people in their communities.

The National Conference of Christians and Jews, founded in 1928, is an inter-group relations organization engaged in a nationwide program of human relations education.

# Family Enrichment Center announces anniversary masses

The schedule for the Archdiocesan Silver and Golden Wedding Anniversary Masses is as follows:

March 5 — 11:00 a.m. at St. Ambrose Church, 353 S.E. 12th Ave., Deerfield Beach. Celebrant: Bishop John J. Nevins.

March 19 — 11:00 a.m. at St. John Fisher Church, 4001 North Shore Drive, West Palm Beach. Celebrant: Archbishop Edward A. McCarthy.

April 16 — 2:00 p.m. at San Marco Church, 851 San Marco Road, Marco Island. Celebrant: Bishop John J. Nevins.

April 23 — 11:00 a.m. at St. Mary's Cathedral, 7525 N.W. 2nd Ave., Miami. Celebrant: Archbishop Edward A. McCarthy.

Couples may call their parishes to register to attend.

# Fr. Estevez reappointed

The Very Reverend Felipe J. Estevez was reappointed to a second three-year term as President-Rector of St. Vincent de Paul Regional Seminary in Boynton Beach, Florida, at the recent meeting of the Seminary Board of Trustees. Fr. Estevez is one of the youngest seminary rectors in this country and the first Hispanic to be named rector of a seminary in the United States.

Regarding St. Vincent's Seminary, Fr. Estevez said: "Each year a new class changes the tone and quality of our community. Yet, what is really new cannot be perceived by the casual observer, that is, the creative action of the Spirit in our lives. The Spirit surprises us with the abundance and freshness of charisma, gifts, and signs of the times."

# Charities's personnel director appointed

A personnel director has been selected for Catholic Community Services, Monsignor Bryan O. Walsh, Executive Director, has announced.

Ronald Hassell was named Director of Personnel for the agency which plans and executes the social service and health related programs of the Archdiocese of Miami.

The personnel director, who assumed his duties on January 31, was Assistant Chief, Personnel Division, 7th Coast Guard District, where he held the rank of Commander. In

this role Hassell supervised a group which served 4,000 military and 400 civilian personnel.

Hassell's professional career includes work with Consolidated Bank, Miami, as Senior Vice President and Director of Personnel, and with Southeast Banking Corp., as Assistant Vice President and Manager for training and development.

Hassell and his wife, Lourdes, have 4 children ranging in age from 7 years to 1 year. They reside in Miami.

## OFFICIAL

### ARCHDIOCESE OF MIAMI

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

**THE REV. JOSEPH FISHWICK** — to Case Director, Advocate and Auditor of the Metropolitan Tribunal, effective February 4, 1983.

**THE REV. ZYGMUNT OSTROWSKI, S. CH.** — to Associate Director of the Polish Apostolate in the Archdiocese of Miami, with residence at St. Charles Borromeo Rectory, Hallandale, effective February 9, 1983.

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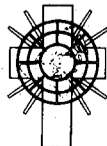
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# Take a stand, bishop tells black Catholics

"It's time for black Catholics to stand up and be counted in the Church," said the sixth of the nation's seven black bishops during a visit to St. John Fisher parish in West Palm Beach.

Bishop Emerson J. Moore, named auxiliary of the Archdiocese of New York last July, spoke at a Mass in honor of Black History Month sponsored by Archbishop Edward McCarthy's Black Catholic Advisory Committee of the Palm Beach Region.

In a phone interview later with *The Voice*, Bishop Moore said racism, even within the Catholic Church, "is something that will be with us a long, long time. Every time we think we've conquered this problem, it raises its ugly head."

The Harlem pastor, whose parents now live in West Palm Beach, converted to Catholicism as a teenager, and in 1978 became the first black monsignor in the United States.

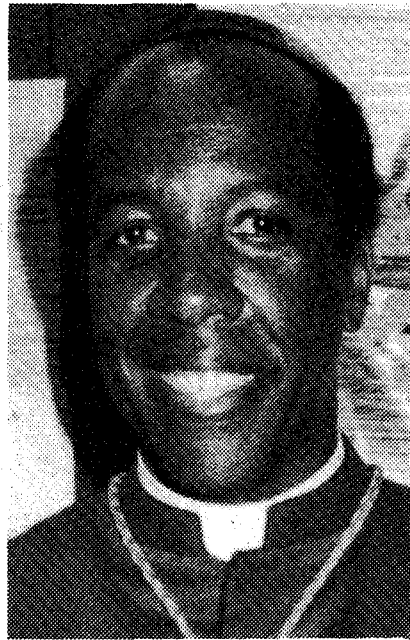
His parish, St. Charles Borromeo, was visited by Pope John Paul II during his trip to this country in 1979.

Bishop Moore said combating racism requires education and sensitivity on the part of the white community, as well as concrete action on blacks' behalf.

"The first step is to just acknowledge that it does exist," he said. "White priests working in black areas

**'Yes, we're here. We've been here for a long time. We are important. We have talents and gifts and resources which should be used.'**

**—Bishop Emerson Moore  
Archdiocese of New York**



have to be sensitized. The second area to emphasize is the whole area of affirmative action."

But black Catholic lay people also share the responsibility for letting white Catholics know that "We're here. We've been here for a long time. We are important," Bishop Moore said. "It's time for (lay black Catholics) to step forward and take a leadership role."

Referring to black advisory committees, such as the one for the Palm Beach region, Bishop Moore called their development throughout the nation within the last 10 years a positive sign, saying it is important to organize and "address black Catholics' needs as a group."

Another positive sign is the formation at the national level of associations of black Catholics, first of

priests and laity and, more recently, of the administrators of the local committees.

Among steps which can be taken at the diocese level to meet the needs of black Catholics, Bishop Moore mentioned some utilized successfully in his own archdiocese: establishing an Office of Black Catholics; sponsoring special Masses to celebrate the contributions of blacks to the nation and the Church; conducting workshops to sensitize religious personnel working in areas changing from predominantly white to predominantly black.

"We have talents and gifts and resources which should be used," the 44-year-old bishop said. "We have so much to offer the Church, particularly our history, culture, music, the value we place on people over things. The Church is universal, the Church needs our input."

During the Mass at St. John Fisher, Bishop Moore also discussed the changes in immigration patterns. Immigrants and refugees now come from the south and Caribbean, rather than Europe, making the southern United States the Ellis Island of the present.

"All Catholics should devote themselves to making sure that (these immigrants) receive basically the same welcome as other immigrants did," the bishop said, referring particularly to the Haitians.

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## Father Bruce Ritter



A bus driver found her in the parking lot behind UNDER 21. My kids kept sneaking over to look at her body. She was 17 or 18. You really couldn't tell how pretty she'd been—her face had been mashed in and she had been stabbed eight times. The autopsy put the time of death between 2:00 and 5:00 AM on Thursday.

Detectives were able to determine that up until the night before her death she had been living in a hotel on 47th Street. The hotel is used by a lot of pimps and prostitutes.

My kids all knew her—but nobody knew her real name. They remembered she used to have a baby. The word spread through UNDER 21 like wildfire. The kids sat in stunned silence or talked quietly. The older kids didn't bother getting angry or belligerent—casual, unexplained, anonymous death is a fact of street life.

That afternoon, Sister Alicia, our Director of Residential Services, called our kids together in the main lounge. "Look," she said, "this is a dangerous and violent area. Out there, we can't protect you. In here, we can. You're safe in here. Look," she said, "we care about you. Don't hang out in the streets. Times Square is a sick place with sick people who will do this to kids."

Our counselors, heavily involved, trying to reach as many kids as possible, reported that the shock and fear were profound. Our kids are afraid of dying—they feel exposed, vulnerable, used. A curious uneasy undercurrent of the discussion swirled to the surface repeatedly.

"We don't know her name... I can't use my name... nobody knows who I am... we can't tell anybody who we are... a hundred people know my first name and it isn't really me... Bruce, I ain't anybody somebody knows."

All during that day we tried to calm and reassure our

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

# A NONYMOUS DEATH

kids—and braced ourselves for what we knew would happen. A lot of kids did not go out that night. The few that did go out came home early. And then it began. The new kids, those we never saw before began flooding in, knowing they would be safe here. Our intake workers reported that a record number of kids came in that night and the next. More than 80 new kids. They came in small groups of twos and threes, afraid to walk alone, to be alone. We took them all. We beefed up our street patrols. Put extra 24-hour street counselors outside.

*"She was 17 or 18. You really couldn't tell how pretty she'd been ..."*

We were right to be afraid. Two Saturday nights later they found the body of Cheryl in an abandoned warehouse on 33rd Street. She had been strangled and beaten to death. She was 14. Cheryl ran away from warm, caring parents, from a small town, from safety and security and a future, to the Big Apple, to Fun City, to the Great White Way, to 42nd Street and the pushers and pimps and panderers and johns who buy little girls.

Cheryl stayed at UNDER 21 for about five days a couple of months ago and then had returned home to her parents. She ran away again and came back to New York—a tiny little moth—and flew directly into the flame. If she were trying to get to UNDER 21 she never made it. She was only blocks away when she was killed.

*"Our counselors, trying to reach as many kids as possible, reported that the shock and fear were profound."*

The police described her as simple, not sophisticated. She was known to hang around Times Square, often seen there in the company of a pimp.

My kids were scared to death. We didn't have problems with our 10 PM curfew for a long time. And our census

nearly went through the roof.

Please help Covenant House continue to care for these "fragile moths", to offer them a place where they can be safe, where they can come for help. Nine out of ten dollars we receive comes from people like you. Without your loving—and consistent—support we simply would have to close our doors.

Maybe it's a little easier to understand now why other UNDER 21s—centers in Houston and Boston are already underway—are so desperately needed. I mean I really worry about those other kids. You've got to, too.

Pray for us and my kids. Pray for all the tens of thousands of kids here in New York City and other large cities in the United States that are at great risk. And thank you for caring about our kids.

I want to help Covenant House meet the needs of all homeless youth. Here is my gift of: \$ \_\_\_\_\_ please print:

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Because the street is NO PLACE FOR A CHILD

# St. Agnes teen creates Abe. Honest!

A Coke, a wig,  
a rubber ball,  
and it's  
android Lincoln

By Betsy Kennedy  
Voice Staff Writer

It may not be the 'real thing' but it all started with a bottle of Coke.

Warren Thomas, boy inventor and future architect was drinking a Coke one day when the inspiration struck him. He would build a life-size dummy of Abraham Lincoln for his science fair entry at St. Agnes School on Key Biscayne.

The teen was gazing at the Coke bottle cap when suddenly he realized it would look like an eye if he put a marble in the center of it. And if he could make one eye, why not two, why not a whole person? One that would, in the finest tradition of Flash Gordon and Star Trek, qualify as a "futuristic android"? Quicker than you can say, "warp speed" or "beam me up, captain," Warren set to work on the project. Advice came from his dad and his grandfather, an architect, but Warren handled most of the actual design and construction on his own.

Although the fair was not slated until February 7th, he initiated the project in August. There were a lot of

complications before it was over. The marbles wouldn't work for the eyes, so he chose small rubber balls found in gumball prize machines. For the head he borrowed a wig stand and Mom's make-up was commandeered, 'just this once' for the historic features of the famous figure.

"That part was real hard, but we had a picture to go by," said Warren.

He wasn't satisfied just creating Lincoln's double. He wanted the eyes and mouth to move. So he tinkered and wired and pounded (and did lots of other things that young geniuses do) to install a motor and circuitry that would mobilize Abe's mouth and eyes.

Abe was stuffed and covered with stockings, which gave him a very realistic fleshy look. The body? Warren had devised a skeleton made of broomsticks which really did the trick. Of course, the final touch was to clothe the famous president in authentic clothing. Odds and ends from grandma's closet came in handy. Cloak and gloves were purchased from a costume shop. A friend named Bob lost his shirt for a good cause.



Warren Thomas, an eighth grader at St. Agnes on Key Biscayne, shows off the "futuristic android" of Abraham Lincoln which he created for the school's science fair. Abe won the votes of the judges and received a first place rating. (Voice photo by Betsy Kennedy)

Uncle Herbert's old top hat became useful again.

Months had flown by and the project was ready just in time for the science fair. Everyone that met Abe that day liked him. The teachers were enthralled to discover such a famous person at their school. The project earned an A plus-plus-plus and a first place rating from fair judges. Android Abe will next go to the youth fair in March, to fool more of the people with his uncanny resemblance.

Although this was Warren's biggest invention to date, he has always enjoyed being creative. He once made an electric push cart. With so many ideas to experiment with, Warren has

never had time to indulge in video games. He has never played one.

Around the neighborhood, he is known for being a businessman too. He runs his own company, Key Biscayne Tree House Construction. "I supply the building . . . they supply the money," he said.

He intends to become a contractor someday. "But I'll have to start out small. First I'll become an architect."

In the meantime, there are more science projects to be dreamed up. He will also continue to make improvements on android #1. Abe doesn't say the Gettysburg address yet or clean Warren's room. But give Warren time. He's only thirteen.



## Hold the Alleluia

Students of St. James School in North Miami, left, unfurl a large sheet of paper with Alleluia written on it before burying it in a cardboard box in the school courtyard, where it will remain until Easter. The idea was to create a colorful symbol of ceasing to say Alleluia during Lent, said associate pastor Father Daniel Kubala, pictured speaking to the students about the meaning of the season. When Easter arrives, they will dig up the scroll to a chorus of Alleluias rejoicing at the Resurrection. (Voice photo by Prentice Browning)





TEXTS  
AND PHOTOS  
by  
PRENTICE  
BROWNING

## *Ballet of praise*

The faculty and students of Little Flower School in Coral Gables recently witnessed a unique addition to the traditional liturgy when 24 children performed a simple but expressive sacred dance before Mass.

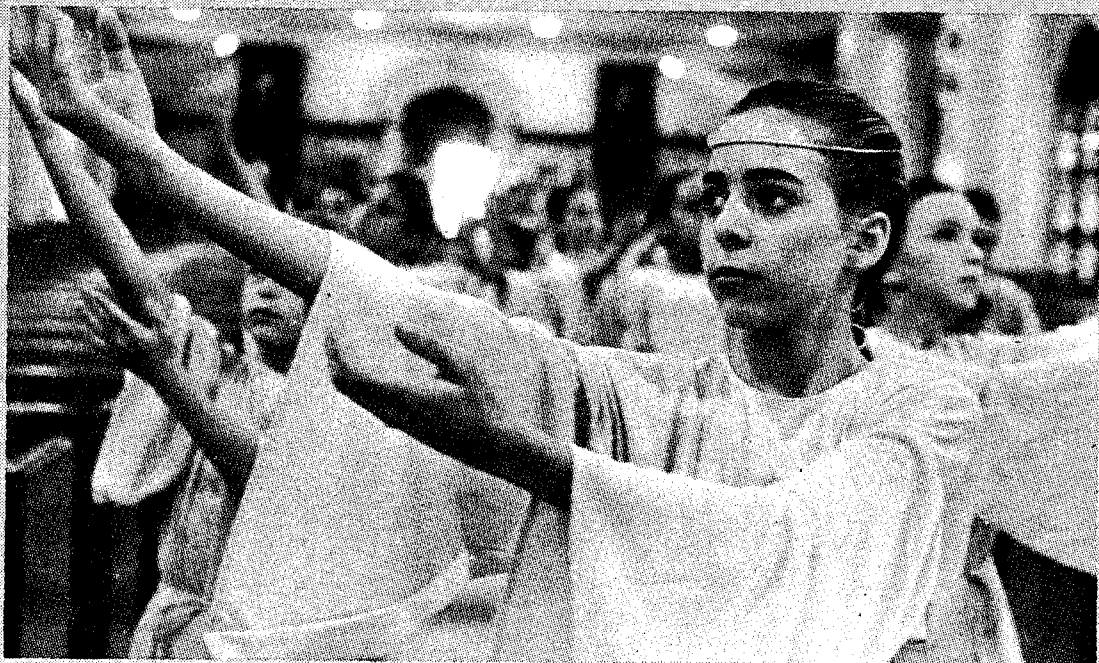
The students, between the ages of 7 and 13, dressed in white robes and crowned with laurel leaves, were directed by creator-choreographer Gene Salazar, who believes the acceptance of such a sacred dance could be the beginning of a whole new ministry.

Salazar, director of the School of Ballet located in the old church at Little Flower, says she hopes the ballet students who were involved in the dance experienced some of the "profound emotion" expressed by the dance.

While the congregation sang "Come Lord Jesus," the dancers, moving up the center aisle, performed several series of movements (clockwise from top left). These included raising the arms in supplication for the Grace of God and a curtsy in praise of God. Other movements included clasping the hands in prayer and then holding out the arms, palms up, in an invitation to God. At one point, dancers raised their hands in four spiraling movements, offering four symbolic gifts to God.

Salazar took care that the dance was not a "self-centered thing" but an expression of religious feeling.

"They have a gift, it is a privilege to offer it up to Him, to praise Him and to give it back, and I think that is what is so beautiful."





# Matter of Opinion

## Public schools haven't a prayer

Supreme Court Justice Lewis Powell has stepped in just in time to save Alabama from a terrible fate. Some of the public school children were being led down an insidious path that might have warped their minds permanently. And led to questionable habits the rest of their lives.

School teachers — none other — were actually leading the children in prayer. That's right. *Prayer.*

These little impressionable minds were being taught that it is actually okay in a group setting to say things like, "Thank you, God." Next thing you know some of the kids might even have been trying it *outside* of school.

In some cases the prayers were just silent meditations. But one thing will lead to another, you know. Unwed pregnancies

### EDITORIAL

and VD among teens might start to go down, thus hurting the economy, what with the resulting decrease in dollar volume on contraceptives and VD medicine and lawyers' eventual divorce fees and such . . .

Over two decades ago the Supreme Court outlawed school prayers *composed* by the school system. In 1962 the court outlawed voluntary recitation of prayers in the schools.

To outlaw the mandatory recitation of a *narrow* sectarian prayer is one thing, and we would agree with that. But to outlaw a prayer that simply acknowledges the existence of God is truly to ignore the rest of the First Amendment which grants the right of the free exercise thereof.

Some good and well-intentioned people, including one *Voice* columnist recently, have said that a broad general prayer is too meaningless to be worthwhile.

We disagree. Specific, detailed prayers asking for your aunt's tumor to be cured or the recitation of a sectarian prayer such as the Hail Mary, should be kept in the private domain.

But the whole point of a public prayer should be the unifying acknowledgment that all of us are from one God and that we are all spiritual creatures. It is, after all, that concept, "One People Under God," from which our human rights truly flow.

Reciting a common prayer in school will not solve all our problems. But maintaining a God-connection as we do in Congress, on our money and in the military is good government and

## Letters to the Editor

### Bishops leading people in change

#### To The Editor:

In reference to *The Voice* issue of December 3, the articles: "Pope Sets '83 Holy Year," "A Liberal Discovers Pro-life," and the interview with Archbishop Edward A. McCarthy, read in relation to one another, have added to my understanding of and appreciation of "what Catholics are really trying to do."

People are becoming involved in the discussion spearheaded by the American Bishops' pastoral on nuclear war as evidenced by letters pro and con on the issue of nuclear weapons — defensive vs. aggressive. Apparently the Bishops are providing a much needed focal point for people's concerns — not only along sectarian lines, but they seem to have also gained the attention of the politicians — "the White House has been in touch with us."

I enthusiastically support:

1. the process being used by Pope John Paul, i.e., meeting of the world's cardinals with topics: including the reform of the Vatican Curia, church's central administration, and the proposed new code of canon law. The Pope hopes that the Holy Year "would stir people's minds to greater love and worship of Christ, the 'redeemer of man', and his salvic work."

2. Archbishop McCarthy points to a new 20th century theology in the process of development.

The Archbishop's proposals which impress me as worthy of much broader discussion certainly should exceed any sectarian concerns, such as "Recommendation to Holy See to form an International Senate to deal with peace."

I say "Amen" to this idea. Certainly its time has come when one reads constantly that the object of wildly varied political systems is "Peace." The means for all mankind to be



good for society and should not be literally banned from public school.

If we continue to push God further and further out of public life, our nation will soon lose its soul and the moral underpinnings that make us strong. The Russian people already have secular-only citizenship and second class religion. We are getting more and more that way.

heard is urgently needed. The present options are too few and too rigid — either/or "Peace or War."

Suggestions on changing attitudes of people point to another area where change can take place. The idea of an American Bishop developing an Academy of Peace is unique and certainly worthy of much closer attention. The article dealing with Julie Loesch (Liberal, but Pro-life) proves to me that, with experience and intelligence and openness of mind, issues can be agents of change by broadening the ideas of the peace movement and the attention to concerns for life to embrace or identify moral issues for humanity.

Marjorie A. Kemon  
Pembroke Pines

### Racism response

#### To The Editor:

It was not until recently that I had

the opportunity to read the January 21 issue of *The Voice*, and I felt compelled to comment on your editorial on racism.

As a member of Christ The King Parish in South Dade, I feel that there is definitely a response here at the "grass roots level." Under the direction of our pastor, Father Frank Guinon and our assistant, Father Seamus O'Shaughnessy — and more important, by their personal example — much work has been done in our parish to instill in *all* the people a sense of family and community, and see the best virtues that those words imply. Incidentally, they have been doing it for years, including the suggestions you made in your editorial.

Our homilies on Sunday were on the Archbishop's letter and were excellent.

I just wanted you to know that some of us out here are really trying.

Mrs. W. R. Borger  
Miami

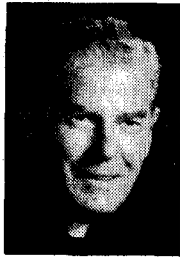


## Giving up something of yourselves

Many people still think when Pope John XXIII opened his famous window to let some fresh air in the Church, many things were also thrown out, among them the old idea of sin and penance and Lent. When the stiff regulations about fast and abstinence did indeed disappear, many took it as a sign that the Church has gone soft, and we could be much more loose in our attitude towards sin and penance.

Don't believe it! If you identified penance only with food, it's understandable that you have slipped off the track. In the Church's program of spiritual growth and union with Jesus, the scope of penance is far broader than a steak, and the need of Lent with its more intense prayer and self denial is as great as in any other century since Christ first spelled it out to the apostles.

With the appearance of Ash Wednesday the



BY MSGR.  
JAMES J. WALSH

Jesus indicated that we must constantly seek a change of heart, a conversion of our ways towards God. That always was and always will be the essence of Lent. Our conversion. Life for the serious Christian is always a series of conversions — always trying to take one more step upwards in union with God. That's why Lent's basic purpose has always been to make us face this truth more seriously.

**Life for the serious Christian is always a series of conversions — always trying to take one more step upwards in union with God.**

Church turns the spotlight on these words of Jesus, "Whoever wishes to be my follower must deny his very self, take up his cross each day and follow in my steps."

**THIS IS** Christ's definition of a Christian. What is especially striking about it is the fact it applies to our behavior habits the year 'round. But the Church has always taken His example of forty days in the desert and applied it to our own needs of prayer and mortification. To help us during these days of Lent the Church has always given us guidelines and over the centuries repeatedly changed them to fit the needs of the times, the changing cultures and circumstances of life.

Even so, prayer and penance in different forms were always required.

In describing a Christian in the above words,

So . . . notice now that there are three steps involved in following Christ, all of which spell out the general Lenten program of penance.

**"MUST DENY** his very self." What else is this but self-discipline, constant effort to control one's passions and emotions, seeking to be master of one's feelings.

In years past, the emphasis here was on "giving up." Candy, movies, cigarettes, liquor. It was a negative thrust to betterment in the spiritual life. Here is where the "change" is found in the Lent of today. We keep the "giving up" resolutions but add a very positive element.

Namely, if I give up cigarettes for Lent, then the money saved should be given to the St. Vincent de Paul Society of the parish to help the poor. If I give up anything else that took part of my time, I should use that extra time to visit the sick and lonely, to seek to bring a bit of happiness into the lives of others. Self-denial? Ah, yes, but also love

of neighbor.

"Take up your cross each day." When Jesus used the word "cross," He meant all the things that seem to go wrong in our daily life. This can range from the way you feel about people who have a gift for irritating you, to a flu bug which upsets all your plans. It means the round of daily pains and failures and disappointments. It can be anxiety about a loved one out of the Church or very ill or in trouble with the law. It means, in short, all the things that seem to interfere with our happiness or go contrary to our desires. Look back at any day last week and see how often the "cross" was in your path.

**SO, WHAT'S** expected of us? Stop complaining. See the hand of God in these daily incidents and practice resignation to these happenings we don't by nature like. All this is genuine penance. Not only does it help bring about a change of heart within us, but it spreads a measure of peace around those who usually are victims of our gripes and bad humor and words of self pity. So, others are helped.

Thirdly, follow in Christ's steps. Nothing vague or poetic about that. It's merely a question of fidelity to Jesus. Remember he told us there is only one way to be faithful to Him. "If you love me, you will keep my commandments."

Therefore, fidelity to duties. Duties to my God. To my neighbor. To myself. Notice the endless possibilities of penance here.

**IF I AM** tempted to speak harshly or unkindly to anyone, and I make the effort to hold my tongue, I am doing real penance. That is self-discipline, and when it is done with the right motive, it is indeed penance of a high order.

You can multiply such an example literally by the hundreds in your daily round, and thus come to realize that not only in Lent, but all year long, each day is full of opportunities to deny self in seeking to be faithful to your duties to God, neighbor and self.

None of this is easy. We need help. Need the grace of God. And this explains why so many crowd our churches for daily Mass, the source of strength and peace.

(Msgr. Walsh is pastor emeritus at St. Agnes in Key Biscayne.)

## A time to question

What kind of a person are you? When do you feel closest to God? The lenten season is a good time to ask such questions.

Father Karl Rahner in his work, "Foundations of Christian Faith," comments on the process of honest spiritual self-examination: Who am I? Who am I becoming?

"For a Christian, his Christian existence is ultimately the totality of his existence. This totality opens out into the dark abysses of the wilderness which we call God. When one undertakes something like this, he stands before the great thinkers, the saints, and finally Jesus Christ. The abyss of existence opens up in front of him. He knows that he has not thought enough, has not loved enough, and has not suffered enough."



BY FR.  
JOHN CATOIR

God's inner life of total joyfulness. It is called the soul. But to tap His joy it is necessary to undergo some purification. Part of the purification is our

**'Self-examination is not intended to lead us into darkness. We were made for joy . . . But to tap into this joy it is necessary to undergo some purification. Part of the purification is our own dissatisfaction.'**

**SELF-EXAMINATION IS** not intended to lead us into darkness. We were made for joy. There is in us a human faculty which is always in touch with

own dissatisfaction. Leon Bloy once said, "The greatest sadness is not to be a saint."

In his book, "Christian Introspection: Self-

Ministry Through Self-Understanding," Dr. Robert J. Wicks recommends a series of general questions to help improve our level of self-understanding. In the privacy of your room, as in a quiet chapel, you might consider these questions:

"How do I feel about myself?"

"How would I describe myself as a person (father, mother, friend, worker, cleric, religious)?"

"**WHAT DO I** mean when I say I feel that I didn't become what I wanted to in life?"

"I want to succeed in my vocation, what does success mean in this instance?"

"What would have to happen in the next decade for me to consider myself a success?"

Lent is a time for reflection; the goal of this reflection is peace of heart. Try to develop a deeper sense of dependence on God's Providence concerning the future, and a greater reliance on God's mercy with respect to the past.

Lent can be a time of healing and forgiveness if we learn first to forgive ourselves, and then to move on.

"I can do all things in Christ who strengthens me" (Phil. 4:13). (Fr. Catoir is director of the *Christophers*.)

## Loving vs. being used

A difficult aspect of any relationship is the need to determine how much of yourself and your time you are honestly able to pour into it.

For people trying to live a Christian life concerned about their responsibility to others, that can become a troublesome and unclear area.



BY  
ANTOINETTE  
BOSCO

I remember when my children were small and a neighbor would drop in to chat for an hour or two. I detested those intrusions on my time, which was a scarce commodity with six children to tend to then.

Yet I always felt that as a Christian, courtesy was an essential virtue. If my neighbor had a need for my company — to ease her loneliness or share her problems — then I felt I should not resent the time it took.

EVENTUALLY I wised up, realizing that most of the time I was simply being used to ease someone's boredom, not their burdens. I learned to pray for the gift of discernment so I could have the wisdom to know what was a Christian response and what was a ridiculous surrender to being a captive audience.

Yet, even now in my 50s, I often am confused over how much of oneself should be given to others.

There was, for example, one youngster I gave a great deal

of help and training to because I believe we should pass on whatever skills we have to younger people. Later, however, the youngster became a pest and I wished he would get married or find a job in Alaska.

Another acquaintance called herself a graduate of the hippie '60s scene, who went on to do great things with her life. I haven't quite determined what these were.

She quoted Robert Louis Stevenson: "No man is useless while he has a friend." Naturally, this put me on a guilt trip. I wanted to help her feel useful but I didn't have enough time — it required so much — to be her friend.

ONE OF MY daughters recently was depressed because she had finally told a former teacher to get out of her life — with good reason. For all the teacher's talent, the teacher was deeply troubled and the sessions had turned into episodes of self-pity.

Trying to be a good Christian, my daughter attempted to comfort the teacher week after week, even though she couldn't afford the time or stand these long, painful encounters.

Yet, when she finally realized she couldn't take it any more, she felt angry and guilty. "I've tried to live according to the prayer of St. Francis, seeking not to be consoled, but to console, not to be understood, but to understand . . . Did I fail?" she asked me.

I told her I didn't think so. For I have come to the point where I know that people who demand excessive chunks of time — out of someone else's life — are suffering from a common malady: selfishness.

Christianity calls us to love others but nowhere in the New Testament does it say that being a Christian means you have to be a fool, a doormat or a trapped audience. But we do have to love, without being wasted, and recognizing that difference when people make demands on us requires honesty.

(NC News Service)

## Never too late

Q. As part of a project sponsored by our youth group, I agreed to visit some old people in a nursing home once a month. I went last week, and it depressed me terribly. I don't want to go anymore, but I think I should. Tell me what you think. (Illinois)



BY TOM  
LENNON

A. You are not alone in your reaction. People much older and with much more experience of life also get depressed sometimes at nursing homes.

One priest who makes weekly visits told me about a terrible encounter with an elderly person. With tears in his eyes, the elderly person begged the priest to get him out of the nursing home immediately.

A priest I know regularly experiences a feeling of depression after his visits. To counterbalance this feeling he tries to do something to cheer himself up afterward, like going swimming, or talking with young people, or calling up a friend and chatting about something other than the visit.

It is not at all surprising that you felt depressed. One sees some tragic sights at nursing homes for the elderly. An old woman may sit for hours motionless, staring into space. A crippled man may complain that he has had no visitors for years.

SO MUCH of the suffering seems pointless, and disturbing questions come to mind. Why do these defenseless old people suffer so? Why this last, great Calvary in their lives?

More often than not, we find no answers to our hard questions.

But there is a point to our visits. We may be depressed, but the elderly are for a time cheered and heartened.

I suspect we can guess only dimly how much your smile, vitality and conversation light up the day of the old person you visit.

Last November I went to see a cranky and very unhappy 84-year-old woman. She had been a big pain in the neck to many people.

When I saw her, she was dying of lung cancer in a nursing home. Instead of speaking, she could only make terrible sounds as she struggled to breathe.

SHE OPENED her eyes, and I said, "It's Tom." A glimmer of recognition came across her face, and awkwardly she reached out to grasp my hand.

She gripped it with surprising strength. But her eyes shut again, and her face turned away. She seemed infinitely weary.

But she held on to my hand, firmly, insistently. She would not let go. I knew certainly she was telling me she was sorry about all the harsh words and crankiness. She was glad I'd come, and she appreciated the visit.

At that late date she was, I suspect, struggling for what happiness she could — even in the midst of pain.

## The revised Code of Canon Law

I'm afraid that Catholics who learned about the revised code of canon law, signed by Pope John Paul II January 25th, from the daily newspapers and television comments may have missed what was really a very significant development in the Church.



BY  
DALE FRANCIS

One television report pointed out that the revised code doesn't allow the ordination of women to the priesthood, doesn't change the Church's position on abortion and doesn't provide that divorced and remarried Catholics can receive the sacraments. That's true but then no one who understands the Church and canon law ever thought that it would. What was important about the revised code was not what it did not do but what it does do.

*Newsweek* called it "A Catholic Bill of Rights," which is probably an over-dramatic rendering of its significance, but *Newsweek* is right in its conclusion that "most aspects of the code demonstrate that the reforms of Vatican Council II will not pass away." It was for the purpose of bringing to the code of canon law the insights of Vatican II that Pope John XXIII initiated the revision and Pope Paul VI carried it on.

The English translation of the revised code will probably not be ready for several weeks and the revision does not take effect until November 27th. There were 2,414 articles of law in the old code but just 1,752 in the revised code, divided into seven books. Obviously there is much to study in the revised code but there is time for pastors to do it and for bishops to prepare educational programs so all the people can learn to

know about it, through parishes and through Catholic publications.

But what can be known now, what makes this revised code of canon law so significant, is that it represents a change of spirit. The old code prepared 65 years ago, came in another time. It was understood as an instrument of control, establishing laws. The revised code can be seen not so much in control of as in the service of the people of God.

What the revised code does is not a sudden break-through, which is why *Newsweek's* calling it a Catholic Bill of Rights over-dramatizes it. It is a codification of insights that have been developing in the last quarter of a century. One of the most important ways that it does this is in the recognition that all in the Church are called to participate in the three-fold office of Christ as Prophet, Priest and King.

That does not mean that all members have the same roles, it does mean that all are called to carry on the mission of the Church. The laity, which means both men and women, are not passive followers but active participants in giving witness to the gospel. The revised code specifies many areas of responsibility in the Church where laymen and laywomen may serve. It does not do this by diminishing those things that uniquely belong to the ordained but by opening to the service of the laity positions that might have usually been fulfilled by priests but not through their ordination. It allows, for example, lay persons to preach in church but properly reserves the homily in the Mass to the ordained.

Some commentaries on the revised code have said it decentralizes the Church. That can be said so long as it is understood that it in no way lessens the role of the Pope. What it means is that the Ordinary of a diocese may act in some areas where before he might have needed to go to the Vatican. One commentator said this gave bishops more authority and so more power but that misunderstands something else implicit in the revised code. The role of authority can no longer be understood in terms of power but in terms of service, those in authority are not rulers but servants. And so, in the understanding of the revised code, are we all servants — called to serve Christ in carrying on the mission of the Church.

(Dale Francis is a nationally syndicated columnist.)



## The toddler's safety away from home

Dear Dr. Kenny: You stress child-proofing the home for the child under three and I agree. But what about the times when the whole family goes visiting? You can't leave the child home all the



BY DR. JAMES AND MARY KENNY

time, but can you expect the hostess to child-proof her home for your child? I'm not talking about Grandma's house, but rather good friends who have no small children and have many pretty things around.

How can you teach this child not to touch other people's property without constantly telling the child, "Don't touch." Would it be good to put some unbreakable things out at home in order to teach him that this is your property and off limits to him? (Indiana)

You raise a good point. You can control the environment for your toddler at home but not when you're away visiting.

In our book, "Whole-Life Parenting" (Continuum, 1982), we recommend that toddlers under

three be allowed to explore. From the time babies can crawl, they are off and into everything. This mobility is important for their development. They need to move about, climb up on, rattle pans and generally satisfy their curiosity about the physical world.

Better to modify their environment than to restrain them. Limiting their space by harnessing them, fencing them in small areas or putting them in playpens is less desirable than allowing them to roam free.

SO YOU need to put away your beautiful breakables, your fragile knickknacks and any items which might be dangerous. Child-proofing the home for toddlers is good preventive discipline.

You ask if a child under three cannot be taught to distinguish between those items that can be touched and those that must be left alone. Yes he can, but the cost-benefit ratio is too high at this age. In other words, it is too difficult to teach him to make these distinctions himself. After he is three, when he has more knowledge of the world and can communicate well verbally, he can learn what to leave alone rather quickly.

Under age three, it is very difficult to teach a toddler why a toy may be pounded but a glass cup must be left alone. The time and psychological energy expended in saying "Don't touch," explaining reasons and keeping constant watch are pro-

hibitive. Better to child-proof.

What then does a parent do when visiting? The parent should be prepared to do one-fourth visiting and three-fourths entertaining of the toddler. The parent can bring along some of the toddler's interesting toys in hopes that he will play with them.

A PARENT MAY need to sit on the floor with the child, to play with him and when necessary, to control him physically. Holding him on one's lap is better than a constant nagging "no, no, no." A parent may need to keep visits brief, leaving before the toddler's curiosity and mobility cause trouble.

The age of the toddler (1-3) is really a very short time in a child's life. The best discipline at that age is for parents to adapt by eliminating dangerous and breakable items from the environment.

When visiting friends, the parent may need to keep gentle but firm physical control. From age three on, there will be plenty of time to explain the difference between acceptable playthings and adult treasures. Words will have more impact then, and the child can be expected to obey a "no."

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

(NC News Service)

## Where are the heroes?

By Carol Farrell

Director of Ministries for Parenting and Human Sexuality for the Archdiocesan Family Life Ministry

Last week our youngest son celebrated his tenth birthday. One of his gift requests was for biographies of American heroes. I was delighted. But delight turned to discouragement as I discovered that such books are not readily available. The children's shelves in local bookstores are filled with fantasy and fiction. After much shopping I was able to come up with only three slim books.

In my mind I began lamenting our lack of heroes, those persons who serve as models of behavior for our children in their growth as human beings, as citizens, as Christian men and women. Through the centuries, books have significantly enhanced this growth. But the great sculptors of values in our own age are the TV, popular music, magazines, movies and the daily newspaper. The paper is full of detailed accounts of criminal activities where the worst of human nature is highlighted. And media 'heroes' are generally non-heroes: unprincipled but likeable people who are usually attractive, live exciting, if violent, lives and have everything.

(Contributed by Mimi and Terry Reilly)

Where are the real heroes, the men and women of courage and nobility? Who are they?

Here is at least one answer.

The other night was a real 'up' experience for us. My husband Pat and I attended a dinner which paid tribute to the Honorable C. Clyde Atkins, Chief Judge of the U.S. District Court. We were two of over 900 present (and more than 200 others who could not be accommodated) who joined together to honor this man of principle and integrity who in the course of service to our community and nation made many decisions that touched the lives of each one of us, and some that brought threats to his own.

Two things struck me during the evening: The first was that although Judge Atkins' decisions and courage and talent were being lauded, it was obviously the man, the human being, Clyde Atkins, that we were really paying tribute to. This simple, kindly, gentle man in his essential humanness and integrity and in the loves which inspired and molded him — family, faith, justice — were what this community had come together to celebrate.

It brought to mind the old question: Can a person be a good judge, a good leader, a good doctor, or whatever, unless he is first a good man? The answer is obvious. In a world where so many are

passionate only for power, prestige or pleasure, and others are consumed with petty concerns, it was uplifting to realize that here is man quietly but determinedly dedicated to justice, a great American and human being. Here is an authentic hero. He is not larger than life. He is just one of us, but one of the best of us.

The second impressive aspect was that he hadn't hidden his light under a bushel when it came to his faith. Woven throughout the tributes were acknowledgements of his service in and to the Church, and a recognition that his faith animates his life, all of it. I wanted to cheer for the quiet boost it gave the Church, and for the support it lent to all God-loving people, whatever their affiliation. I felt proud to claim him as one of us.

I couldn't help wishing that Kevin and his whole generation could have crowded into the room with us. I wished he could have heard Judge Atkins' remarks about how few of us can be those legendary heroes who stand out even over the centuries as extraordinary, but how all of us can be persons who affect "the quality of the day." Judge Atkins was and is all of that and more.

We need to start identifying our authentic, living heroes. Not only for our children. But to fight cynicism and to keep hope and courage and idealism alive in ourselves and in the world.

## Family Night

### OPENING PRAYER:

Dearest Jesus, continue to bless us this Lent as we prepare ourselves through good works and penance for your great feast of Easter. Be with us, Jesus, and help us to be instruments of your love to all we come in contact with this week. Amen.

### SOMETHING TO THINK ABOUT:

Two symbols of faith we wish to focus on this Lent are the tomb of Christ and His crown of thorns. The tomb where Christ's dead body was placed after his Crucifixion is the focus for the corner-

stone of our faith, Christ's Resurrection. Dark and silent, the tomb reminds us that each of us too will die, yet faith in Christ means eternal life (Jn. 3:16). Christ's crown of thorns is a worldly mockery of His being a king (Mt. 27:27-31). It reminds us boldly that Christ's kingdom is not of this world.

### ACTIVITY IDEAS:

*Young and Middle Years Families:* CHRIST'S TOMB AND CROWN OF THORNS — Materials for tomb: plaster of paris, empty oatmeal box, scissors, a stone about the size of Dad's fist. Mold

the tomb out of the plaster of paris around the bottom four inches of the box. Cut off the box and place the stone at the door of the tomb. For the crown use some sticks, toothpicks, and thin wire. Make the crown by wiring the sticks into a circle and affixing the toothpicks as thorns. These items can be used as a centerpiece during Lent.

*Adult Families:* Read aloud John 3:16 and then Matthew 27:27-31 and have each family member share thoughts.

### SNACK TIME:

Why not keep the snacks low key dur-

ing Lent? Try some carrot sticks cut in all sorts of sizes and shapes.

### ENTERTAINMENT:

Hold a "Spring Round-Up." Search the closets for toys and clothes that can be given to an organization that will make them available to the poor.

### SHARING:

— Try to give every family member a chance to talk during the sharing. Share a crazy story from last week.

— Try to recall when your faith was tested. What was it like and how did things turn out in the end.

# Scriptural Insights

## LENT I — THE TEMPTING OF JESUS

Readings: Deuteronomy 26:4-10; Romans 10:8-13; Luke 4:1-13

By Fr. Richard Murphy, O.P.

Today a mysterious, dramatic scene unfolds before our eyes. Two voices are heard speaking in the desert: the Tempter's and that of the tempted Lord Jesus. There is profound meaning here in this meeting between the forces of good and of evil.

This tempting of Jesus is repeated in one form or another in the lives of His faithful followers.

The Devil obviously wished to discover what kind of man this servant of God was, and which direction He was taking. From what had already happened in Jesus' life (at Bethlehem, in the Temple) (Luke 2:41+), it was already clear that He was not on the side of evil. But just where did He stand and how firmly was He committed to it?

Skillfully adapting to Jesus' condition (Matthew says "He was very hungry"), the Tempter suggested that Jesus use extraordinary means to satisfy His natural hunger. Or was He

perhaps inclined to acquire glory and power for Himself at whatever cost? Was He perchance presumptuous enough to try to provoke God's intervention on His behalf?

**THE THREE** temptations involved a desire for food, for glory, and for the intervention of angels. Each temptation was a probing into Jesus' person, an effort to discover what kind of service He would render to God. The Devil learned that Jesus was not self-seeking, that He could not be bought, and that He was dedicated to God in a truly humble way.

On the first Sunday of Lent we are asked to reflect upon this scene, for it is very instructive. These three temptations are more powerful than atom bombs and have shown their effectiveness over and over again across the ages.

Each of us needs to be tested and made to flex spiritual muscles.

By meeting difficulties we grow in

strength and gain confidence in our abilities and resources. Without challenges, we would go soft. As the old proverb has it, any man can be a pilot in still waters, or when the boat is safely anchored to the dock.

The method of temptation varies surprisingly little. Consider bread in the context of Lent. Traditionally Lent is a time for fasting, or at least for penance. Alas, it is so easy to pamper ourselves, and many of us eat and drink too much even in Lent.

How strong-willed we are! That song, "I did it my way" said a lot about us. We can be ruthless in our search for power, and pathetically thirsty for glory and prestige at almost any price.

**LENT IS** a time to think about presumption and vanity. Can I do anything I like, and expect God to be pleased with it? We know that God wants us to love Him with our whole mind and heart, and no other way. Malachi the prophet had some

scorching things to say about this (1:12+).

The beautiful first reading spells out Israel's **Credo**: "A wandering Aramean was my father . . . with mighty hand and outstretched arm He brought us out of Egypt." We are the new Israel, and God is our Father. Jesus is our brother and savior; God's servants turn to Him in faith and profess His name. We unite ourselves anew, during Lent, with Him who is God's Suffering Servant.

Notice that in every temptation the Devil ends with: "Go ahead, you do it." We are never tempted above our strength and can always say No. Some are distressed at being tempted at all, but each such test is an opportunity to turn to God in prayer, to realize what great strength there is in goodness. No harm can come to us while we walk, and talk, with our Lord. Our trust is in the Lord, and our works are the fruit of faith in God our Savior. (Alt Publishing Co.)

## Can this person receive Communion?

**Q.** At Mass recently I was startled to see a practicing Episcopalian receive Holy Communion. Is this acceptable in the eyes of the church?

**What is the responsibility of the priest or minister of Communion, or other parishioners, if they have knowledge of the person's religious affiliation? (Louisiana)**

**A.** The problem you ask about is not unique to your own experience. The question of the propriety of Episcopalians or members of other non-Roman Catholic Christian churches receiving Communion appears in my mail frequently.

Sometimes it is done on the individual's own initiative, perhaps through some strong religious impulse which I am not about to judge. At other times it results from an ill-advised and uninformed invitation by a Catholic.



BY FR.  
**JOHN  
DIETZEN**

Such a practice is, however, strictly and clearly contrary to the explicit regulations of the Catholic Church concerning reception of the Eucharist. Most people of goodwill who belong to other faiths courteously and understandingly respect our belief and policy.

Even if they do not agree or understand our reasons, they respect the fact that one does not go into another home and begin telling them how they should run their life — or even worse, act in direct contradiction to what one knows is the host's wishes.

In addition, a thoughtful person does not place a minister of Communion, for example, in a position of being directly challenged to disregard one of the regulations of the church served through this ministry.

The answer to your questions, then, is that to receive Communion this way is to act in flat contradiction

to the rules of the Catholic Church, which are based on its understanding of the meaning of the Eucharist in our worship and in our lives.

As I have explained at length previously in this column, it is not impossible that Protestants would receive the Eucharist legitimately in the Catholic Church; such a Communion is, however, subject to conditions which clearly do not seem to be fulfilled in the circumstance you describe.

Any Catholic, priest or lay person, should do whatever can be done with charity and tact to correct such a situation. Rarely can this be done at the moment the person comes to Communion unless the priest or other eucharistic minister is thoroughly aware of the circumstances beforehand.

If you are uncertain, why not ask your pastor or another priest about it. Perhaps the priest in your parish is unaware of what is happening and you might be a help to all concerned.

**Q.** I just broke my engagement to a fine man who was generous in every way except one. He hates children.

**I want children when I get married and told him so, but he has a peculiar outlook on having a family.**

**Can you give me a few reasons why a man should say awful things about children? Otherwise he has a nice personality. But I had to give up the thought of marrying him. (New Jersey)**

**A.** I can think of a number of reasons that a man might not want children, either because of some unfortunate experiences in his background or simply because of his general attitude toward life.

Whatever the reason, you are fortunate in having the wisdom and courage needed to end the engagement. A lot of men and women would not have sufficient conviction of their own principles to make such a decision, or in many cases they entertain the vague hope that "something will work out." It rarely does.

I hope your experience will support others in thinking clearly about what to expect from their marriage, and in having sufficient strength of conviction that they will not deliberately settle for such major compromises even at the beginning of their married life.

(A free brochure outlining the regulations of the Catholic Church on marriage, and explaining the promises before an interfaith marriage is available 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 the same address.)

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## Taboo on TV: Human souls

By James Breig

It has been my frequent contention that the only real taboo on television, the one thing you will never see, is a drama about the human soul and its redemption.

That opinion wavered a bit when PBS broadcast "Brideshead Revisited," which did exactly what I have been asking TV to do. But perhaps I can save my absolute my putting it this way: The three commercial networks will never broadcast a drama about the human soul.

Two recent examples, when the networks could have done so but did not, reinforce my opinion: "The Scarlet and the Black" (seen on CBS earlier this month) and "Grace Kelly" (to be seen on ABC, Channel 10 in South Florida, Monday night at 9).

In the latter instance, the religion of the title character was ignored. A few weeks back, I interviewed the co-executive producer of this two-hour movie. We talked about many things, such as the legitimacy of fictionalized biography and the rights of celebrities to their own life stories.

We also talked about religion.

I ASKED something like this: "Grace Kelly made no secret of her Catholicism. She was proud of her religion. In fact, the last film she appeared in was a religious movie for Father Patrick Peyton. Is religion mentioned in your special?"

The producer, Michael Weisbarth, said, "No."

This did not surprise me.

"We don't deal with that at all," he continued. "We tried very hard to be detailed and correct on the wedding (which concludes the film), but that's the only religious contact in the film."

In other words, religion is the trappings of a marriage ceremony. Get them right and you've done your job.

### REAL TO REEL

The Deed Club Children's Cancer Clinic, Daily Bread Community Food Bank and Cleveland Bell, director of Riverside House, a rehabilitation center for ex-offenders in Miami, will be featured on this week's edition of "Real to Reel," Sunday morning at 7:30 on WCKT-Channel 7.

Never mind the years of religious formation Kelly had received as a child, the hours spent in prayer, the questions she must have asked her parents and teachers, the relationship she felt with God.

Don't ask questions like "Did she ever waver in her faith while a movie star?" or "What role did her religious background play in her decision to elect marriage and a home over a film career?"

I asked Weisbarth how much discussion went on among the producers and writer before it was decided that no mention would be made of the main character's faith. You can guess

the answer: "Not much."

THEN THERE is the case of "The Scarlet and the Black," a three-hour TV-movie starring Gregory Peck and Christopher Plummer. Based on a true story, it told of an Irish monsignor (Peck) who worked at the Vatican during World War II when Rome was occupied by Nazi forces (commanded by Plummer).

The priest, Msgr. Hugh O'Flaherty, aided thousands of escaped Allied prisoners of war by hiding them around the Vatican and Rome, feeding and clothing them, and finding

ways for them to reach safe territory. To do so, he used disguises, guile, wit, a network of laity and Religious, and the safety of the Vatican's neutrality.

SS Col. Herbert Kappler (Plummer) found out that the priest was behind the efforts and set out to capture the POWs. He even tried to assassinate the priest to put an end to the mercy work. It was typical of Kappler, who would later be sentenced to life in prison for killing hundreds of Italian citizens.

THE FILM was exciting enough, I suppose, and would not have caught my attention were it not for what happened after the film ended (with the liberation of Rome). In real life, Msgr. O'Flaherty became Kappler's only visitor in prison, keeping monthly appointments faithfully.

And faithfully is the word because Kappler, the Nazi, the murderer, the villain of the piece, was eventually converted and baptized by the very man he had sought to kill.

My God, what a story! That a priest saves thousands of lives is one thing, but that he saves one human soul is quite another. What a drama that would have been! What must the two have said to each other during those meetings? What leads a man from cold-blooded evil to embrace the God he had ridiculed, the God whose followers he had persecuted?

It is that story which should have been told. But TV will not tell it, not so much because it deliberately avoids doing so but because it doesn't think to do so.

Grace Kelly is Hollywood and Monaco to such people; she is not Catholic and religious. Kappler is Nazism, not a human soul crying for salvation.

TV understands the body only too well. It shows hints of understanding psychology (thus all the dramas on alcoholism) and sociology (all the ones on herpes) and the mind (the dramas on multiple personalities). But it has no grasp of the soul.

And that is why TV bothers me so much.

(James Breig is a nationally syndicated columnist.)

### Muppet man's 'Crystal' succeeds

• THE DARK CRYSTAL — PG, A-I

Muppet masters Jim Henson and Frank Oz go serious with a fairy tale of good versus evil and the restoring of a shattered crystal to wholeness, which will bring about a never-ending reign of justice and peace. The story is a bit thin and has a heavy overlay of solemnity, but the inventiveness of its creators shines as bright as ever, making this an enjoyable film for

#### CAPSULE REVIEW

young viewers. A word of caution is in order: though the USCC has classified it A-I, general patronage, some of the effects may be too strong for children younger than six or seven.

• FRANCES — R, A-VI

This is the true harrowing, story of Hollywood actress Frances Farmer, whose independent ways and unbridled outspokenness, coupled with her ability to come up with exactly the most damning and infuriating thing to say to her tormentors, land her first in jail and ultimately in a state mental institution. Only Jessica Lange's performance as the ill-fated actress makes this sincere, non-exploitative but rather plodding and episodic film worth seeing. But Frances' suffering is so unmitigated, her fate so unremittingly cruel, that the movie will be too much for many



Kate Nelligan stars in "Without a Trace."

The scenes of cruelty in mental institutions and some nudity, though done without any exploitation, make this extremely mature fare — A-VI, adults, with reservations.

• WITHOUT A TRACE — PG, A-II

Kate Nelligan plays the mother of a six-year-old boy who disappears while on his way to school one morning and Judd Hirsch portrays the sympathetic but harassed detective who tries to help her find her son in this flat and uninspired film sorely lacking any real dramatic development. The ending is ludicrous and manipulative, and instead of bringing depth and compassion to a true story, the movie does nothing but put a distasteful Hollywood gloss on tragic reality. Strong language from time to time makes this film A-II, for adolescents and adults.



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# Day of Recollection for gay Catholics

The Miami chapter of Dignity, a national organization of gay and lesbian Catholics and their friends, will have a day of recollection at Biscayne College, Sunday, February 20, beginning at 1 p.m.

The local group is one of about one hundred chapters across the nation, providing spiritual development, education, support, friendship, and social events. Dignity Miami meets at Biscayne College at 7:00 p.m. on the first and third Sundays of each month. A liturgy is celebrated on the first Sunday, followed by a social event. Vespers and a general meeting and

social are held on the other Sunday. Other meetings are held at Archbishop Curley High School, 50th Street and NE 2nd Avenue, at 7:30 p.m. on the first and third Wednesdays of each month.

Many gay and lesbian Catholics feel alienated from the church for a variety of reasons. In the spirit of evangelization, the archdiocese is reaching out to these people. A team of priests, religious and laity minister to the group. Further information about the day of recollection or Dignity can be obtained by calling 751-5241 or 620-4501.

## Barry announces medical scholarships for black students

MIAMI SHORES — Sister Jeanne O'Laughlin, O.P., Ph.D., president of Barry University, and Charles R. Modica, chancellor of St. George's University in Grenada, West Indies, announce the establishment of five tuition scholarships in medical education.

The scholarships will be available to qualified black students in Metropolitan Dade County, with emphasis on the Liberty City and Overtown areas of Miami. The intent of that stipulation was to have the students, upon becoming licensed physicians at the completion of St. George's medical program, serve their communities. More physicians are needed

in black communities than are presently available.

Each scholarship represents \$8,400 a year per student. If the student remains in good academic standing, the scholarship will be renewed. These scholarships will cover tuition costs of science courses in the graduate medical program of Barry University, with the remaining semesters taken at St. George's University.

Applications are to be received in the admissions office of St. George's University, One East Main Street, Bay Shore, New York 11706, no later than March 15, 1983.

## Bible brunch slated

Over 30 parishes were represented in the 162 participants in the first Bible brunch sponsored by the Office of Lay Ministry held January 29 at the Marriott Hotel. This was the first of monthly brunches to be held the last Saturday of each month from 9:30-11:30 a.m. at the Marriott Hotel, 1201 N.W. 42 Ave. The next brunch will be February 26. Participants were treated to the gift of Christian music by Paul Lambert, Minister of Music and Roger Grenier, Choir Director of Saint Louis Parish Family. Mrs. Sue Blum shared her Christian walk as she witnessed to the presence of Jesus in her life. The Scripture sharing was based on the Sun-

day's Gospel. The cost of the brunch is \$7.

Sister Mary Tindel, Minister of Music at Saint Mary's Cathedral will lead the women in song at the February 26th brunch. Marjorie O'Sullivan will be the witness. The purpose of the brunches is to enable women to minister to Catholic women. Reservations can be made by calling: Dade 948-6152, Broward 584-4786, Palm Beach 833-1951.

Please make checks payable to the Office of Lay Ministry: Pastoral Center, 9401 Biscayne Boulevard, Miami Shores, Florida 33138.



**RED MASS** — Over 300 lawyers, families, and guests from Palm Beach and Martin Counties joined in the celebration of the Fourth Annual Red Mass of the Guild of Catholic Lawyers at St. Paul of the Cross Church in North Palm Beach on Jan. 30th. James E. Foley (second from left), a Palm Beach lawyer with an extensive background in fraternal and Catholic organizations, received the Catholic Layman Award from Guild President Thomas J. Yeager while Archbishop Edward A. McCarthy congratulates Foley's wife, Marion. For membership information to the Guild contact Jamie Pressly at 655-1980.

## Training weekend set for parish renewal

St. John Fisher Parish will host the Training Weekend for the Parish Renewal of the "Healing Within the Families." The training will be provided by the Renewal Teams from New Jersey under the guidance of Father Gallagher.

The weekend is open to couples who would be interested in being trained to lead the renewal within their parishes.

Couples need not bring teens with them for the training.

The weekend is: February 25, 7-10 p.m.; Feb. 26, 10 a.m.-10 p.m.; Feb. 27, 1:30-6 p.m.

Reservations can be made by calling the rectory at 842-1224. Meals will be provided at the cost of \$6.00 per person for the weekend.

## MCAC to hear U.S. Customs report

Members of Miami Citizens Against Crime will hear from Robert Battard, Regional Commissioner, Southeast Region, U.S. Customs Service at their February 9th meeting.

The breakfast meeting will be held at 7:00 a.m. on The Ballroom Level of the Omni International Hotel.

Commissioner Battard will discuss the progress of the Customs Service in re-

ducing the flow of illegal drugs and the part his agency plays in the South Florida Task Force.

In addition, MCAC members will hear reports from its local, state and federal committees concerning further anti-crime efforts.

For further information, please contact: 350-7700.

# It's a Date

### Spiritual renewal

**Charismatic Renewal in the Holy Spirit** will hold a healing retreat on Feb. 19th and 20th from 9 a.m. to 6 p.m. at the Little Flower Church cafeteria at 2701 Indian Mound Trail in Coral Gables. For more information call 552-0246 or 552-8776.

**The Womens' Club of Ascension Church**, Boca Raton will have a Day of Reflection on Tuesday, February 22nd from 10:00 a.m. to 3:00 p.m. in the Parish Hall. Mass will be at 3:00 p.m. Lunch at Western Steak House opposite parish hall. Fr. Vellair from Catholic Service Bureau will be the speaker. Tickets are \$4.00. Please call 392-0644 or 278-9047 for reservations."

### Fashion shows

**St. Francis Hospital Auxiliary** will hold a "Flowers in Springtime" luncheon to be held March 8th at noon at the Indian Creek Country Club. Fashion show by the Twenty Four Collection. Tickets \$25. Proceeds for hospital's Modernization program. For further information call 868-2783.

**The Sacred Heart Ladies Guild** will hold their luncheon and fashion show at The Breakers in Palm Beach on Feb. 26th

starting at noon. Donation is \$17.50. For reservations call 582-4736.

**The Womens' Club of Ascension Church**, Boca Raton will hold a luncheon and fashion show on Saturday, March 5th at noon, at the Sheraton Inn, I-95 and Glades Road. Tickets are \$15.00. For reservations please call 997-9885 or 997-6852. The public is invited.

### Festivals

**Visitation Church**, 19100 N. Miami Ave. will hold a "Mardi Gras" Carnival from Feb. 24th thru Feb. 27th at the church ground 191st St. and North Miami Ave., Miami. Games, rides, food.

**St. Agnes** will hold their annual festival in Key Biscayne on Feb. 19th on the church grounds from 10 a.m. to 4 p.m. Cotton candy, candy apples, a moon walk, pony rides and other rides.

### Singles/separated/widowed

**The Dade Catholic Singles Club** will meet before 5:15 mass at St. Agnes Church, 101 Harvard Dr., Key Biscayne. They will have a dinner at 6:30 p.m. at the English Pub, 320 Crandon Blvd. on Key Biscayne.

**The Greater Hollywood Catholic Widowers Club** will hold a covered dish supper on Friday, March 4, 1983, at 7:15 p.m., at Nativity Parish Hall, 700 Chaminade Drive, Hollywood, featuring live music, dancing and spirits. There will be an admission charge of \$4.00 for those who do not bring a covered dish. March 19 — St. Patrick's Day Dinner and show. For further information, please call 981-2508 or 431-8275 after 8 p.m.

**The Catholic Widow and Widowers club of Broward County** will have a social gathering on Feb. 21st at 7:30 p.m. at the Knights of Columbus Hall at 3571 N. Andrews Ave. in Ft. Lauderdale. For information call 772-3079 or 561-4867.

### Potpourri

**The Young Married Couples Club of Our Lady of Mercy in Deerfield Beach** will hold their meeting on Thursday, Feb. 24 at 7:30 p.m. at the parish center, NW 9 Ave. across from The Meadows. All young married couples in the area are invited to attend. More information from Regina at 427-9980 or Bonnie at 428-4348.

**The Dominican Laity** will hold their monthly meeting on Feb. 20th at Barry

University. The recitation of the rosary will begin at 11 a.m. in Cor Jesu Chapel of the University. The Eucharistic Liturgy will follow the rosary.

**The Joyful Noise Ensemble** will perform THE WITNESS Saturday evening, Feb. 26, 1983 at 8 p.m., St. Juliana R.C. Church, 4500 S. Dixie Hwy., W. Palm Beach. Admission free.

**The Family Enrichment Center** will offer classes in English in the Sympto-Thermal Method of Natural Family Planning at the Center, 18330 N.W. 12th Ave. beginning at 7:30 p.m. on March 1st, March 15, April 5th, April 19th. For registration and further information call Kathy Gent at 743-1046 or the Family Enrichment Center at 651-0280.

**The Catholic League for Religious and Civil Rights**, South Florida Chapter, will hold the first luncheon meeting of its newly formed Religious Rights Forum. Fr. Peter Stravinskis will speak on Tuition Tax Credits. The Forum will be held on Feb. 21st at the Miami Marina Restaurant, Reflections on the Bay at noon. \$10 per person. Must make reservations by Feb. 18th by phoning Tom Endter, at 271-8496.



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By Theodore Hengesbach  
NC News Service

What is Lent really for?

Let's try this answer on for size.

The purpose of Lent is to give us some time to change for the better. Lent nudges us to think about what is really important and encourages us to take some steps to live more closely in tune with our values.

At first glance, this answer doesn't sound much like what we think Lent is all about, does it? Isn't Lent a time to do penance for sins by denying ourselves some pleasure?

But when we think a bit about what happens to us when we do penance, we discover that Lent really has the effect of waking us up, getting us out of a rut, changing some ways of doing things. The traditional Lenten practices of self-denial and good works help us to make some adjustments in our lives.

What are we really doing when we make Lenten resolutions on Ash Wednesday? To go to Mass one time during the week — or to stop smoking — or to have only one cup of coffee a day — or to give up our daily pastry — or to contribute some cash — or to volunteer some time to a social cause. We are making conscious decisions about what is important to us and resolving to do something about it. We are putting our values into action.

**FOR ONE PERSON** that means more formal prayer. For another, getting more control over one's habits by limiting the intake of nicotine, caffeine and sugar; for still another, it means not just having good intentions but really doing something to realize some good work in society.

When we look at it this way, Lent is not an unwelcome intrusion into our lives but an important opportunity. And this all adds up to doing penance.

The Bible understands sin to be an action that takes one off course. The Hebrew word for sin means "to miss the mark."

The sinner, therefore, is one who lives life at a tangent to goals and values. Doing penance for sin, then, means trying to live more in keeping with what one considers important in life.

Each of us needs that little nudge to keep us awake and on course. And Christians are not alone in celebrating that need. Other religions as well have regular periods for penitential practices.

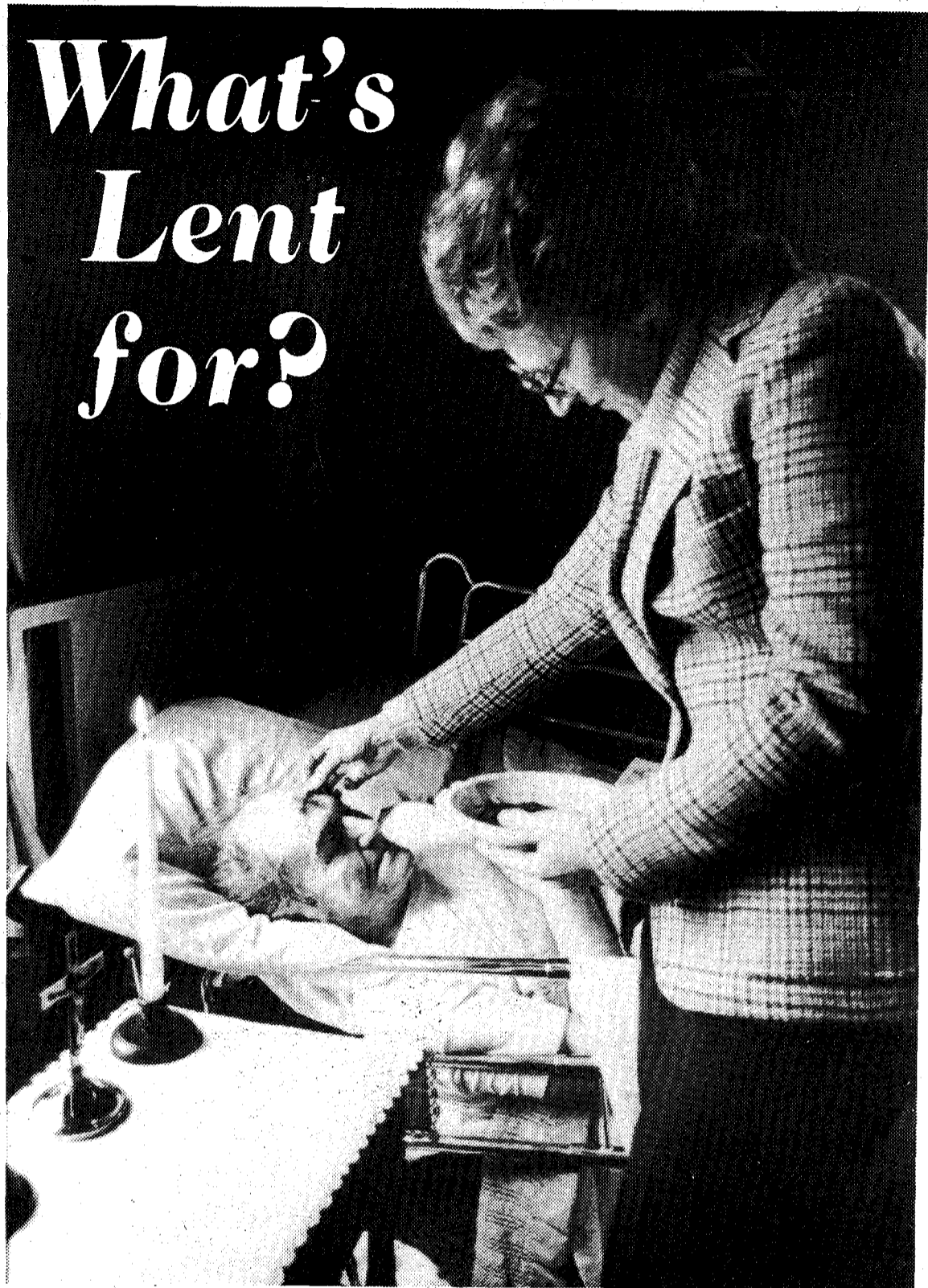
**JEWS FAST** for 24 hours on Yom Kippur when each person, during a day-long synagogue service, assesses guilt and determines how to amend his or her life.

The Moslems observe the 28-day fast of Ramadan. During this period the faithful do not eat or drink between daybreak and dark. These hours are spent in prayer and attendance at the mosques.

For many Moslems, it is an opportunity for deepening one's life of prayer and for studying the Koran.

Peoples around the world and over the centuries have felt the need to set aside time to reassess values and make adjustments in their lives. It is too easy to get thrown off course and to stay there because one does not know that it has even happened.

# What's Lent for?



Janet Carnevale, extraordinary minister at St. Thomas Aquinas parish in Detroit, blesses a bedridden member of the parish on Ash Wednesday. (NC photo)

## Reach in to self ..

By Dolores Leckey  
NC News Service

When I was a child, Lent was carved out from the rest of the church year with unmistakably clear marks.

Our Lenten worship unfolded in utter simplicity. Even the bells that usually announced the moment of consecration at Mass were silenced, replaced by the hollow sounds of wooden hammers. The statues in church were cloaked in purple.

On Good Friday, the tabernacle door was left open so that we would not overlook its emptiness.

**WE WERE** readied for that emptiness through weeks of self-denial. Didn't we plan what we would give up for Lent with as much seriousness as we planned Christmas giving?

The sisters in my school tried to lead us to even narrower paths, like early Mass and afternoon Stations of the Cross and pennies for the missions. To this day I can sense the excitement of walking through cold gray streets to 6 a.m.

Mass and finding the church mysteriously still and shadowed.

I can still taste the first bite of chocolate on Holy Saturday afternoon too. I still feel the shock of the new Easter water my mother brought from church and liberally sprinkled on everything and everyone under her jurisdiction.

Then, a few years older, there were the extra meatless days and fasting — to hollow one out so that on Easter morning one could be filled with the possibilities of a new life.

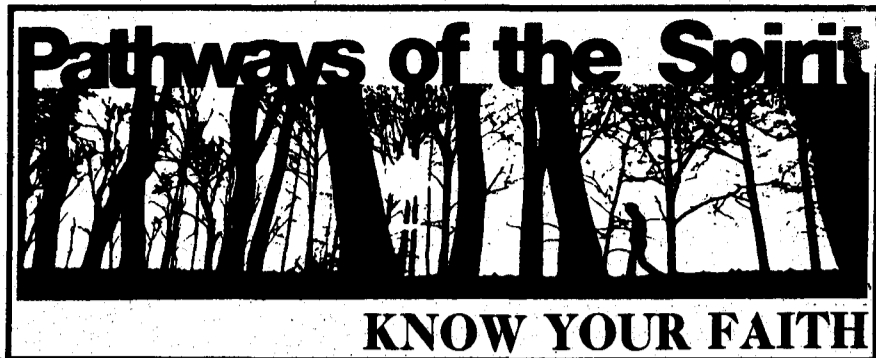
With the renewal flowing from the Second Vatican Council, there was a fresh look into Lent and its origins. Today we who are Catholics are urged to share our time, our money, our abilities with those who need us. As adults of the church, we are encouraged to choose our disciplines concerning food, drink, prayer and penance.

Some old observances remain. Ash Wednesday and Good Friday still are days of fasting for people who have reached 21. Those days are also meatless. And Catholics are urged to abstain from meat on all Friday of Lent.





# Focusing on the Vigil



By Gabe Huck  
NC News Service

With Lent we should begin at the ending.

So, here's a question that might sound like something from Catholic trivia: When does Lent end? At noon Holy Saturday? At midnight on Saturday? When the Easter Vigil liturgy begins?

No.

Lent ends sometime after dark on Holy Thursday. The question isn't trivial at all, but an insight into Lent.

The way to grasp Lent is to understand what follows Lent.

It is a time called Easter Triduum: "Easter Three Days."

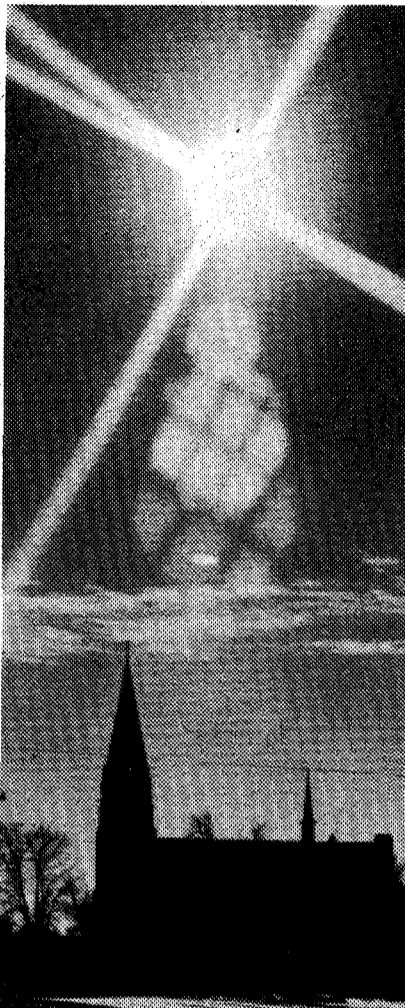
Never heard of it? You are not alone.

**THE TRIDUUM** made its reappearance only a decade or so ago. Before that, Lent did end with Holy Saturday noon, or at midnight for a few years.

Now, on Holy Thursday evening we leave Lent behind. Until the afternoon of Easter Sunday we live in this Triduum.

Friday and Saturday and Easter Sunday itself are considered by the Church now, as they were centuries ago, as a single moment. Their focus is the vigil, kept in the darkness between sunset Saturday and sunrise Sunday.

That is the moment the Church waits for all year long. It is the night we ask that those ready to become new Christians approach the waters. There they renounce Satan and evil, profess their faith in God, are baptized and anointed with



The sun beams down from a clear, cold sky, partially melting the snow on a road running past St. Mary's Church in Buffalo Grove, Ill. The bare trees outside are akin to the bare-bones liturgy inside the church. Lent becomes a time of prayer, fasting and turning inward. (NC photo)

chrism and finally come to feast on the body and blood of the Lord.

The Easter Triduum is the Church keeping the presence of the Lord's death and rising. But the Church doesn't remember this the way a nation remembers an event such as the signing of a Declaration of Independence.

Rather, the death and rising are present now. For this is what we proclaim is the meaning of going down into the waters of baptism. These waters are tomb and womb: the place of our burial and our new birth.

What is the mystery of faith we proclaim at every Eucharist? It is the way baptism is beginning, center and end of each Christian life.

So for two of the Triduum's three days we fast. Not Lent's fast of sorrow and repentance, but the Easter fast, the way you fast before your wedding or the funeral of a dear friend. (Life and death have a way of getting confused here.)

We fast and pray. Then we come to keep vigil.

And for 50 days, until Pentecost, we let the great mysteries of the night of that vigil unfold.

**KNOWING THE** end of Lent, knowing Lent takes us someplace — to some center of our lives as Church — we can now look to Lent itself.

Even in parishes where there are to be no baptisms at the Easter Vigil, Lent's whole meaning continues to be about baptism. We take 40 days from the year and do things that make us face up to the renunciations and promises made beside the baptismal font.

The 40 days are for clearing out, purging, finding out how, after 20, 50, 70 years of baptized life, we are yet each day to discover that dying he destroyed our death, and rising he restored our life.

For of death we continue to carry too much, of life too little.

Lent is not six-weeks merely for self-improvement. It is what seemed so obvious to our ancestors: 40 days to fast, to pray, to give alms.

Decide how to do that, being neither too ambitious nor too timid. Fasting can be of many kinds, since we have defined our culture by consuming.

Fasting is to free us (and may do that by leaving us with the will to fast year round). As a parish, a household, an individual: Keep the fast. Fast from many things or a few, but fast in some ways from food and drink.

We can in no way, most of us, take a place among God's own — the poorest and most weighed down of this world. But we can nurture in our own bodies a determination to stand with them. That is why almsgiving is the companion of Lent's fast.

**PRAYER** too needs to be a firm resolution. Somehow it should involve time with the Sunday Scriptures and with praying the Psalms.

No wonder we enter Lent with ashes. They seem to look like repentance, like death, like everything grim and true. They turn us toward that Triduum again.

Lent in 1983: It is a season whose whole self and every moment is to make us ready for our Easter fast and vigil.

## and out to others this Lent

**BUT TODAY LENT** is marked by the communal penance services when people prepare together for their individual reconciliation. There

**Today, we who are Catholics are urged to share our time, our money, our abilities with those who need us.**

are special adult education programs, and an emphasis on the ancient meaning of Lent as a time to prepare for baptism and its renewal.

But I think many people long for some synthesis of the former, more personal Lenten disciplines with the heightened sense of social responsibility central in current practice. I think this is possible.

Last Ash Wednesday, at the end of a long conversation with a priest, I said to him, "Happy Lent." Then I caught myself.

"That's a funny thing to say," I half apologized.

"No," he replied. "The word 'Lent' comes from words in other languages that refer to springtime. In that context it connotes fertility and growth. If your Lent is fertile, full of new life, it will be happy."

But what would a happy, fertile Lent be like? I think it could be a time of growth in self-knowledge, facing up to the various deceptions that tempt us not to change.

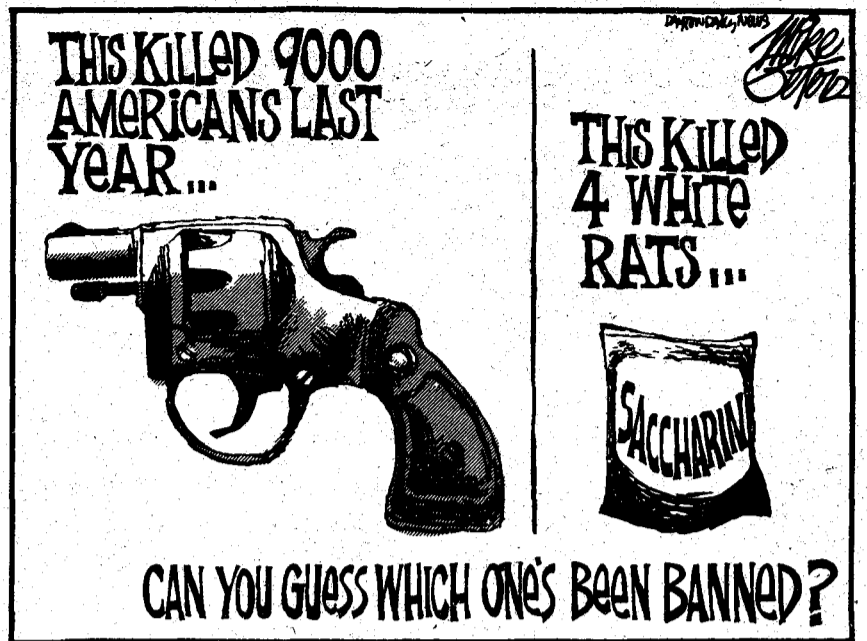
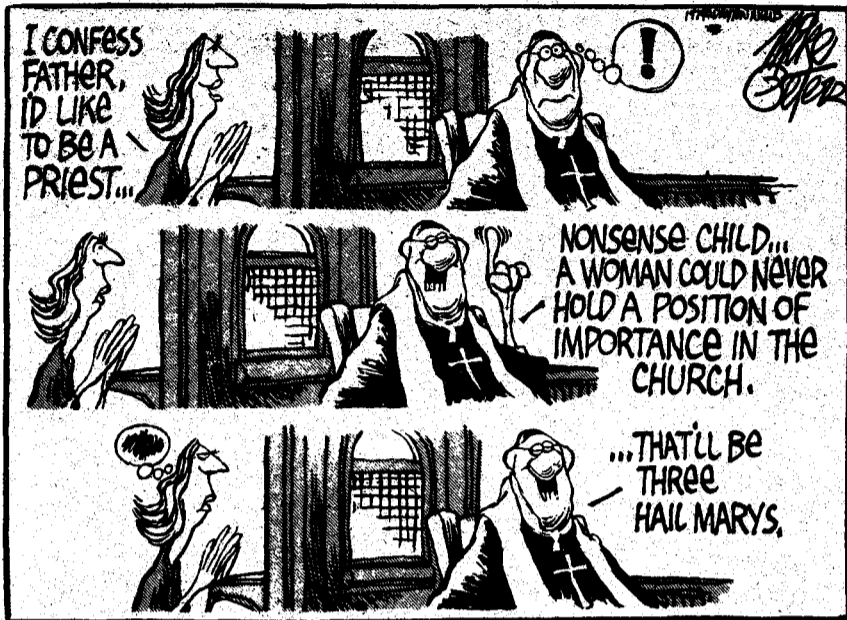
I also think it could be a time to deepen personal Christian disciplines. Artists know discipline is essential; so too for an artful Christian life.

And I think Lent might be marked by reaching out to others, emphasizing the public dimension of Christian commitment.



Polish pilgrims walk on their knees at the church at Grabarka as one carries a cross she will fix in the ground among those behind her. Lent is a time for renewal which takes us on a pilgrimage toward a day of new life. (NC photo)

# For Catholic cartoonist,



Almost nothing is taboo as a subject for an editorial cartoon for Mike Peters, (right), Pulitzer Prize-winner for the *Dayton Daily News*, (Ohio). He sometimes takes a jab at the church when he feels a church position is wrong but more often he takes on the government. (NC photos)



## Ohio parish is home

DAYTON, Ohio (NC) — Since April 1981, *Dayton Daily News* cartoonist Mike Peters has acquired three new first names. Now he is invariably referred to as "Pulitzer Prize winner Mike Peters."

But don't think that achievement, a culmination of any editorial cartoonist's lifetime dream, has made the sometimes irreverent, boyish-looking 38-year-old Peters stodgy and staid.

Peters is still at heart the same kind of man who one day, attired in full Superman costume, whisked through an open window during a *Daily News* editorial meeting.

ONE THING about Mike Peters is that he doesn't take himself too seriously. After a year of heavy fallout from the Pulitzer, in which he participated in a seemingly endless round of speeches, television appearances and added syndication work, the cartoonist is now deliberately slowing down.

During a recent interview with the *Catholic Telegraph*, newspaper of the

Archdiocese of Cincinnati, he concluded that "the one worse thing than never having your dreams fulfilled is to have all your dreams fulfilled."

For about six months, Peters has cut back drastically on his public appearances, now limiting himself to his *Daily News* work and a monthly two-minute segment on NBC's *Today* show.

**'It took us about two months to realize that those people were for real, there was substance to their joy.'**

"It was a great learning experience," he said. "We saw all the good part of fame and we saw the opposite side of the coin."

RARELY DURING the interview did Peters use the personal pronoun "I." His speech is often laced with

references to "we," by which he means his wife, Marian, and their three daughters, Marci, Tracy and Molly. Spending time with them was what he missed most during the period of extra work created by the Pulitzer.

Now that he has strong national recognition, is he ready to move to another newspaper in a larger city? His answer is "No." He said he likes the area, his newspaper and his family's parish, Queen of Apostles.

A St. Louis native who attended a Christian Brothers high school, Peters described himself as a former "yellow pages Catholic," a phrase coined by his wife, a Presbyterian. Before discovering Queen of Apostles, he would attend Mass at various parishes, selecting the church from the local telephone directory.

THAT HAS changed. He now is a part of the parish, has written a short play performed during the Queen of Apostles' liturgy and with his wife has taken part in church outreach to the mentally ill.

Why the increased church involvement? The reason, he said, is the spirit at his parish.

"The first thing that hit us was the everyone seemed to really like one another. I'd never been to a Catholic church where the people didn't just honk at each other on the way out."

"It took us about two months to realize that those people were for real, there was substance to their joy," he added. "For the first time in my life, if I missed Mass I really missed Mass. It used to be only a sin. Now it's a disappointment."

## Feeling guilty during second collections

By Hilda Young  
NC News Service

I would like to say a word about second collections: "guilt."

Guilt describes my husband's entire attitude toward collections. Something deep inside this man drives him to put something in a collection basket, no matter what. I've seen him put money in as it passes in both directions.

Once at a baseball game someone passed a food container down the row and he slipped in \$5 as a reflex action. He breaks into an open sweat if he sees a Salvation Army bell ringer and doesn't have change in his pocket.

ONE SUNDAY there was an unannounced second collection and my husband sent our six-year-old out to the car to bring back three returnable Coke bottles. Thanks heavens he had already turned in the garbage bag of aluminum cans.

Don't get me wrong. I think supporting the church and even tithing are good. But second collections make me think of my mother-in-law sending us a greeting card to remind us her birthday is next week.

"Why do you get so uptight if you have to let the basket pass once in a blue moon?" I asked him after Mass last week when there was a second collection to help install speed bumps in the parking lot.

"What's wrong with digging a little deeper to help the church?" He answered defensively.

"Absolutely nothing," I said. "But if you didn't know the second collection was coming, how could you help if you didn't have any money?"

"I DON'T KNOW," he shrugged. "It's just that I don't feel like I'm doing my duty when I'm asked to give and I don't have anything to give. Know what I mean?"

"Sort of like making school lunches just before payday?"

"Maybe," he said, "but probably more like having someone reach out a hand for help and responding by just standing there."

Please change that word to "goodness."

I just hope the pastor can cash a check written on a deposit slip with lip-stick.