



Holy Year begins next week

Catholics urged to celebrate at local level — Rome readies for 6 million pilgrims

VATICAN CITY(NC)-- At 5 p.m. on March 25 Pope John Paul II will strike the Holy Door of St. Peter's Basilica three times with a silver hammer, thus opening a jubilee year marking the 1,950th anniversary of mankind's redemption by Christ.

That same papal act has opened holy years for centuries. But the 1983 jubilee has a novelty all its own: of the 27 holy years in the church's history, this will be the first to be celebrated simultaneously around the world.

The pope has asked each of the world's 2,405 dioceses on or about March 25 to celebrate local ceremonies in union with those in Rome. He has called on each of the world's 784,000,000 Catholics to "rediscover in their daily experience all the riches of salvation."

In addition, he has announced that a plenary indulgence can be gained by Catholics in their own dioceses for participating in certain Holy Year activities.

A plenary indulgence is the remission of temporal punishment due for sins already forgiven.

LOCAL OBSERVANCES of the Holy Year will apparently be widespread and enthusiastic. Msgr. Francis Frayne told NC News, "The feedback we're getting is excellent. People around the world have caught on to this."

Msgr. Frayne, a native of England, has worked for nearly a decade at the Vatican office which serves tourists and is now assisting in the planning



TRUMPETING THE IRISH

Floats and fanfare feasted the Irish at Miami's annual St. Patrick's Day parade last Saturday. One of the highlights of the event was the Cardinal Gibbons High School band, who traveled from Fort Lauderdale to perform a spirited medley of Irish melodies that earned them second place in this year's parade band competition. For more floats and faces turn to page 13.

(Voice photo by Prentice Browning).

of Holy Year activities.

Despite the availability of local celebrations, pilgrims will not be deterred from coming to Rome as they have done since the first Holy Year in 1300.

The city is preparing for an influx of some 6 million pilgrims during the

Holy Year, which runs until Easter of 1984. This is in addition to the 12 million tourists who visit the Italian capital during a normal year.

Rome's 1,200 hotels are already beginning to say they are completely booked for the year's peak periods, as are dozens of religious orders that

run "pensioni," inexpensive rooming houses.

The city is constructing two new camping areas, and four new youth hotels will be opened.

Thirty pilgrim trains will be lined up daily to take visitors on a

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MIAMI ARCHBISHOP, PRIEST MET POPE IN HAITI

Papal stop helped church freedom

- Devotedly yours, P.11
- Trip's results, P.5

By Prentice Browning
Voice Staff Writer

Back from a trip to Haiti during which they briefly greeted the pope, Archbishop Edward A. McCarthy and Father Thoms Wenski said John Paul II's visit helped church freedom in that nation.

In an interview with *The Voice* Monday, the Archbishop called the Haitian president's announcement that he would no longer exercise his

authority to approve the appointment of bishops an important step toward church freedom.

Haiti's President-for-life Jean Claude Duvalier made the announcement during a Mass celebrated at the airport of Port-au-Prince, Haiti's capital, on March 9.

Pope John Paul spent nearly 10 hours in Port-au-Prince en route to Rome from Central America. He closed his eight-nation tour there by rebuking the Duvalier regime and telling the Latin American bishops to begin a program of "new evangelization" throughout the continent.

While in Haiti, the pope closed the National Eucharistic and Marian Congress and opened the 19th Plenary Assembly of the Latin American Bishops Council (CELAM).

In his welcoming address to the pope before the Mass, attended by an estimated 100,000 people, Duvalier described Haiti as a "haven of peace in an agitated region, a model of stability in a world of chaos."

In a "new step" in what he said were already good Church-state relations, the Haitian president said he would renounce the "rights and privileges" contained in an 1860 con-

cordat between Church and state and allow the Vatican to name archbishop and bishops.

"I THINK we will see a change (in the freedom of the Haitian Catholic Church)," Fr. Thomas Wenski, associate director of the Pierre Toussaint Haitian Catholic Center in Miami, said this week.

Fr. Wenski called Duvalier's veto power a "disastrous thing for the Church," saying "one of the reasons the hierarchy was silent for the last 20 years was because he Duvalier

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Should church support it...P.8

Official refutes school lunch act exclusion

WASHINGTON (NC)—A National School Lunch Act provision excluding schools which charge tuition of \$1,500 or more is "blatantly discriminatory" and should be removed, Richard E. Duffy, U.S. Catholic Conference representative for federal assistance programs, testified.

Duffy spoke before the Subcommittee on Elementary, Secondary and Vocational Education of the House Committee on Education and Labor. He said 164 Catholic secondary schools were disqualified in the 1982-83 school year and nearly 200 more schools will be disqualified in the 1983-84 school year.

The 97th Congress attached the

provision to the National School Lunch Act with little or no debate, Duffy said.

"We are not convinced that the exclusion provision is justified on budgetary grounds," he said. "Since it has introduced a blatantly discriminatory element into these longstanding and laudable programs, we urge you to support its removal from the statute as soon as possible."

"For 35 year all students, whether attending public, Catholic or other private schools, shared equitably in the benefits of the National school Lunch Act and the other child nutrition programs enacted by Congress," he added. "All of this was suddenly and drastically changed in 1981."

Federal child nutrition statutes

limit the program benefit according to family income. According to income, a student pays a full or reduced price for lunch or receives a free lunch. Even full-priced lunches are subsidized, but the schools which charge tuition of \$1,500 or more are now eliminated entirely from the program.

Duffy said the apparent purpose of the change was to reduce federal expenditures by removing subsidies for families who could afford to provide for the nutritional needs of their children.

"It obviously was assumed that any family which can afford \$1,500 for tuition to a private school could well afford to pay for a child's lunch. This is a subtly specious and false

assumption, because there are many low-income families making great sacrifices to send their children to a private school," he testified.

"Catholic schools which charge \$1,500 or more in tuition do not exclude children of lower-income families, whose need for subsidized child nutrition benefits clearly are justified," he said. "These children are automatically disqualified from the programs simply because their families have made the extra sacrifice to seek out education in a private school."

"On the other hand, children of wealthy families residing in exclusive upper-income communities who attend public schools in those areas remain qualified to receive benefits," Duffy said.



NO TO ABORTION - several hundred thousand Spaniards rally in downtown Madrid to express their opposition to the socialist government's efforts to liberalize Spain's abortion laws. The demonstration was the largest yet in a heated national debate. (NC photo from UPI)

Cults dangerous, says Archbishop Cunnane

DUBLIN, Ireland (NC)—Archbishop Joseph Cunnane of Tuam and five other Catholic bishops in the western region of Ireland have warned families against cults and sects active in the area. In a joint pastoral letter read at Masses in the six dioceses on Sunday, March 6, the bishops did not name any of the cults but said some were non-Christian and others non-Catholic. Young people are "not so much converted as taken over," the bishops said. Among such groups becoming more prominent throughout Western Europe are Hare Krishna, the Unification Church and the Way International. An organization known as the Irish Family Foundation has been established to provide information to parents, teachers and legislators about the cults.

News at a Glance

More Military Aid to El Salvador, Reagan urges congress

WASHINGTON (NC) — Saying it is "nonsense" to accuse his administration of seeking a military solution in El Salvador, President Reagan urged Congress to approve \$110 million in new military aid for the Salvadoran government to protect democracy there. In a speech to the National Association of Manufacturers the president said the military situation in El Salvador is "not good" and that protecting Central America from communist takeover is vital to U.S. security. In the speech Reagan referred twice to Pope John Paul II's visit to El Salvador four days earlier, noting that the pope called for a new climate of democracy and prayed for "orderly and peaceful progress" for the nation. Besides military assistance, Reagan said, his administration would also continue to work for human rights and supply economic assistance to the region.

Fidelity forum says no to cable shows

PROVIDENCE, R.I. (NC) — A group calling itself Fidelity Forum has threatened to "go to Rome if necessary" to oppose a series of lenten cable television programs prepared by the Diocese of Providence. The group objects to the series because it includes interviews with anti-war activist Jesuit Father Daniel Berrigan and two controversial theologians, Father Hans Kung and Dominican Father Edward Schillebeeckx. Bishop Louis E. Gelineau of Providence said that he found the series appropriate for Lent. The bishop has declined to meet with members of the group about the issue. The series, "Spirituality in 80s," was produced by the diocese from material distributed by the Catholic Telecommunications Network of America, of which Bishop Gelineau is chairman.

Religious leaders criticize George Schultz

NEW YORK (NC)—Twenty-five U.S. Protestant and Catholic leaders have accused Secretary of State George Shultz of impugning the judgment and motives of church leaders in El Salvador and have called U.S. policy toward El Salvador "irresponsible and inhumane." The U.S. religious leaders expressed their views in a telegram extending "congratulations and the assurance of our prayers" to Archbishop Arturo Rivera Damas of San Salvador on his formal appointment to head that archdiocese, becoming the principal Catholic leader in El Salvador. The church leaders said they would "resist efforts to increase U.S. Military assistance" in that country. Among the Catholic signers were: Oblate Father Ronald Carignan, president of the Conference of Major Superiors of Men; Father John O'Callaghan, president of the U.S. Jesuit Conference; and Sister Helen Flaherty, president of the Leadership Conference of Women Religious.

Sr. Mansour appointed director of Social Services

LANSING, Mich. (NC)—The Michigan state Senate confirmed the appointment of Mercy Sister Agnes Mary Mansour as director of the Michigan Department of Social Services. Sister Mansour had been told by Archbishop Edmund Szoka of Detroit to resign because she had not opposed government funding of abortion, which her department oversees. At a confirmation hearing Sister Mansour said she personally opposes abortion but she also thinks that as long as abortion is legal it would be unfair to permit it only for women who can afford it. "I respect the fact the archbishop does not agree with me, and I also respect that he is acting in accord with his conscience," she said.

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Holy Year focus is on redemption, dignity of man

Continued from page 1

12-minute ride to St. Peter's from St. Paul's Gate on the fringe of the city.

THE OFFICIAL PROGRAM for celebrations in Rome during the Holy Year was not yet released when NC News spoke with Msgr. Frayne, but he said it will include such events as Friday Stations of the Cross each week in St. Peter's Square and weekly public recitation of the rosary, also in the square.

'This pope is an ascetic, and the notion of a Holy Year fits right into everything he has always said.'

Already begun before the Holy Year's official opening was a Thursday morning multilanguage pilgrims' Mass in St. Peter's Basilica.

Ready for publication by the Vatican is a pilgrim's guide to the Holy Year written in seven languages - Italian, French, German, English, Spanish, Portuguese and Polish.

Papal general audiences, held every Wednesday, will have an added spiritual depth during the Holy Year, with congregational singing and periods of common and private prayer.

More than 150 volunteers will act

as "greeters" and "helpers" at St. Peter's. They will be able to help pilgrims in at least 20 languages.

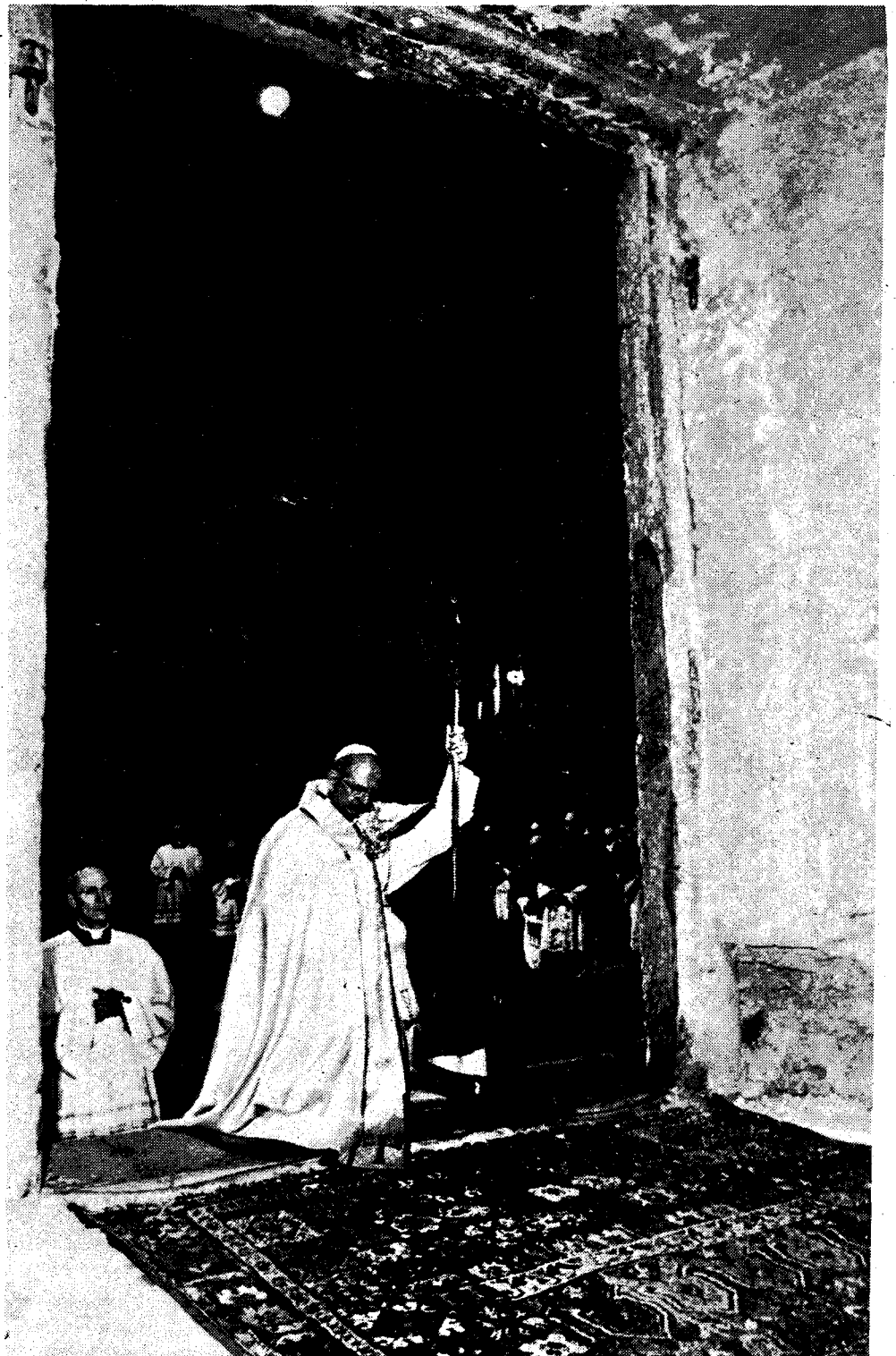
A **HOLY YEAR** as a time of spiritual renewal has its biblical roots in the jubilees observed by Jews at 50-year intervals, when debts were pardoned and slaves were freed.

The term "jubilee" itself comes from the Hebrew word "yobel," meaning a ram's horn, which was used to make the trumpet that signaled the beginning of such a time of forgiveness.

When the 1983 Holy Year was announced by the pope last November some skeptics saw it as the Vatican's way to recoup financial losses sustained by the church's central administration over the last several years.

But Archbishop Mario Schierano, head of the Holy Year's central committee, told a recent press conference in Rome, "If it had been for that reason, we wouldn't be celebrating it all over the world simultaneously, something which doesn't serve to bring people to Rome. It is a spiritual event, and it will be celebrated as such."

In fact, the Vatican sustained financial losses in celebrating the last Holy Year in 1975 and expects to do the same this year. In order to display art for its inspirational value, for example, the Vatican Museums plan to open up whole new sections and restructure others to facilitate the passage of extra tourists, which means paying extra attendants and guides.



Pope Paul VI kneels in prayer at the threshold of the Holy Door in St. Peter's Basilica after opening it during the 1975 Holy Year, the most recent in a long tradition of Holy Years dating back to the first one proclaimed by Pope Boniface VIII in 1300. (NC photo from KNA).

Whatever the extra expense of the year's activities, the Vatican, and the pope in particular, evidently consider it worthwhile.

One highly-placed Vatican official told NC News, "This pope is an ascetic, and the notion of a Holy Year

fits right into everything he has always said. He often talks about the dignity of the human person as redeemed by Christ and the need for us to recognize our value and the value of everyone else. The Holy Year will make us think about that."

Marriage, unity topics of interfaith meet

LONDON (NC) - When British churchmen hold a six-day ecumenical meeting with Vatican officials in April, several key social, doctrinal, moral and spiritual issues will be among their discussion topics.

Twelve representatives of the Scottish, English and Welsh Catholic bishops and the British Council of Churches, following an invitation issued by Pope John Paul II during his visit to Great Britain last May, plan to meet with Vatican officials in Rome April 25-29 to discuss

ecumenical issues.

On March 14 the British group announced the topics of discussion: Peace, marriage, the uniqueness of Christianity, how faith is received and understood, the spirituality of the ecumenical movement, and the significance of councils of churches in the search for Christian unity.

TAKEN TOGETHER, the topics touch on major areas of ecumenical concern.

"Peace" reflects the question of common witness and action by the

churches on social issues despite doctrinal differences.

"Marriage" includes a range of key topics on differences in moral teaching and sacramental discipline among the churches.

"The uniqueness of Christianity" reflects the fundamental drive behind church unity, the mandate to preach the good news of Christ to all nations.

"How faith is received and understood" reflects Catholic-Protestant and intra-Protestant tensions over the sources of Christian

teaching and the role of authority in the churches.

"The spirituality of the ecumenical movement" is an area that ecumenists often say is the most fundamental but least attended-to aspect of ecumenism, that Christian unity by its nature must be first and foremost spiritual.

"The significance of councils of churches" reflects concern over practicalities on the path to unity and the organic form that Christian unity should take.

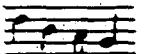
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Communist countries cited for religious persecution

UNITED NATIONS (NC) — Communist nations were singled out for practicing religious persecution during the United Nations Commission on Human Rights 1983 meeting in Geneva, Switzerland.

The commission was asked by the General Assembly last year to consider ways to implement a U.N. declaration on the elimination of all forms of intolerance and discrimination based on religion or belief. The declaration was adopted in 1981 after 20 years of negotiations.

THE COMMISSION has the task of encouraging "understanding, tolerance and respect in matters relating to freedom of religion or belief." The term "belief" is equated at the U.N. with atheism.

JAAP WALKATE of the Netherlands said governments should use the declaration as a guideline for their internal policies and as a "touchstone for national legislation in force."

He singled out for criticism countries with a communist system and spoke of unattributed information about persecution in North Korea.

He attributed to North Korea the belief that "all remnants of belief and religion must be eliminated in order that communism may develop."

He also singled out Iran's treatment of the Bahai religion's followers, saying members of that group have been executed for the mere fact that they profess a religion which was not the same as that of the ruling theocratic Moslem government.

Richard Schifter of the United States complained that the declaration "remains a dead letter" in the Soviet Union. He told the commission that anti-religious propaganda con-

tinued to be an integral part of the government's program and said that, while the adherents of most religions were persecuted for their faith and active practices, "the added burden placed on Jews is discrimination and persecution on the basis of ancestry alone."

D. V. Bykov of the Soviet Union reminded the commission that the declaration is not binding on member governments. But he said that Soviet legislation provides "full guarantees for freedom of thought and religion."

Bykov argued that the equality of the citizens is not dependent upon beliefs or failure to believe in religion. He rejected as regrettable, or "even condemnable," criticism by the Netherlands of the Soviet Union.

Also participating in the debate were a number of non-governmental organizations.

Lucie Baltassat, representing the International Federation of Rural Adult Catholic Movements, said religious freedom is denied to the people of Guatemala.

She said that under the present military government Catholic and Protestant churches are the object of "terrible repression while religious sects of North American origin are accorded a privileged position by the government." The mentioned no specific examples.

Thomas Concepcion, representing the Christian Democratic World Union, complained that "a young democracy has died a brutal death" in the Philippines. He urged the commission to "move to stop militarization and religious persecution in the



DEPORTATION—Father Brian Gore, an Australian priest serving in the Philippines, reacts with disbelief as he listens to testimony against him during a deportation hearing in Manila. The Philippines military command has accused Father Gore of inciting rebellion and illegal possession of a hand grenade in his parish at Negros. Several priests and nuns attended the proceedings in a show of support for the priest. (Religious News Service photo).

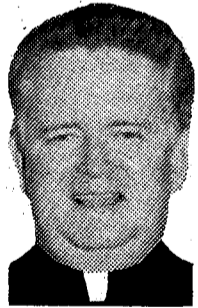
Philippines and all over the world." Adrien-Claude Zowler of Pax Christi, international Catholic peace movement, expressed sorrow that there are countries such as Czechoslovakia "which have voted in favor of the declaration but which have not changed their national legislation so as to guarantee fully

this unconditional freedom for all citizens."

Eduardo Revira, representing the Holy See, called religious intolerance "one of the tragedies of our times" and called it "an evil offense to human dignity and a disavowal of United Nations principles."

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BUT WILL EITHER SIDE LISTEN

Injustice has Christian solution, pope told Latin America

By Nancy Frazier
NC News Service

Perhaps more than any of his 16 previous foreign trips, the results of Pope John Paul II's "lenten pilgrimage" to Central America and the Caribbean may not be clear for months or even years.

Some effects of the papal visit March 2-9 to Costa Rica, Nicaragua, Panama, El Salvador, Guatemala, Honduras, Belize and Haiti were immediately obvious:

--In El Salvador, President Alvaro Magana announced that the government would hold elections before the end of 1983. Earlier, the elections had been planned for March 1984.

That. . . those who bear responsibility in the villages, in the cities and at the national level act according to the Gospel and to the social doctrine of the church. . .

--In Haiti, President-for-life Jean-Claude Duvalier renounced his veto power, contained in an 1860 concordat between Haiti and the Holy See, over papal appointments of bishops in that country.

--In Nicaragua, to the pope's dismay, church-state tensions rose to a fever pitch at a Mass in Managua, where supporters of the Marxist-influenced Sandinista government engaged in a shouting match with the pope. The ensuing controversy is likely to cause even greater divisions between church and state in the near future.

--In Guatemala, where fighting between government forces and guerrillas have taken a large toll in recent years, President Efraim Rios Montt announced an amnesty for guerrillas and promised to ease the state of siege in his country.

"We know and understand that we have sinned, that we have abused power, and we want to reconcile ourselves with the people," Rios Montt said six days after the papal visit.

BUT THE RESPONSE to the wider issues dealt with in Pope John Paul's 40 speeches -- his calls for an end to violence, for social justice, for respect for human dignity and life, for fidelity to church doctrine and the rejection of ideological misuse of the Gospel -- may be a long time emerging.

Pope John Paul summed up his hopes for the religious life of both

Central and South America in his March 9 address to representatives of the entire Latin American hierarchy, meeting in Port-au-Prince, Haiti.

He outlined a plan for "not the re-evangelization but a new evangelization of Latin America, new in its ardor, in its methods, in its expression."

The "fundamental suppositions" of such a program would include a growth in vocations and "appropriate" formation of priests in spiritual, doctrinal and pastoral matters; greater collaboration of the laity in the work of evangelization; and safeguarding of the "integrity" of the orientation for the Latin American church approved four years ago in Puebla, Mexico, he said.

The Puebla document must be protected from "deformed interpretations, deforming reductions and unworthy applications on one hand or eclipse on the other," the pope added.

BUT THE POPE'S words throughout the trip also made clear that the church in Latin America can not ignore social realities.

The Latin American people "in recent years have certainly known notable material progress and are beginning to offer to the world the results of their efforts in many areas of civilization," he said.

"But these people also know--and this is a radical contradiction--



Pope John Paul II stands with Guatemalan President Rios Montt during welcoming ceremonies for the pontiff at Guatemala City. The pontiff criticized the persecution of Indians in Guatemala and condemned violence, but he saved his strongest statement in favor of social justice for his stop in Haiti, where he also told Latin America's bishops to renew their evangelization efforts in the true spirit of Puebla. (Religious News Service photo).

immense areas of poverty, illiteracy, sickness, alienation," he added. "Its roots are encountered in inherent injustices, exploitation of one by the other, a serious lack of equality in the distribution of the riches and goods of society."

In his strongest human rights statement of the trip, which came not in Central America but in Haiti, the pope criticized "divisions, injustices, excessive inequality, the degradation of the quality of life, misery, hunger, the fear of many people," but said the church wished "not to accuse but to contribute to an improvement by getting through to the conscience of those who bear responsibility in the villages, in the cities and at the national level to act according to the Gospel and to the social doctrine of the church."

He insisted that changes must take place "without violence, without

murder, without internal struggles."

HE SAID the task of nearly 700 Latin American bishops is a "gratifying" but difficult one.

"To be a bishop today in Latin America is also to consider oneself pastor of a people who in recent years have certainly known notable material progress and are beginning to offer to the world the results of their efforts in many areas of civilization," Pope John Paul said.

"But these people also know -- and this is a radical contradiction--immense areas of poverty, illiteracy, sickness, alienation," he added. "Its roots are encountered in inherent injustices, exploitation of one by the other, a serious lack of equality in the distribution of the riches and goods of society."

He mourned the fact that "many youths fall into the temptation of combatting injustice with violence" and told the bishops to "work always, according to your possibilities, with wisdom and patience, in favor of concord and peace."

The pope also stressed to the church leaders in Latin America that "the poor must have a preference in your hearts."

AT THE CLOSE of the trip, on his return flight to Rome from Haiti, the pope decided against his usual in-flight press conference with the journalists who accompanied him on "a trip that was not easy."

Calling the Central America tour "a great experience for me," he said that "I think for you and me Central America has become more of a reality, more close."

He added, "I would return with pleasure."

Polish visit set for June

ROME (NC)--Poland's Roman Catholic primate said Pope John Paul II's planned visit to his Polish homeland has been officially scheduled for June 16-22 of this year.

The primate, Cardinal Josef Glomp of Warsaw and Gniezno, made the announcement as he arrived in Rome for a week of meetings with the pope and Vatican officials.

"I am happy to be in Italy," Cardinal Glomp told reporters at Rome's Fiumicino airport, "particularly now that the Holy Father's trip to Poland from June 16-22 has been officially decided."

On the previous day the cardinal had met in Warsaw with Poland's martial law chief, Gen. Wojciech Jaruzelski, to discuss the papal trip.

The pope visited Poland in 1979, shortly after his election as pontiff. Another trip, planned for August of

last year, was postponed, reportedly because the martial law regime feared that the pope's presence would spark anti-government activities.

The program for the pope's June visit, according to Polish sources, includes stops in Warsaw, Czestochowa, Poznan, Wroclaw and Cracow. Also said to be included is Piekary Slaskie, a mining center in Silesia where a popular Marian shrine is located.

At first, according to Polish sources, the military government was unwilling to allow the pontiff to visit the mining area, where sympathy for the government-outlawed Solidarity labor union is strong.

Stricken by the government from the pope's preferred itinerary, according to the same sources, was Gdansk, the Baltic city where Solidarity was born.

Laity called to greater role

(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 one 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

Fifth in a series

"The Emerging Layman" was the title of a book and the topic of innumerable articles and speeches in the years following the Second Vatican Council.

Now the new Code of Canon Law, incorporating into general church law the council's reforms, is a convenient milestone to mark the progress of the laity in the church in the 20 years since Vatican II began. In the new code's pages are all the major legal landmarks of changed church thinking and practice regarding the laity.

A first point of interest is that "The Emerging Layman," if written today, would probably have to be called "The Emerging Layperson." Virtually all forms of sexual discrimination between laymen and laywomen that existed in the old Code of Canon Law are eliminated in the new code.

As Father Donald E. Heintschel, a canon law expert and associate general secretary of the National Conference of Catholic Bishops-U.S. Catholic Conference, summarized it, "In the new code, sexist discrimination has been replaced by discrimination based on ordination."

But the nature of discrimination based on ordination has changed noticeably, too.

Legal breakthrough

An important backdrop to the role of laypersons in the new code is what another canonist, Jesuit Father Ladislav Orsy of Georgetown Univer-

sity, called the restriction on "the definition of cleric."

Exemplifying that basic change was the action by Pope Paul VI in 1972 when he suppressed clerical tonsure and the clerical orders of porter, exorcist, lector, acolyte and

priest (who is the actual pastor). They may be consulted by the bishop, if circumstances warrant, in the choice of a new pastor.

● At the diocesan level, laypersons may be members of the diocesan synod and its commissions, of the

than they did under the old code.

Equality

Such specifics in the final draft of the new code show the expansion of lay roles in the church at one level, but they do not capture the underlying spirit of the new code. That spirit is seen in a number of ways, among them:

● for the first time the fundamental equality of all the people of God by virtue of baptism is spelled out.

● There is a stress on the rights as well as the duties of the layperson, and on interpretation of the hierarchical governance of the church primarily in terms of pastoral service rather than jurisdictional authority;

● The vocation of marriage and family life and the fundamental role of spouses in "the building up of the people of God" are emphasized.

Active lay roles and ministries are recognized and spelled out in the sacraments and divine worship, which are at the center of church life.

In the area of lay rights, Father James Provost, executive director of the Canon Law Society of America, cited as one of the important advances in the new code the legal protections given to lay employees of the church.

Parents come first

One good example of the difference in spirit between the old code and the new comes in the treatment of Catholic education.

In the old code the law portrays the parents' obligation as a largely passive one of surrendering the child to the clergy to be educated.

In the new, parents have primary responsibility for education; laypersons are seen as having a proper role as teachers of the faith in their own right rather than as substitutes if there are not enough clergy; and the governance of Catholic education by priests and bishops is placed in a more pastoral context of service and fulfillment of pastoral responsibilities.

Close-up on the Code

subdeacon, making ordination to the diaconate the point of entry into the ranks of the clergy.

Of those clerical orders suppressed, Pope Paul established two, lector and acolyte, as lay ministries. He also revitalized the order of deacon in its own right, reinstating the permanent diaconate and opening that ordained ministry to married men.

The more restrictive definition of a cleric, based on a sounder theology of the role of ordained ministry and the relation between pastoral responsibility and juridical authority in the church, was a legal breakthrough that allowed laypersons to do many things once restricted to priests, said Father Orsy.

Of course many of the changes in the new canon law code that affect the laity have been gradually incorporated into church practice in the years since Vatican II, so their inclusion in the new code is more a matter of integrating and solidifying the changes rather than introducing real innovations.

Here are some of the things that are open to laymen and laywomen in the new code which under the old code simply did not exist or were restricted—in general practice if not always strictly by law—to clergymen:

● At the parish level, laypersons may be members of the parish council and the parish financial council; members of a team ministry, headed by a priest, that is in charge of the pastoral care of a parish; or administrators of priestless parishes under the leadership of a neighboring

bishop's financial council and of the diocesan pastoral council. They may be consulted in the selection of bishops. A layperson can serve as a diocesan chancellor or administrator of finances, or on the diocesan court as an auditor, assessor, defender of the bond, promoter of the faith or judge.

● At the provincial and regional levels, representatives of women Religious are to participate, and other laypersons may be asked to participate, in provincial and regional councils of bishops.

● In certain circumstances (that seem to apply chiefly if not solely to mission areas), with permission from the Holy See a bishop may appoint laypersons to administer baptism or serve as official church witness for marriages on a regular basis when no priest is available.

● Laypersons may serve as lectors and in other ministries at Mass. (In one of the few exceptions to the new code's general rule of non-discrimination toward women, only laymen may serve as acolytes, and only laymen may be formally installed as lectors or acolytes.)

● Laypersons may teach in seminaries and on pontifical faculties and may be book censors for bishops. For the first time the right of laypersons to receive pontifical degrees and official church mandates to teach the sacred sciences is spelled out in general church law.

● In general, non-clerical religious orders and organizations of the lay apostolate have greater freedom

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Father Bruce Ritter

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Marge had that special look on her face that warned me she meant business. I think you ought to see this kid, Bruce. She said it with a no-nonsense deadly seriousness that was

almost a command. I always listen very carefully when Marge talks that way. At 61, she's the oldest member of our volunteer community, the resident grandmother of UNDER 21 and a very wise lady—with that special wisdom that comes from raising your own family right down to a passel of beloved grandchildren.

Sure, I said, I'll go downstairs in a few minutes.

It isn't often that I get a chance to speak with the kids anymore. It seems that I'm always off to this city and that—talking to lots of people like yourselves—telling them about the problems of homeless and runaway kids and how I badly need their help. But every so often, a special kid gets called to my attention—like this one:

I went downstairs to the Center. My name is Bruce, I said. I'm Mark, he said. I'm from (he named a large southwestern city). I saw you on TV and had to talk to you so I hitchhiked 2,000 miles. I was afraid to take a plane or bus. He was 19, a good-looking kid, with a lot of black hair falling over a pair of the most watchful blue eyes I had seen in a long time. A slender, coiled-spring body moved restlessly all the time we talked.

I ran away when I was 14, he said. My father and mother were alcoholics. Mark stopped for a moment and looked at me searchingly. I've got to tell you this, he said with a small, rather uncertain, smile. If you don't mind, I'd appreciate it if you didn't lay any God talk on me.

He began again: I met this guy. He gave me a lot of affection and a place to live. I needed the affection real bad. He

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

WHEELS OF FORTUNE

taught me a lot about sex and, I guess, he put me to work....I didn't mind it so much after a while. I was young and pretty so he sent me out to my customers dressed like a girl—a transvestite. His face twisted a bit. I lived with 14 other boys in this big house. We were all pretty young and pretty scared. He made all of us watch a kid get beaten with a hanger. It was bad. That's what happened when you tried to leave. The next time you're dead.

"I saw you on TV and had to talk to you so I hitchhiked 2,000 miles."

Mark lit his tenth cigarette of the hour. His hands were shaking slightly. When I turned 17 and got some muscles and my beard began to grow, I went butch—I didn't have to wear girls' clothes anymore. Then I got too old and they made me join another group—Man-to-Man. It was a call service. Pretty high-class customers....His voice trailed off....Then they sold me to the Corporation.

He suddenly appeared a lot older than 19. I had a company car and an apartment and took care of the Corporation's clients. They would fly me all over the country....The Corporation had a representative that would take a portfolio of the kids in their stable, both boys and girls, to their clients. We didn't have any clothes on in the photographs. The clients could pick anyone they wanted. I was pretty popular....they would come to my apartment....

"They made me join Man-to-Man—a call service."

Mark named the Corporation. It's one of the Fortune 500. I'm afraid, he said. They don't like you to leave them. I left the car and just started hitchhiking. What can I do? I don't even know if you can help me or would want to. His voice trailed off again. He tried not to cry but couldn't manage it very well.

I can help you a lot, I said. Stay around for awhile. We'll

work something out. I took Mark over to Carl who was the Supervisor-on-duty that night. This is Mark, I said. Let him stay as long as he likes. I grabbed Mark's hand and held it for awhile. Just stay around, I said. You'll be safe here I'll talk to you tomorrow.

He was gone the next morning. Nobody knows where or why. Probably because he just couldn't trust anybody that much, that soon. I never got a chance to use any God talk on him. I pray a lot for Mark. I don't think he'll come back.

Thanks for helping us love and care for all our kids. This month's group of kids are especially good. We managed to get a whole bunch of them back home. And work on our new UNDER 21 Centers is coming along fine, thanks to you.

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And what is 'real' love?

DENVER(NC) -- Young people are asking what real love is, and "if that's their No. 1 question, with the divorce rate what it is, that's an excellent question," the Rev. Ray E. Short, a Methodist Minister, said in an interview with the *Denver Catholic Register*.

"There's more to sex than a breathless bounce in bed," said Short, who is also a professor of sociology at the University of Wisconsin-Platteville. He is the author of "Sex, Love or Infatuation: How Can I Really Know?" which is now in its ninth printing, with 170,000 copies sold.

Short was in Denver to talk to Catholic school and parish groups. His visit was sponsored by the Denver archdiocesan Pro-Life Commission, Catholic youth ministry programs and a number of parishes.

The trip to Denver was somewhat of a homecoming for Short, who met his wife of 29 years at the University of Denver.

IN AN INTERVIEW he said he doesn't provide answers or tell young people what decisions to make about premarital sex, love and infatuation. But his research gives clues to help young people make the distinction between kid stuff and the real thing.

"I am convinced," he said, "that most marriages are based on romantic love, not real love. Many couples have the elements of real love that they develop after marriage. But in view of 50-50 odds the marriage won't survive, it's too dangerous to gamble. They better know before they take those vows."

Short said he believes today's overemphasis on sex has young people confused about premarital sex and what constitutes a good relationship between two people.

"The public media have put an overemphasis on sex," he said. "I tell young people that I hope they don't buy that cheap, physical idea of sex. Virtually every night on any television show you can see couples go dancing, have a few cocktails and end up naked between the sheets. I hope they don't buy that, or they'll miss out on the most wonderful, fulfilling, exciting experience that is good sex."

THAT "BREATHLESS Bounce in Bed" is not good sex, Short said, because good sex can be experienced only in marriage, when a couple is beyond the fears, the feelings of low-esteem and the guilt that accompany premarital sex.

"Good sex is total sex," which is more than the joining of two bodies, Short explained. It is the joining of two people who truly love one another and their personalities, their emotions, their ideas and their spiritual selves.

Many parents, he said, want to talk about sex with their children but don't always know how. One of his objections in giving talks "is to get young people and parents talking and open the door for young people to talk about these intimate subjects, to talk openly and listen to each other."

To the great relief of parents, he said, current surveys indicate that increasing numbers of teen-agers are rejecting premarital sex for themselves.



Most marriages are based upon romantic love, according to the Rev. Ray E. Short, a professor of sociology at the University of Wisconsin-Platteville and a methodist minister. Today's young people need to de-emphasize unrealistic notions and learn the difference between kid-stuff and the real thing, he believes.

ST. PATRICK IN THE THIRD WORLD?



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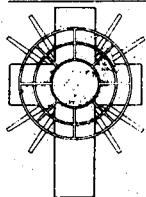
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See picturesque Rhine on Voice Summer tour

One of the most attractive and typical small towns on the river's right bank is Ruedesheim. It claims to be the region's wine capital and its setting, below the Johannisberg vineyards and the Niederwald Monument, certainly seems to prove this. Walk along the Drosselgasse, a narrow street, free from traffic, the happiest street in the work with one wine restaurant next to the other, filled, at almost any time of the day and night, with the sound of music and laughter. Here is even a wine museum in a one-thousand year old castle, the Broemservurg and the 'Musik-kabinett,' an amazing collection of self-playing mechanical instruments.

One of the town's most popular restaurant-taverns is in a building that, in part, traces to before the year 1450. It was the seat of an Episcopal estate in 1729, founded by order of the Prince Elect of Mainz and painfully reconstructed in 1952. During this reconstruction workmen found French silver coins from the years 1727 to 1793 and, rather typically, two bottles of wine: one from 1738, the other showing the date 1811, from the cellars of the Grand-Duke of Toscana.

It is of interest to note that the Rhine region between the city of Cologne and Ruedesheim is

predominantly Catholic. "Holy" Cologne was, in the Middle Ages, Germany's largest city, St. Ursula is her patron saint.

The Cathedral of Cologne, in full Gothic style, has a long history and it took more than 600 years of on and off construction to complete it. The first pilgrims came to the town already in the 12th century when Albert the Great, teacher of Thomas Aquinas, preached here, soon after Frederick Barbarossa brought back relics of the Magi Kings from Milan, to be presented to the Archbishopric of Cologne. Thus, construction of the first Gothic church in the Rhineland began around the year 1250.

Once it has flown past Cologne, the Rhine enters the flat and peaceful plain that carries it to the Netherlands and the North Sea.

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Should church back immigration bill?

CHICAGO (NC) — With Congress mulling over an immigration reform bill, the nation's bishops are seeking recommendations from Catholics on the grassroots level on how to approach the proposed legislation.

Representatives of the U.S. Catholic Conference Secretariat for Hispanic Affairs and the USCC Migration and Refugee Services have held "town meetings" and round-table discussions in San Antonio, Texas, San Jose, Calif., and Chicago. A meeting in New York was postponed by a snow storm and may be rescheduled.

They discussed the posture the church has historically taken on immigration, the experience of the 1982 immigration bill which did not pass and the options emerging as the 98th Congress prepared a new round of immigration proposals for late March or early April.

The USCC had supported the 1982 bill, but with reservations.

"THE AIM," said Chicago host Zeferino Ochoa, director of the archdiocesan Latin American Committee, a department of Catholic Charities, "is to ensure that the church's voice, speaking with one voice, will be effective in the cause of justice in the coming months."

"Though there was support for a fair and current legalization program, the overall consensus was that support for the overall bill as written was not there," he said of the 1982 efforts.

During discussions numerous

reservations surfaced about specific provisions of the bills now under consideration in the House and Senate.

KEY OPPOSITION was voiced against aspects of provisions dealing with family reunification, legalization of some aliens, sanctions against employers hiring illegal workers, asylum, and refugees and temporary foreign worker programs.

Auxiliary Bishop Nevin W. Hayes of Chicago, episcopal vicar for the Office for the Hispanic Apostolate, said, "this is a very Christian, practical and humane approach to the whole area of immigration." The church "is on firm moral ground in approving this legislation with reservations," he said.

The bishop said approval of the bill would serve as "foot in the door" after which there would be the possibility for revision, refinement and improvement.

Others argued that the legislation was a "one shot deal" and that changes should be made before enactment.

The USCC was invited to testify at congressional hearings on the bills but opted to meet with its constituency to gain feedback to possibly update testimony already given to Congress.

Recommendations from the meetings will be given to the bishops' advisory committee in Washington at the end of March. At that point, the bishops will have the options of giving further testimony, making a written statement or not making any statement at all.

Child neglect bill includes handicapped

WASHINGTON (NC)— Legislation was approved by a House subcommittee to expand the definition of child neglect to include cases in which children born with life-threatening congenital defects are denied food or medical care.

The definition was included in a proposed \$23 million bill on child abuse prevention and treatment approved by the select education subcommittee of the House Education and Labor Committee March 9. The bill goes to the full committee.

If passed, federal funds could be

denied to state child-abuse programs that do not recognize the expanded definition.

THE REGAN ADMINISTRATION had earlier announced regulations to prevent hospitals from denying food and medical treatment to handicapped newborn infants.

The regulations would provide for a toll-free hotline for reporting cases of neglect. Hospitals receiving federal aid would be required to post a warning that people might be prosecuted if they deny care to the handicapped or retarded.

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VOICE SURVEY FINDS

Local family experts like "squeal" rule

By Betsy Kennedy
Voice Staff Writer

Pro-lifers and abortion supporters are enbroiled in yet another controversial dispute over the issuance of a "squeal" rule which would enable some parents to know whether or not their children are using birth control.

The ruling requires clinics that receive federal funds to notify parents in writing after prescribing birth control devices or medication to teenagers up to age 17.

Pro-family groups contend that since the government is already using tax dollars to provide contraception for young people, the least it can do is inform parents.

Planned Parenthood and health agencies believe the regulation would push the government too far into family affairs.

IN SOUTH FLORIDA, Catholic family and education experts contacted by *The Voice* expressed support for the rule, citing better communication in the home and parental responsibility.

'The ruling requires clinics that receive federal funds to notify parents in writing after prescribing birth control devices or medication to teenagers up to age 17.'

Currently, the Department of Health and Human Services rule is being reviewed by a federal judge in Washington, D.C. who issued a restraining order. A New York federal judge this week permanently barred the government from implementing the rule.

It was anticipated that the ruling would go into effect last February, after a drawn-out two-year debate on the issue, but groups opposing the requirement intervened with court injunctions.

The concept of a so-called "squeal" rule began in the summer of 1981 when a report by Congress stated that recipients of federal grants for Family Planning Services should encourage participants to "include their families in counseling and involve them about services."

From April, 1982 until January, 1983 no action was taken on the proposed rule. Then Richard Schweiker, former secretary of HHS, issued a statement Jan. 10 that the ruling would be finalized Jan. 26.

However, more delays ensued. During a two month period groups were given an opportunity to publish comments.

The U.S. Catholic Conference published an endorsement of the rule, stating that it was a "national scandal" that no requirement had been introduced earlier into the family planning program.

SEVERAL South Florida Catholics who work closely with teenagers commented on the ruling this week:

• **TERRY REILLY**, director of Family Life Ministry of the Archdiocese of Miami, columnist and author:

It is not so much parents rights as it would be their responsibility to know what they're doing... a girl cannot get her ears pierced without parental consent. The squeal rule has much greater ramifications."

-Carol Farrell



"I don't like the word "squeal" because that implies a lack of responsibility, but I am in favor of the rule itself. I think parents have a right to know what their children are doing. Once they do know they can choose discipline or compassion, in a value-oriented way ... The child should not be the responsibility of the civil government ... When he is, we are in trouble."

• **CAROL FARRELL**, director, Ministries for Parenting and Human Sexuality, Family Enrichment Center:

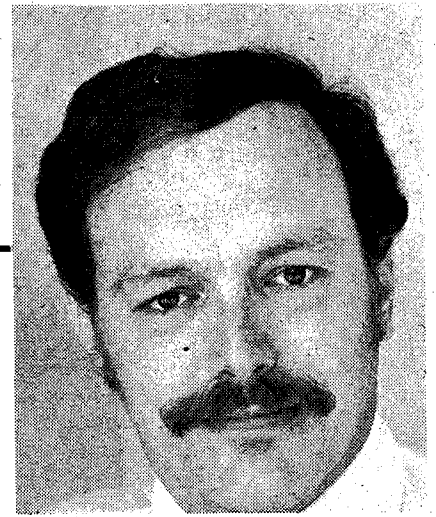
"It is not so much parents' right as their responsibility to know if their children use birth control. It would be destructive of the family unit if they were uninformed. A girl can not get her ears pierced without parental consent and (the "squeal" rule) has much greater ramifications ...

Even if it was extended to cover all doctors and clinics, not just federally funded ones, I would support it. Also, from a medical standpoint, parents have to know what their children are

doing. Suppose a child were in a position where she were unable to tell medical personnel about herself and the parents were also unaware of what she was taking?"

• **LAUREN RENKERT**, teacher in West Palm Beach parochial schools of courses on human sex education prepared childbirth and human sexuality:

Parents should know because "there is more than morality involved. There is the matter of medical



"If the child becomes the responsibility of the civil government of society, then we're in trouble..."
Terry Reilly

side effects that can happen. Boys and girls don't always get the information they need when they go to get contraception. They're just not informed ... I know this from talking to them.

"(But) I think parents (also) have an obligation ... to their children to give them information about sex. If a child goes out (to obtain) contraception there is definitely a need for more communication in the family."

House foreign affairs committee approves nukes freeze

WASHINGTON (NC)—Thousands of backers of a nuclear weapons freeze were among the first to know that the House Foreign Affairs Committee approved the nuclear freeze resolution now before Congress. Rep. Jim Leach (R-Iowa), a member of the committee and a major co-sponsor of the resolution, told participants at an anti-nuclear rally in Washington March 8 that the Foreign Affairs Committee had just approved the measure 27-9. The rally was part of the March 7-8 Citizens Lobby for a U.S. - Soviet Nuclear Weapons Freeze. Other members of Congress who addressed the rally were Rep. Ed Markey (D-Mass.), who presented the freeze resolution before the House and Sen. Edward Kennedy (D-Mass.), the major co-sponsor of the bill in the Senate. Following the House committee's approval, the bill was to go before the House floor for a full vote.

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Reservations and information may also be obtained thru the following members of the testimonial committee: Bob & Mary Lou Reilly, Howard Setlin, Virginia Beneduce, Lois Burkett, Maurene Joseph, Chuck Graham, Chuck Guimento, Ivan Servais, Mike and Natalie Hannau and Marilyn Burns Healy.



Lent and non-violence

Jesus, Gandhi and childhood experience led there

'But when they continued asking him, he raised himself and said to them, "Let him who is without sin among you be the first to cast a stone at her... But hearing this, they went away, one by one." -Luke, 8

This is the fifth in a series of Lenten articles written by the Bishops of Florida.

By **BISHOP RENE H. GRACIDA**
Diocese Of
Pensacola-Tallahassee

I can't remember when I first began to feel that it was necessary for me to commit myself to non-violence completely and without reservation.

Certainly the idea did not spring into my mind over-night. I did not wake up one morning and decide that I not only had to be a non-violent person, but that I also had to begin to actively promote non-violence as a way of life for others. I suppose it was a gradual process.

Over a period of many years, perhaps even over my entire life time, I have been moving in the direction of total commitment to non-violence.

SOME OF MY earliest recollections vividly reveal the problems I had with violence. Tension existed within me growing out of the ambiguity of being on the one hand a red-blooded American boy and on the other hand a member of a minority in a nation which has always tended to discriminate against its minorities.

As a red-blooded American youth, I was enamored of guns and all that the Western folklore portrayed with regard to their use in a macho culture.

On the other hand, I knew some of the disadvantages of being a Hispanic youth growing up in Texas, where discrimination against Hispanics frequently took the form of violent repression.

Even my military service in the Se-

cond World War was colored by a certain ambiguity of feeling. On the one hand I was convinced of the evil of the Nazi campaign of world domination and of the necessity of defending my Country and the free world from Nazi aggression.

But on the other hand I was not happy about my direct involvement in killing.

In the war I was a flight engineer in a B-17 bomber and flew 32 missions over Germany. Whatever elation I

I had been dubbed with the nickname "Mahatma Gandhi."

At that time Mohandas K. Gandhi was very much in the news as he carried on his campaign of civil disobedience against the English colonial authority in India.

I was then a skinny, brown-skinned youth who must have looked more than a little like the Indian leader. I was always offended by being called that name but, in retrospect, the

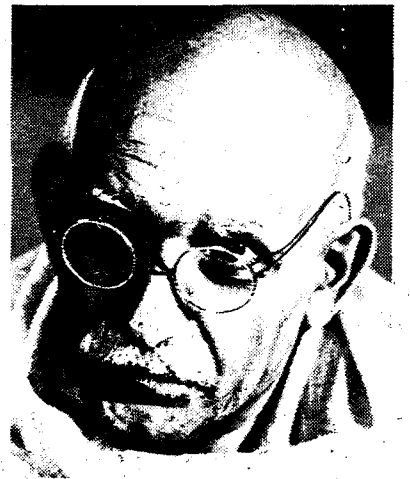
Instead our Lord chose to confront the woman's (and His) antagonists with the challenge: "Let him who is without sin cast the first stone."

That challenge confronts us all in so many of life's situations. Again and again we are faced with situations in which we can only justify our violent words or deeds by glossing over or forgetting entirely our own sinfulness.

AT THE HEART of the message



'I knew some of the disadvantages of being a Hispanic youth growing up in Texas where discrimination against Hispanics frequently took the form of violent repression.'



may have felt over the Allied victory was soon dissipated by the growing realization that military success purchased at the cost of countless lives had been 'crowned' with political failure, when the leadership of the western world created at Yalta and Potsdam the Soviet Empire which now poses an even greater threat to the free world that Hitler ever did.

A FEW WEEKS ago I saw the movie "Ghandi." It was a moving experience for me. I highly recommend it to everyone. One reason why I was moved by it is because when I was a student in junior high school in Texas

association may have served to increase my already latent feelings about the value of non-violence as a way of life.

I have always admired Mohandas K. Gandhi.

Another recollection I have is of the impact which the narrative of the encounter of our Lord Jesus Christ with the Pharisees and the woman taken in adultery - as related in the eighth chapter of the Gospel of St. John - had on me from my earliest years.

THE REVELATION of Jesus Christ as a non-violent, forgiving person is clearly presented in this narrative. While it is true that the real defendant in this instance was our Lord Himself - if He condemned the woman, the Pharisees could have reported Him to the Roman authorities as having incited a mob to commit murder, and if He ordered the woman to be released, the Pharisees could have discredited Him in the eyes of the majority of Jews, who would have been scandalized by His tacit approval of adultery.

Our Lord could have avoided the trap set for him by the Pharisees by responding to them that if they were so sure of the law and of the facts in the case they should do what the law required of them as good Jews; as Pilate did later in his own case. But he did not.

I was seized by more than the drama of the story. I was seized by the image of Christ as a non-violent person. Christ did not condemn.

of Jesus Christ about non-violence lies the command that we should forgive one another. There is no other course open to the Christian than to practice a kind of forgiveness which makes impossible violence in thought, word and deed.

Throughout my life I have struggled to be a non-violent person. Non-violent in thought, word and deed. I have not always succeeded.

Like St. Paul I can say, as he wrote in his letter to the Philippians:

"It is not that I have reached it yet, or have already finished my course; but I am racing to grasp the prize if possible since I have been grasped by Christ Jesus."

I am confident that for the remainder of my life I will continue to have to struggle. I will continue to have to struggle to forgive. I will have to struggle to condemn the sin but not the sinner.

As we enter on the fifth week of our Lenten observance we would do well to devote this week to focusing upon the extent to which we are truly non-violent persons; the extent to which we are compassionate and forgiving persons; the extent to which we share that great hope which Jesus Christ Himself has instilled in us and which will enable us to overcome successfully our weak human nature and its conflicting demands.

Father Retera, Biscayne professor

Mass of the Resurrection was celebrated Monday at Biscayne College for Augustinian Father Christian A. Retera, who died in his sleep March 11 at the age of 77.

Auxiliary Bishops John J. Nevins and Agustin Roman were principal

celebrants of the Mass in the college where Father Retera had been a professor of English Literature since 1960.

A native of Antwerp, he had studied for the priesthood and was ordained in Holland.



MOVING-Father John McLaughlin, pastor of St. Martha parish in Miami Shores, removes the crucifix from the wall of the parish's old home, a converted motel on 114 Street and Biscayne Boulevard. St. Martha now has a new home at 9201 Biscayne Boulevard, alongside the Archdiocese of Miami's Pastoral Center. Dedication of the new church is set for April 10. (Voice photo by Prentice Browning).

Devotedly Yours



A trip to Haiti and a smile from the pope

Dearly beloved:

Here I am again. In the clouds. Literally! Aboard Eastern's air bus, 31,000 feet up, winging the way home from Haiti and the exhilarating experience of the Holy Father's visit to that poor country.

The greatest thrill was standing at the airport, with a black sea of flags waving in rhythm, as the giant Alitalia airliner bearing the papal coat of arms settled on the runway and majestically taxied up to the reviewing stand.

As the tears welled up in my eyes, I did not know which was the greater emotion—welcoming this indefatigable apostle of peace, love and justice as he knelt to kiss Haitian soil, or the dramatic awareness that, despite its troubles, humankind is instinctively dedicated to goodness and will demonstrate that commitment overwhelmingly when given an opportunity, such as a visit from the man who represents their ideals.

HIS HOLINESS was first escorted by the President of Haiti and his wife to a Haitian army band which played the Vatican State anthem and the Haitian national anthem. President and Mrs. Duvalier then escorted His Holiness to a platform where the President read a welcoming greeting. Significantly, he announced he was renouncing a right from a historic Vatican covenant to approve the naming of bishops.

After His Holiness responded, he greeted the cardinals, the Haitian bishops, members of the diplomatic corps and other representatives of the people and was then escorted to a temporary sacristy at the airport to vest for Mass.

I anticipated His Holiness' path and situated myself along the way, so I had an opportunity to greet him as he went by on behalf of the Archdiocese of Miami, at which he smiled.

The Eucharist was celebrated on the closed airfield. We bishops were invited to join the procession to the special platform adorned in yellow and white.

I felt somewhat clerically undressed. Again my bag was lost—not by Eastern but by the Hospitality Committee on my arrival (I found it just before returning!).

I borrowed what vestments I wore, but was without a white miter and a zucchetto (purple beanie).

THE CROWDS of joyful flag-waving, singing Haitians were radiant-faced as though seeing a vi-

sion. Especially lovely were the black and white sisters in their white habits, their veils blowing in the wind, and their weathered lay missionary colleagues—beautiful witnesses to the Gospel in this land of poverty.

Among the Haitian and foreign priests and visitors present were Father Thomas Wenski, of our Catholic Haitian Center, Father Emilio Vallina, of St. John Bosco Church, and Father Pablo Navarro, my aid—all of our Archdiocese.

The liturgy, as well as the arrangements and decorations along the avenues of the city, reflected the simple joy and dignity and grace of the Haitian people. Their joy in the pope's visit was expressed by a double national holiday and a week off from school for the children.

'Later, chatting with some of the priests and laymen who accompanied His Holiness, I got the impression that we of Miami can expect a visit from the Holy Father.'

DURING THE MASS, celebrated with the bishops and priests present and before a great throng of Haitians, the Holy Father spoke of the Eucharist (his visit came at the closing of a Eucharistic Congress), and of the need for change.

He spoke pointedly of the problems of Haiti, of the need for this first black democracy to renew its dedication to human rights, of the need of those in positions of political responsibility and of the wealthy and of all who work in peace to relieve the problems of poverty, hunger, inadequate housing, unemployment and lack of respect for the equal rights of all.

For me, another high point of the visit was the recessional through the crowd, all singing a specially prepared lilting song—"You are here, we are here; it is a great feast!"—which they had learned by radio to salute the Pope.

As we bishops processed, thousands of hands reached out to shake ours in a beautiful expression of thanks and joyous international love.

AFTER THE MASS, the inexhaustible pope rode the "Popemobile" through the city to make a state visit to the President's

palace. He then went to the cathedral to open a Conference of Latin American Bishops (CELAM) meeting in Port-au-Prince.

The bishops who addressed His Holiness there apologized for the treatment he had received in Nicaragua.

His Holiness, in his remarks, complimented and encouraged the some 700 bishops of Latin America for their zeal and distinctive Puebla efforts in evangelization.

Our Holy Father spoke specially of the need for emphasis on ministry to youth and to the family, for catechesis and lay involvement in the Church. In speaking of the importance of evangelization, he mentioned that what is new about evangelization in our time is its ardor, method and expression.

The pope concluded his Haiti visit with a reception and dinner for the bishops and His Holiness' staff at the new Nunciature (Apostolic Delegation). Archbishop Luigi Conti is the nuncio. The building is located in the mountains and has a spectacular view of Port-au-Prince below.

Father Navarro and Father Vallina were especially interested, since they had assisted Archbishop Conti in securing in Miami some needed materials and furniture for the new building.

At the reception, I had the opportunity to greet His Holiness on behalf of the Bishops of the United States, whom I represented, and to tell him that we of the Archdiocese of Miami are hoping that he will visit us soon (wouldn't that be great!)

LATER, CHATTING with some of the priests and laymen who accompanied His Holiness, I got the impression that we of Miami can expect a visit from the Holy Father.

Two of the priests were on the staff of Vatican Radio. They set up at the Nunciature a shortwave transmission of the event.

The head Master of Ceremonies is an Irish priest. He was feeling the heat of the Caribbean.

All of the staff seemed exhausted at the end of this final visit and anxious to get to the airplane for the midnight departure. From a Bishop of Costa Rica I learned that, on returning from the Nicaragua visit, the Holy Father went directly to a chapel to pray in reparation for the disturbances during his Mass. I also learned that the public address system had been manipulated in Nicaragua to distort the words of His Holiness and weaken the reaction of the people,

while amplifying the voices of the dissenters.

There was a feeling that the reception of other Latin American countries was all the warmer in amends for the Nicaraguan behavior.

It was generally felt that the Haitian reception was one of the warmest. I was relieved that all went so well, especially since I had learned confidentially that Interpol had reasons to expect trouble in Haiti.

FATHER NAVARRO and I enjoyed the exquisite hospitality of Wilhelm Frisch and his son Peter (now studying at the University of Miami) and his daughter Vicky (now a student of Barry University) while in Port-au-Prince.

The Frisch Family is an old German-French family who have been in Haiti for generations. Their home is at an elevation of 3,500 feet in the mountains and part of a cluster of homes, including those of Mr. Frisch's lovely mother-in-law, Mrs. Deschamps, and of his married children.

Mr. Frisch is in the printing business. His company printed the 1.5 million flags used for the papal visit. He gave us valued insights into Haiti and the lives of the people he loves.

He believes in social benefits and training and adequate pay for his some 250 employees. He has been experimenting with reforestation and plant and animal breeding. He urges fewer expensive studies and more practical programs in foreign aid to Haiti, such as drilling of wells, reforestation, union of groups of farmers to market their products and receive counsel from agronomists.

He feels the need in Port-au-Prince for an American Catholic academy as an alternative to the other private native schools now educating the future leaders of Haiti.

The visit to Haiti was a marvelous adventure with brothers and sisters of another nation but of our one Faith, joyfully welcoming our Father in Christ come to bring non-violent peace, justice, encouragement and blessings.

Isn't it great to be a member of the Catholic Church!

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Pope criticized 'injustices' in Haiti

Continued from page 1
picked weak bishops."

Archbishop McCarthy said Duvalier's action will also have the positive effect of creating a climate where people do not have "the feeling that they are being controlled by the government."

BOTH ARCHBISHOP McCarthy

and Fr. Wenski were able to speak briefly with the pope after the airport Mass and during a reception and dinner that followed. Fr. Wenski, a native of Poland, exchanged a Polish greeting with the Pope, and Archbishop McCarthy, representing the American bishops, expressed to him his hope that he would soon visit Miami. (See "Devotedly Yours.")

After speaking later with several Vatican priests, the Archbishop said he had the "impression" that the Pope would visit Miami during his next trip to the United States.

DURING THE airport homily the Pope was strongly critical of conditions in Haiti, the poorest country in the Western Hemisphere, which has

been led by the Duvalier dynasty since 1957.

He said there is a "rightful desire" for more freedom of expression in politics and the media and a "profound need of justice, of a better distribution of goods" and of a "more disinterested concept of service to all on the part of those who have responsibilities."

Cancer-stricken priest: 'I will behold God'

By Betsy Kennedy
Voice Staff Writer

"Every moment in every man's life
plants something in his soul"

—Thomas Merton

Dressed in his street clothes, you might suspect that James Kreitner is a basketball player. He towers over 6'3" and casts a giant shadow. But he is Fr. James Kreitner—the priest. Any points he scores are for God.

He is now involved in the most important game of his life. Fr. Kreitner has inoperable cancer. While the mere thought of such an illness sends most people into a state of panic and terror, the 33-year-old priest is calm about his misfortune.

Last November, when the cancer spread to his vocal chords, forcing him to talk in a whisper and give up the singing he loves, he continued to live his life in what he calls, "joyful witness."

"I just prayed that God would teach me how to sing in new ways," he says.

CHEMOTHERAPY treatments are agonizing and painful. Fr. Kreitner puts the good days in between to use. He wrote an essay on redemption and is currently planning to write another one on reconciliation.

At his small apartment and office at St. Vincent de Paul Seminary in Boynton Beach, he collects words of wisdom by theologians like Thomas Merton and copies them on white index cards. His own special thoughts also fill dozens of cards.

Prior to his illness, he was active for 8 years in his work at the seminary. He has most recently been involved in helping older students in the formation of their Christian life and teaching them "to appreciate the gifts God gives them so they can change and grow," he says.

Helping others develop spiritually has been the handiwork of his life. By age 12, he had already entered the seminary and was experienced in dealing with Seminole Indians, migrant workers and underprivileged blacks.

His deeply religious family encourage him every step of the way until the day he donned the collar.

"**AT FIRST** I thought social work was the only channel I needed to reach people. . . but all along I kept feeling I could give them something more besides human enrichment. I wanted to give them God. I turned to the Church because they had resources concerned with the whole person and I could do so much more through them."

Because of his background in education and love for children, Fr. Kreitner was assigned as priest-principal at St. Mary's Cathedral School in Miami. It was the beginning of a lasting relationship between the gentle priest and many of the students.

He smiles broadly as he looks at the wristwatch he wears. It could never be displayed in a Timex commercial, but to Fr. Kreitner it is a treasure suitable for King Solomon's mines.

"One day there were five boys from 6th and 7th grades who got in trouble. I read them the riot act, in what I thought was a fatherly fashion. . . but they seemed really angry. The next day they gave me the



Fr. James Kreitner remains cheerful and optimistic despite his battle with cancer. The 33-year-old priest has been helping people in trouble since he was a youngster. (Voice photo by Betsy Kennedy).

watch and a beautiful card. . . they had planned it for months."

There were lighter moments of course. A second grader was making his first confession. He gazed solemnly at Fr. Kreitner and said, "I have committed adultery, Father."

Fr. Kreitner raised his eyes heavenwards.

"How did this happen, son?"

"I touched a girl on the shoulder in class. . . isn't that adultery?"

OTHER MEMORIES are triggered by the plaques on his walls, given to him by students and inscribed with such affectionate words as "with love and devotion."

Many students from St. Mary's are still in contact with Fr. Kreitner. When word got out that he was hospitalized and about to undergo surgery, they flocked to his bedside and lined up in the hall, at least 30 of them. They visit him frequently at the seminary, and his drawer is full of cards and letters.

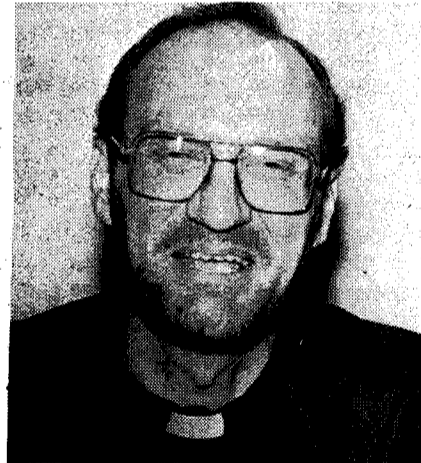
Despite his intense love for children, he does not regret sacrificing marriage and family to be on God's team. He spends time with nieces and nephews from the families of eight brothers and sisters who live nearby in Fort Lauderdale.

"The celibate life has a purpose. The beauty of it is that I can have a part in the lives of my students and other children and give them all of me. I've never felt celibacy to be a burden, but my gift to people."

THROUGH YEARS of counseling people, Fr. Kreitner has discovered some important truths.

'After I got cancer, I was able to go beyond asking, "Why me?" and reach out to God . . . to make the commitment instead of turning away when I need Him the most. He will be my strength and I will endure it gracefully.'

Fr. James Kreitner



Married people, he says, have trouble looking for the good in each other. They also have trouble making commitments. And business people can't make a commitment to their companies or their employers.

If we learn to make commitments, marriages and business will be successful. This also applies to our relationship with God.

"After I got cancer, I was able to go beyond asking, 'why me?' and reach out to God. . . to make the commitment instead of turning away when I need Him the most. He will be my strength and I will endure it gracefully."

Friends throughout the Archdiocese are also helping Fr.

Kreitner endure his difficulties. A year ago, Auxiliary Bishop John Nevins and Archbishop Edward McCarthy arranged for Fr. Kreitner to meet with the Pope at the Vatican. It happened that President Reagan also was there for a visit.

"It was an unforgettable experience. . . fantastic," beams Fr. Kreitner.

What of the future—has he no fear of his adversary?

"If I fear anything, it is separation from loved ones. But I don't fear death, even though it couldn't be closer to me than this. When death comes I will behold God."

So far, the score is: Fr. Kreitner, 100. Cancer, 0.

Irish eyes were smilin'

TEXT AND PHOTOS BY PRENTICE BROWNING

More than a dozen Catholic schools, parishes and organizations participated in this year's St. Patrick's Day parade, held on a cool but sunny Saturday afternoon in downtown Miami. St. Rose of Lima kindergartner Jennifer Lowery (top right) was among the school children to walk the full length of the parade. One of the floats representing Catholic schools was created by the parents of Holy Family schoolchildren in North Miami (center right). Complete with would-be leprechauns, the float was a reproduction of Creogh Patrick, the mountain in County Mayo, Ireland, where St. Patrick fasted for 40 days. St. Rose of Lima parish in Miami Shores also contributed a float (bottom right) where children dressed as famous saints and scholars of Ireland. Below, three spectators make complete use of a sweater to keep themselves warm.



Matter of Opinion

Missing Christ's message

In Nicaragua, Catholics chant Marxist slogans and say God does not object.

In Guatemala, a born-again Christian orders enemies killed in the name of God.

In El Salvador, rightists and leftists slaughter innocent people and demand that the Church approve.

Here at home, conservative Catholics claim God wants us armed to our nuclear teeth while liberal ones say He calls them to damage the cones of missiles.

In every corner of the globe, self-righteous people of every political and religious persuasion claim the Lord supports their earthly cause, agrees with their most petty views and condemns those blasphemous enough to disagree.

Could Christianity have failed so miserably? Or is *their* way Christianity?

For Christ *never* preached any revolution but a spiritual one. He *never* spoke of a change in government, no matter how much better it would be. He pleaded for a change of heart. And the only demonstration Christ ever led was His own march to Calvary.

During his ministry, in fact He disappointed many who wanted freedom from Rome. Instead of the warrior Messiah they expected, He came as a gentle teacher who spoke in parables and

EDITORIAL

allowed Himself to be nailed to a cross.

The Christ found in the New Testament would anger the Sandinistas by not condemning U.S. aggression and rejecting the notion of a Christian-Marxist church.

He would call Guatemalan President Rios Montt a hypocrite for killing in God's name.

He would tell those in El Salvador resisting efforts at social justice that they are like camels trying to enter the needle's eye of the Kingdom.

Like Pope John Paul II, He would exhort his followers to faith in His true Church and a daily, personal effort to live His commandment: "Love one another as I have loved you."

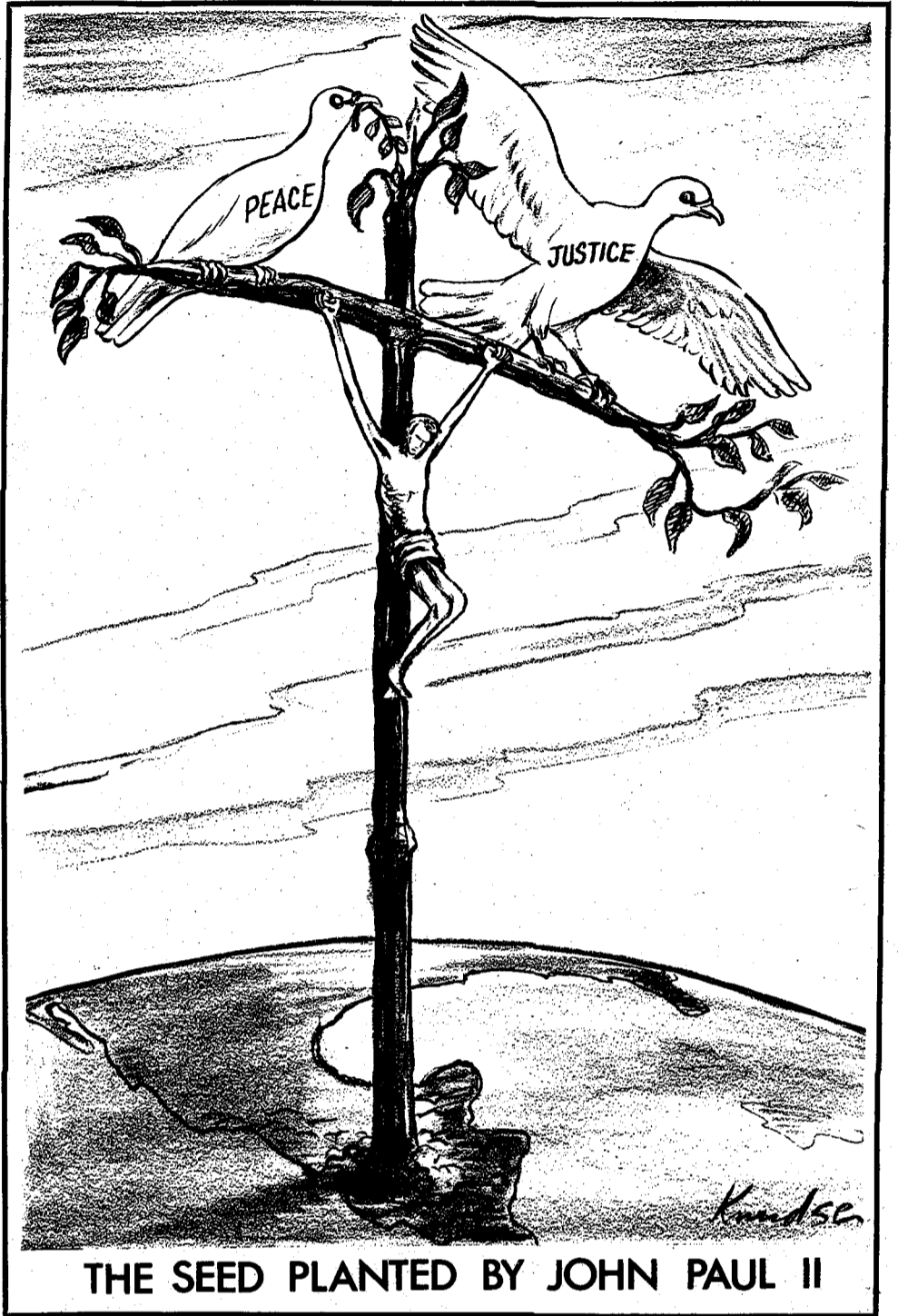
Which is not to say, of course, that some things shouldn't be changed. Poverty and injustice everywhere must be decried and eradicated. Millions must not starve while wealthy Christians waste their "daily bread." Bloody violence must cease.

But Christ, in effect, said the solution to these wordly problems lies inside us.

His way is not clenched fists and revolution any more than it is killing guerrillas and suspected Communists.

Unjust governments flow from unjust hearts, He tells us.

Poverty is bred by human selfishness. Justice comes only when



THE SEED PLANTED BY JOHN PAUL II

men and women cease to seek revenge.

Find God and spiritual perfection first, he promises, "and all the rest will follow."

Pray that someday we will learn His lesson.

Letters to the Editor

Children at Mass worth the trouble

I have been reading *The Voice* for many years, and for the most part have enjoyed each and every issue. A recent story, however, alarmed me. The story concerning taking children to Mass by Hilda Young, I'm sure, was meant to be funny. However, her closing sentence about Protestants, Sunday school and the new Code of Canon Law disheartened me immensely.

I have just become a practicing Catholic again, after several years away from the Church. The last year was one filled with crisis and despair. It got to the point where I seriously began to question the faith I was raised in, and I started attending a Presbyterian Church. The people were warm and friendly. I was almost at the point of joining the Church, but several factors held me back.

One of those factors was the noticeable absence of children at their religious service. Yes, I must admit that sometimes I am distracted by the cries of infants while attending Mass each Sunday, but then I began

to realize that these children have just as much right to be there as we do. They are children of God through Baptism, part of the parish, and I think longingly of someday being blessed enough to be able to attend Mass with a husband and a little one of my own.

Even though infants and children have no conception of what is going on, at least they can become aware and accustomed to those certain special times where a lot of people get together under one roof as one big family, responding to the priest, listening to hymns, and moments of silence.

No one is ever too young or too old to attend Mass. We are all "Children of God" and our presence each week in the freedom of worship is a privilege open to all. The Protestants can keep their Sunday school. I for one love the presence of children at Mass. I can't wait to bring my own to Mass someday.

R. COMBALUZIER
MIAMI

Elderly parents often 'left out'

To The Editor:

The article in *The Voice*, "Parents and Teens," March 4, is beautiful but there is still another sad situation that should be corrected. That is the way many of the parents of these teens treat *their* elderly parents.

We are elderly parents and know from speaking to other elderly parents that they are unhappy because their children rarely visit them and keep them in the dark about so many things taking place in their homes and lives.

Our children are very good to us and to their own children but as far as we are concerned there is no communication, which hurts us immensely. Our children are very active in their church with Marriage Encounter and many organizations, but we are left out of so many things.

Couldn't something be started within the Church to remedy this very sad situation, to bring the young parents closer to their own elderly parents? We ask for nothing but a little recognition.

Name withheld

Hatred that must be eliminated

To The Editor:

In one of your issues a Chaplin narrated about American men during the Viet-nam War. He further stated: How would men go the next time? My question is, where will they go? The enemy is here.

When you read our newspapers, the staff writers, letters to the editor, political cartoonists all vent their hatreds on our governments. How long can we survive under this barrage of hatred? Look at the family in America today, with so many divorces, annulments, children with one parent, etc. This means that the family as we know it is falling apart.

When it comes to religion in America, it speaks for itself, they can teach sex in schools, but not prayer. Again, can this great nation survive these hatreds that started during this period? Who was either right or wrong, makes no difference. The hatreds are still with us, and these should be eliminated.

John J. Mackel
Homestead, Fla.

The lesson of Cross-bearing

There is one lesson that every Catholic was taught early and frequently, but seldom remembers - the lesson on bearing crosses. Now I don't want to sound like Aunt Cynthia, who solves all problems by raising her eyes to heaven and murmuring it's God's will and allows no more discussion on the problem.

It's not that simplistic. However, even little children - at least in the past - are taught that being a follower of Jesus means more than just believing him and quoting his teaching. As he gets older, he learns that for some mysterious reason he has to carry a cross, whatever that means.

As time goes on he finds out that Jesus defined a follower as one who takes up his cross, denies himself and looks constantly for his footsteps. It all sounds so terribly pious and unrealistic. What is this, "Take up your cross ...?"

TAKE A day out of your life, any day.

"The cross always shows up as an interference in our normal affairs. It represents all the things in life that we dislike and shrink from."

Something upsets your plans or badly interrupts your work? Tough luck? No, the cross! Or you wake up feverish and realize you have the flu, just when you had a big day planned. Or your car sits in a parking lot while you shop and sports a big dent when you come out, and no slip of the culprit's name under the windshield wiper. Or someone who just doesn't like you spreads a tale that was not designed to better your reputation.

You answer that bloody phone at 2 a.m. and talk to a drunk who has the wrong number. You wake up in the intensive care unit and when you are tuned in, your sympathetic doctor informs you that you had a coronary thrombosis.

That's enough. What are all these incidents? The cross that Jesus had in mind when he predicted his faithful followers would take up their cross daily. Of course, this is not the way we pictured the cross at all. We didn't exactly picture it in a setting of soft music and low lights, but what have all these unrelated incidents which interfere with our plans



BY MSGR.
JAMES J. WALSH

for our happiness and well being have to do with being a follower of the Lord?

THEY HAVE everything to do with it! Without them, we'd be giving lip service to the Lord and look no more like him than the atheist.

The cross always shows up as an interference in our normal affairs. It represents all the things in life that we dislike and shrink from. It can be

anything that keeps us from having our own way and offers opposition to our carefully worked out plans. It usually looks like an accident, a piece of bad luck, something that may even have surprised God, and we are almost always inclined to treat it as such.

We are indeed, unless we have learned the bitter lesson of cross-bearing. It is a very tough lesson to get through our pores and into the soul. We fight it all the way. We have to go contrary to our damaged human nature. The apostles were not up to doing that, even after all the teachings of Jesus and his predictions about his death and resurrection. They saw the tragedy of Calvary as only a tragedy. In no way could the murder of an innocent man become the sole source of peace and happiness for all eternity. What the Jewish leaders and the Romans combined to do was never to be matched in cruelty. Nothing would ever be more frustrating or useless.

Or so it looked. We are so much like the apostles before Pentecost. Each time we are a victim of an

unexpected hardship, we consider it unnecessary, of course, and just as unproductive. There is a chorus of "Why me?" Each such situation seems like a genuine setback. Our card house is blown down.

HOW DO we get over this non-Christian view? Let me make a couple of suggestions. First, we have to realize we usually put the emphasis on the wrong features of the life of Jesus. We love his role as Teacher and active worker among the sick and poor and oppressed. And we forget that, as Archbishop Fulton Sheen used to say, all men come into the world to live. Only one came in to die.

Jesus primarily came to suffer and die and rise.

Moreover, we find it so hard to believe and accept that God has his own plan for our salvation. Most of us are foolish enough to believe we are planning our own lives and mapping out our destiny. And it would appear so, if the cross did not come into our lives every day. And We don't recognize it ...

LOOK BACK. Remember the "terrible things that happened some years ago and we felt one degree or another of defeat or misery. And now we can indeed look back and see the unwanted happening in the context of what happened later, and we realize, to use an overworked work, it was a blessing in disguise.

All these seemingly miserable events were the cross.

Yes, we are living out someone else's plan, thank God. If we had to live out our own, we'd quickly become unglued and taste the bitterness of despair. God uses crosses as the shepherd uses his crook - to point the way, to guide gently, to give reassurance we are being watched, to prod us into doing our duty sometimes.

Holy Week should help us to treat the crosses in our life without surprise and dismay. What a glorious lesson to learn.

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

The centrifugal machine

When I was a boy, our favorite family excursion was a visit to the Cincinnati zoo. It was an adventure from riding the incline on the street car that took us to the zoo, through the zoo with its variety of animals to the fun house near the exit gate.

The zoo fun house wasn't like those of amusement parks, it was more like a big gymnasium. There were slides and bucking walkways and big rolling drums to walk through - and there was the centrifugal machine. It was my favorite because I figured it out when I was just a little kid and I used to get on it, watch as others went sliding off into the padded area around it and feel a pride as I heard grownups say, "Hey, did you see how that little kid stayed on the centrifugal machine."

And in the last couple of decades of the history of the Church, I've been thinking about the centrifugal machine and the lesson it might offer to Catholics.

First of all, let me explain what the centrifugal machine was - maybe you knew it by another name. It was a huge flat plate, varnished wood on top, maybe 40 feet in diameter. People got on it, then it would start revolving the way a phonograph record does. It started slowly, as it speeded up people started sliding off its slick surface until finally it moved so fast that almost everyone slid off into the cushioned area beyond it. I learned to stay on, no matter how fast it went.

What you needed to do to stay on the centrifugal machine was to station yourself close to the center. As you felt yourself sliding you threw your arms or legs or moved your weight in a circular fashion toward the center, tried to distribute the pull around the entire circumference so the very centrifugal force worked to hold you in position. It was some thing a little boy could do. But the key was keeping close to the center.



BY
DALE FRANCIS

What does that have to do with the Church and Catholics? Well, I've observed that in the last couple of decades in the history of the Church that those movements and individuals that move from the center of the Church, whether to the right or left, risk being sloughed from the Church.

I'm not saying uniformity preserves being Catholic. I'm not talking about uniformity at all. There is no reason there cannot be diversity within the unity of the Church. The spectrum of attitudes within the Church can be wide but diversity must never lose contact with the center of unity.

That center of unity can be found in the successor to Peter and the Apostles, the Pope and

the bishops. Movements or individuals that claim to be Catholic but would ignore or demean the importance of the Pope will, with the speeding of time, simply slide away from the Church and cease being Catholic. Parishoners who, dissatisfied with their bishop, establish a parish outside his authority may be sincere but inevitably they will find themselves further and further away from the Church until finally they are not Catholics at all.

I'm not saying that in these situations these groups or individuals are disconnected from the Church by decisions made by the Church to disavow them. Rather it is by their own momentum that they are cast off, cut off from the center of unity, they simply slide further and further away.

When I say this contact with the center of unity is necessary, I am not saying that the good Catholic must be committed to silent obeisance to everything the hierarchy says. There is a proper role for dissent within unity. But being Catholic requires a recognition that this is a visible Church with a center of unity in the successor of Peter and the successors of the Apostles. Committed to this, the Catholic may be conservative or progressive and know he or she remains firmly Catholic.

Padre



Grandparents and divorce

By Antoinette Bosco

Grandparents are among the clear-cut victims of a society in which families break up at a fast pace. I've heard a sad tale many times from grandparents. It tells how the animosity between spouses spilled over to include the spouses' parents. Vindictive former partners go on to deprive the next generation—their children—of the richness of contact with their grandparents.

Fortunately, grandparents have not taken this injustice lying down. Many precedents have now been set for them to take legal action when they are deprived of the opportunity to visit their grandchildren.

Grandparent visitation rights first became a legal issue as far back as 1966. That was the year the state of New York passed legislation allowing grandparents to seek court-ordered visitation, or even custodial, rights in case of the death or divorced of their children.



BY
ANTOINETTE
BOSCO

As words got around that grandparents did have a voice, other states took action. By 1972, laws similar to New York's had been passed in 17 states. Today, 42 states have such laws. In 11 of them, visitation rights do not apply in cases where the separation is due to divorce; but 31 states allow grandparent visitation (and custodial) rights after either the death or divorce of their adult children.

However, while all this is a giant step in the right direction, it is not automatically restoring contact between grandparents and their grandchildren. In a survey of 300 children last year by authors Kenneth

Woodward and Arthur Kornhaber, only 5 percent of children interviewed said they had close, regular contact with their grandparents.

The others cited their parents' divorce, remarriage, or living too far away, as reasons why they saw little of their grandparents. Most interesting, few were pleased or indifferent about this. Many expressed hurt and anger.

The authors commented, "The bond between grandparents and grandchildren is second in emotional power and influence, only to the relationship between parents and children." They concluded, "They don't do much. Their happiness comes from being together."

The laws that give legal standing to visitation rights for grandparents symbolize a significant and positive change in American attitudes toward grandparents, in the opinion of a sociologist who studied family relationships. "Where ambiguity, powerlessness and ineffectuality have been the rule for the past century or so, the 1980s may become the decade of the grandparents in family relationships," said Michael DeShane, assistant professor of urban studies at Portland State University in Oregon.

DeShane added, "Where grandparents were once presented as threats to parental authority, they are now seen more often as a source of emotional and loving support to the parent-child relationship."

Perhaps one needs to be a grandparent to understand this. I became a grandmother last year, so now I have experienced that incredible love for an infant I may not have given birth to, but whose origins rest in me. We have a right to our relationship of love and visitation because we belong to each other in a truly unique way. If between his parents, I think I would be unable to accept this without the attempt at least to change it.

Apparently many grandparents in the past decade and a half have felt the same. Because of their courage in seeking a mature solution to an unjust situation that deprives them of their rightful relationship with their grandchildren, attention has been focused on this problem. Fortunately, the legal system has seen the wisdom of their position, at least in 42 states.

Declaring that you are free

By TOM LENNON
NC NEWS SERVICE

Q. Man, I just don't think you know what you're talking about. You write like it's easy to be yourself and resist peer pressure. I wish you could come to our school. The guys are divided into three big groups - the jocks, the freaks and the preppies. You gotta belong to one of those groups. There's no way out.



BY TOM
LENNON

To be a jock, you've got to be a good athlete. If you want to be a freak, you get into drugs and do lousy school work and have dirty hair. If you want to be a preppie, you buy an expensive alligator shirt and do more studying.

Last Fall I went out for football so I could be a jock. But I didn't really want to and I was kind of miserable the whole time.

But you gotta be in one of those groups. It's the same with the girls - they try to be cheerleaders or freaks or preppies too.

You make it sound so easy not to give into all this pressure. But it isn't easy. Where do I get the push to do what I want to do?

I N D I A N A

A. About 10 miles from where I live there is a large public high school. Its student body is divided into just the three groups you mention. Some of my young friends there wrestle with the same problem you do.

The problem really is this! How can you make your personal declaration of independence? How can you set yourself free to be yourself, the person God earnestly desires you to be?

Worth repeating now is an incident I wrote about nearly a year ago. Fifteen-year-old Moira was at a teenage party where beer abounded - with the parent's consent.

Moira later laughed about the party and said, "I'd bet \$10 that half the kids there drank beer just because they thought it was the thing to do and not because they really wanted to. I searched around in the fridge for some Pepsi and drank that and nobody laughed at me or put me down."

Consider carefully the idea that your world might not come to an end if you don't become a jock or a freak or a preppie.

The sky won't fall in if you say "No," not even if you say it loudly. Indeed your life may have a new beginning as you slowly develop qualities of leadership.

Yes, there may be some verbal jabs, some razzing, even some foul insults. But are people who needle and insult you and others the type of persons you want for friends? Does the opinion of such people even matter?

Declaring your independence may be a little scary at first, and unsettling and even strange experience. Perhaps you could begin in small ways, just as a weight lifter begins with the lighter weights and works his way up to the heavy ones.

Then as your freedom grows, you may find you have new friends who are looking for a leader.

SEND QUESTIONS TO:

TOM LENNON
1312 MASS. AVE. N.W.
WASHINGTON, D.C. 20005

Of life and death

A few years ago I wrote about a friend of mine named "Rosie" whom I have visited nearly every Sunday for 10 years. Though 89, and dying of cancer, she refuses to be hospitalized. She doesn't want to be subjected to what she considers unnecessary pain and medical expense. However, I'm not writing about Rosie; I'm writing about her daughter-in-law, Denise, who is no longer in control of her own destiny.

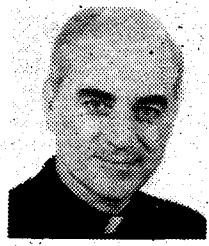
More than a year ago, Diane Denise Roswell, a 44-year-old nurse from Ramsey, N.J. a mother of three and the wife of a high school math teacher, choked while eating. She went into convulsions, and sank into unconsciousness. Within 20 minutes she had been taken

to the hospital, where they recorded her as dead on arrival. Nevertheless, they plugged her with tubes, attached her to a respirator, and somehow revived her at least partially. She has been in a deep coma ever since, and there is no hope of recovery.

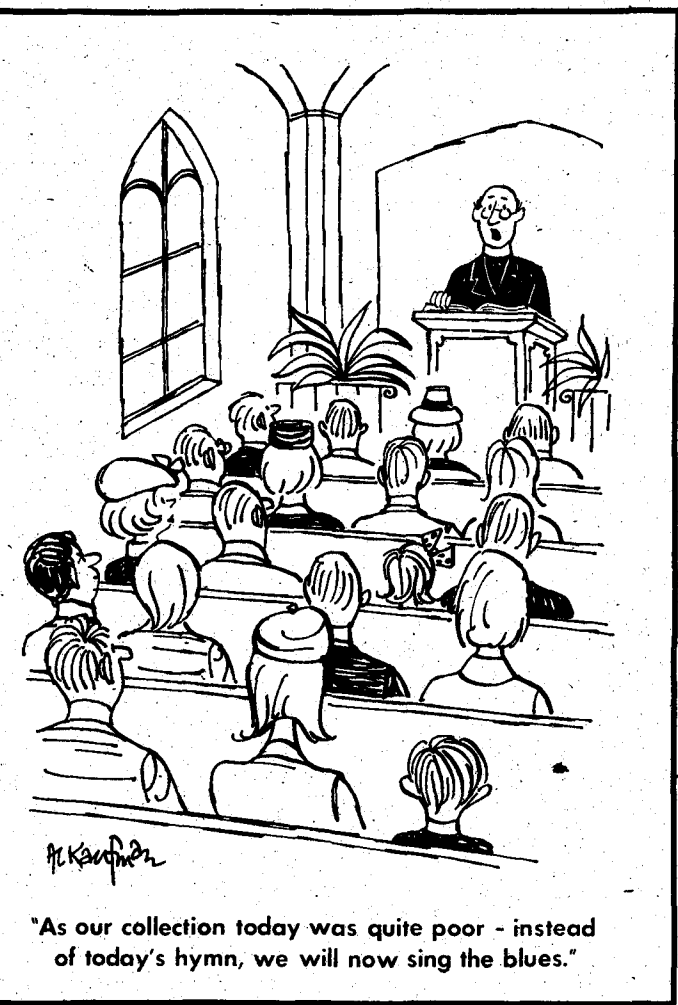
Despite the unanimous recommendation of both a medical ethics committee and her loved ones, the life-support apparatus was not withdrawn. The hospital, fearing lawsuits and malpractice charges, refused to comply. A court order was necessary just to unplug the respirator. She now breathes on her own, but has a feeding tube directly attached to her stomach.

This is not my first experience with such things. I am friendly with Karen Quinlan's parents and have visited Karen many times since 1975 when she fell into her irreversible coma. Karen is almost 27 now and has been kept alive through artificial life-support methods for more than six years.

A comatose person is not necessarily a sleeping beauty. I have visited both Karen and Denise and have seen each one crying hysterically, as though pleading to be left to die in peace. One feels so helpless.



BY FR.
JOHN CATOIR



"As our collection today was quite poor - instead of today's hymn, we will now sing the blues."

Providing for an elderly parent

By Dr. James and Mary Kenny

Dear Dr. Kenny: My mother's mind is good, but she has suffered a stroke which has left her partially paralyzed on the left side. She is 78 years old and lives alone in her own four-room house. She loves it there and won't go to a nursing home or come live with us. She needs help in dressing and someone to cook her meals. We live about 20 miles away, so I can't get over every day. Where can I find this kind of practical nurse-companion?—Indiana.



BY DR. JAMES AND MARY KENNY

Companions to live part time or full time in the home with partially incapacitated older persons are an excellent alternative to nursing home care. They can relieve the children of part of the burden of caring for an older family member.

Your mother's desire to remain in her own home may be important to her feelings of self-worth and

her need to stay in control of her time and life. A live-in companion would allow her to maintain her health and safety in the home, and at the same time continue to be "her own woman." You would be freed of the worry that you might be forcing her into residential care that she does not fully need or the fear that while alone she will hurt herself in some way.

Locating a companion who is mutually satisfactory to all parties may seem an overwhelming task. There are, however, many places to look.

Newspapers would be the most obvious. Placing want-ads may result in inquiries by qualified companions. Also, local government employment offices and private job-placement agencies will be willing to carry your listing and attempt to find someone with the skills and compassion that your mother needs.

Try the personnel office of your local nursing home. There often are part-time people on staff who are looking for additional work. Contact the local branch of your Councils on the Aged and Aging. They may help you uncover a potentially fine live-in. Agencies that provide visiting home nursing may also know of qualified companions who, are unemployed.

Talk to the priests and ministers in your area and make your needs known. Don't overlook your local mental health center and office of occupational

development. Their staffs contain professionals who do career counseling and may know an appropriate person.

Live-in companions can provide the many services of a homemaker—not simply dressing and cooking as you request, but practical nursing care, laundry, light housekeeping, chauffeuring and even an occasional card game. There are surely women in our communities with these skills.

Many types of compensation are possible. Salaries may be paid in money or in room and board, or often in a combination of both. Live-in companions will still want time off each week. Many individual arrangements can be made. From your letter, it sounds as though you would be glad to fill in a few days each week.

As our population becomes more and more elderly, the focus will shift to provide more geriatric services. In the future, agencies will probably be set up to find live-in companions for senior citizens who wish to remain in their own homes but need some aid. Good luck in your search for a companion for your mother. You may be ahead of your time.

(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)

Lent V: 'Why have you forsaken me'

"I used to believe in God," she said as she twisted nervous fingers. "But when he took Alan like that, for no reason at all, I found I couldn't forgive him. It was so senseless. A loving God wouldn't do a thing like that." Resentment shone in her misty eyes as she spoke of her twenty year-old son's tragic death, victim of a drunken drive.

How many times have we heard a statement like hers? Of the Seven Words spoken by Jesus on the cross, this is probably the most felt and invoked by us. So often in life we ask God why He has forsaken us - when a loved one dies, when a job is lost, when a child is born deformed, when war exacts its human tragedy, when natural disasters occur, when loneliness becomes unbearable.

How can a loving God do these things to his people, we cry. We want to rage out at the invisible perpetrator of tragedy and God is often the handiest to blame.

But we rarely stop to realize that we are forsaking God when we accuse him of forsaking us. He never promised us an endlessly happy life here but he invited us to trust him. When we give him up because life doesn't go according to our plan, we're a little different from the child who says, "If I don't get my way, I won't love you anymore."

How, then, are we to interpret Jesus' cry to his father? Wasn't HE accusing him of abandoning

him? On the contrary, Jesus was quoting from an eloquent psalm of hope, written by his forebearer, the prophet David. His appeal to the psalms at the time of his agonizing death tells us that not only was he familiar with them but also his was a prayer of triumph, not despair. In spite of its opening lines, Psalm 22 is a prayer praising God for deliverance.



BY DOLORES CURRAN

Let's reflect of the first few verses:

*"My God, my God, why have you forsaken me?
Far from my prayer, from the words of my cry?
O my God, I cry out by day, and you answer not;
by night, and there is no relief for me.
Yet you are enthroned in the holy place
O glory of Israel!
In you our fathers trusted;
they trusted and you delivered them.*

*To you they cried and they escaped;
In you they trusted, and they were not put to shame."*

Jesus' cry of abandonment was a reminder to him and to us that even though we may feel forsaken by God in our bleakest moments, we will be delivered if we continue to trust. And if we find it hard to trust in God at dark times in our lives, imagine what it was for Jesus. His own people called for his death. He was betrayed by Judas, denied by Peter, abandoned by all but his women and one of his men at the cross.

Scripture scholar Ronald Cox wrote that by inspiring King David to write these psalms a thousand years earlier, the Holy Spirit prepared two perfect prayers for Jesus on the cross. "Undoubtedly he kept saying them over and over during the three hours," Cox wrote. (The other "perfect prayer" referred to is, "into thy hands, I commend my spirit," which will be discussed next week.)

These words are another deathbed gift from Jesus, urging us neither to feel forsaken nor to forsake God in our most despairing moments but to continue to trust in him because he loves us as a father and will not abandon our cries.

Alt Publishing Co.

Family Night

(Contributed by Mimi and Terry Reilly)

OPENING PRAYER

Thank you, Father, for the wondrous gift of life you have given _____. Thank you for the great gift _____ is to our family. Bless us as we gather to celebrate this very special day and grant _____ many abundant blessings this next year. Thank you, Father, for birthdays. Amen.

SOMETHING TO THINK ABOUT

Young Families

A birthday party with little friends is so much fun for young ones. By all means have a party, but make sure it is well organized and there are lots of helpers. This Family Night is the family's chance to celebrate. For younger ones, the more festive the

better. Balloons, homemade hats, and gifts are special fun. Present the birthday person with a king's or queen's crown and a royal cape. The words "Happy Birthday" can be pinned on the back. Then award him or her a birthday badge with paper streamers hanging from it. On each streamer mark some positive quality of the birthday person.

Middle Years Families

Make a birthday candle. Use a large white candle and mark it from the top down with years up to 18. The candle can be decorated with ribbon and sequins using small straight pins. Permanent magic markers or acrylic paint can be used to mark it with the person's name and birthdate. When the candle is finished, burn it to the present age of the birthday person.

Every year it is burned on the person's birthday. Each family member thanks God for the honored one and names his or her talents as well as asks for special blessings for the birthday person in the coming year.

Adult Families

Read aloud John 3:1-8, the story of Nicodemus. Together look back over the last year and recall the high and low points in the birthday person's life. How have these helped the individual grow spiritually? What do birthdays mean to those of us who are adults?

SNACK TIME

Let the birthday person decide what snack or special treat to serve.

ENTERTAINMENT

Play favorite birthday games. If you have a family tradition for birthdays, don't forget it. If not, consider starting one.

SHARING

- Mom and Dad share their favorite memory of a birthday as a child.
- Why are birthdays important for the entire family?

CLOSING PRAYER

Dearest Father, thank you so much for your gift of life. Help us to become more and more loving towards each other. Thank you, dear Father, for the beauty and mystery that each of our lives represents. Thank you, Father, for _____, our birthday celebrant. We love you. Amen.

Scriptural Insights

LENT V - REASONS FOR HOPE

Readings: Isaiah 43:16-21; Philippians 3:8-14; John 8:1-11

Time flies by on winged feet. Here it is the fifth week of Lent already; only two more Sundays and we shall celebrate the glory of Easter. As we look back over the past four weeks we find little to boast of over our performance during this penitential season. Today's readings however give us solid reasons for hope and improvement in the future.

Discouragement is a common experience. It arises whenever we find ourselves faced with an unpleasant situation. No one likes that. When the situation appears to be more than we can handle, the stage is set for fear and despair, and we are tempted to give up.

GREAT AND MANY are the reasons for a more positive attitude toward the difficulties of life. The Scriptures are a gold mine of hope. Listen to the exciting voice of Isaiah. Fifty years of Exile have finally come to an end, unexpectedly. Isaiah sang of the Return as of a new Exodus, a liberation from degrading servitude. "Lo, I am doing something new!"

says the Lord. Indeed He was. For Jews even today, the Exodus is the really great event in the history of Israel.

Another powerful, exciting voice is heard in the letter to the Philippians. Paul, a hard man dedicated to persecuting all followers of the new "Way" of Christ, had come in a blinding flash of light to know the surpassing knowledge of Jesus Christ. From that moment on, he was willing to put up with anything; nothing mattered more to him than to know Christ and the power of His resurrection.

EVERYTHING may have changed for Paul when Jesus came into his life, but he was not thereby exempted from working amid difficulties. He describes his life as a race in which he was running hard, aiming at the prize of all prizes, life on high in Christ Jesus.

St. John relates the story of woman taken in adultery and brought to Jesus to be judged. Jesus' enemies

tried every possible way to trap and discredit Him. If He agreed that this woman should be put to death, He would run afoul of the Roman law; the Romans had reserved the death penalty to themselves. On the other hand, if He had allowed the woman to go scot free, He would be accused of disregard for the Law of Moses, which demanded death (Deuteronomy 22:22-24)

WITH HIS USUAL extraordinary composure, Jesus simply said, "Let him who is without sin cast the first stone." Then He stooped to write on the ground, and the woman's "judges" silently slunk away. Jesus then said to the woman: "Neither do I condemn thee. Go now, and sin no more."

In these episodes, we find grounds for encouragement. Jesus' resurrection is for us what the Exodus was for the Jews, only more so. Paul's image of a race does not (thank God!) apply to us physically; for most of us, that kind of running is over. But spiritually we must be always grow-

ing. "Though this outer man of ours may be falling into decay," Paul wrote (2 Cor 4:16), "the inner man is renewed day by day."

IN LENT we are reminded of the reasons for hope. We are challenged to achieve the good, and encouraged with the knowledge that all evils (especially our sins) can be avoided, or washed away by penance.

Our religion is admirably suited for tough and difficult situations. It reminds us that Jesus did not say; "Your sin is all right with Me," but rather "Go, and sin no more." It takes sin seriously, and never tires of urging us to do the same. We all can do better; we need not give in to our sinful habits but with our hand in His, we can with courage and hope face the evils, the temptations, and difficulties of daily living. The prize is well worth the effort, nothing less than a new life with the Risen Christ.

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A judge wonders: Can we ever judge

Q. I am a jury trial judge and must decide which prospective jurors may be excused from serving. Among the frequent excuses is the claim that Jesus said, "Judge nobody and you will not be judged."

Often it is asserted by Jehovah Witnesses, but sometimes also by Protestant ministers. Recently, to my surprise, a Catholic woman told me the same thing. This lady was unique, since many Catholic priests and nuns have served as jurors cheerfully and with dedication. (In our state no one is automatically exempt from jury service. Even former Governor Brown served on a criminal jury two years ago.)

Could you explain just what Jesus meant by this teaching and give me some insight as to what I might reply to people who invoke this passage? (California).

A. The passages to which you refer (mainly Matthew 7:1 and Luke 6:37) are always interpreted as warnings against harsh and self-righteous criticism of others, not against a clear and open stand on moral issues that affect society.

Jesus himself teaches this attitude, and in this he is in harmony with the whole of Old and New Testament tradition. From the ancient prophets (one might particularly cite Amos, Isaiah and Jeremiah) to the Gospels, God's people have been told they must eradicate the injustices in society that cause injury, injustice and even death to the poor, the helpless and other innocent people.

They must not, in other words, be



BY FR. JOHN DIETZEN

neutral about what is happening. They are commanded not only to condemn evil done to others but to do everything possible to eliminate that evil from human society.

Jesus stood clearly in the spirit of that tradition. The Sermon on the Mount, the criterion for the final judgment given in Matthew 25, and numerous other occasions on which the Lord spoke of the responsibility to see that justice is guaranteed for a brother who is suffering unjustly, all indicate that he was not neutral to all this. Nor did he expect his followers to remain simply weeping bystanders.

Obviously, therefore, Jesus did not discourage every kind of judging in the passages your potential jurors invoke. The context shows that while we must not be vindictive and cruel, we must recognize and help society put an end to social injustices that seriously disrupt our human life together.

It may help your jurors also to recognize that in making legal judgments we in no way pretend to determine how that person stands personally with God. We have no way of knowing a person's deepest soul

and thus no way of knowing whether or how much that person is subjectively guilty of sin before God. That surely is not ours to judge.

The purpose of the court is only to determine, under proper instruction from the judge, whether the individual is guilty before the law of the crime of which he or she is accused.

Those are two very distinct kinds of judgments which not only jurors but the rest of us need to keep clearly in mind.

Q. Several months ago, in response to a question about the apparitions at Garabandal, you said that the church had not accepted the fact that the Blessed Virgin Mary really appeared there. You quoted bishops back in the 1960s.

I have read much about this and I think the church has now stated that the appearances did actually take place. It is a beautiful story, and I think you should set the facts straight for people who may not know about developments that came up after your previous columns.

Please let us know: Where does the church stand on this today? (New Jersey).

A. For readers who may not be familiar with the background of this question, the town of Garabandal is in the Diocese of Santader in Northern Spain. For several months, beginning in 1961, some children of that area were said to have seen visions of the Virgin Mary.

During these appearances Mary is reported to have repeated much of the message of Fatima, the need for prayers and conversion of life if

mankind is not to suffer greatly from disasters imminent in the world.

At least twice in recent years I have reported statements of the bishops of Santader during the several years following these alleged apparitions. In both instances the bishops, after careful investigation, indicated there was no basis for claiming anything supernatural happened at the site of the apparitions.

Because of the above question and similar letters I have received, I wrote to the present bishop of Santader, Bishop Del Val. Just a few years ago, in December 1977, he visited Garabandal and met with people said to have been involved in the appearances.

Following this visit, noting that his predecessors did not admit a supernatural character to the phenomena that took place there, he said, "I am in agreement with these bishops, my predecessors. I was always open in charity and without prejudice, and will always be willing to consider any occurrence that takes place here (in Garabandal). But in the six years that I have been bishop of Santader, no new phenomenon has taken place."

Bishop Del Val adverted to the suggestion by partisans of this shrine in many parts of the world that a new investigation take place. If the Vatican wishes to do this, he said, he has no objection. He himself, however, has no reason to review the process, and sees no reason for a special commission for the Holy See to do so.

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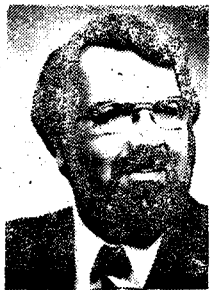
'The Beaver' makes a comeback

Theodore, Wally, Ward and June. And Lumpy and Eddie and Whitey.

You already know who I am talking about if you watched TV in the fifties. I'm talking about the Cleavers.

Still not clear? How about Beaver Cleaver? How about "Leave it to Beaver?"

The generation of Americans born if the Forties, raised in the Fifties



BY
JAMES
BREIG

and now raising their own children was avidly interested in the Cleaver family and their weekly adventures in the long-running TV sitcom.

THE ICON of that time may be Howdy Doody, but he was only wood. His real-life counterpart (the wooden Pinocchio made human) was Beaver, the boy always getting into scrapes, wondering about growing up, clashing with his brother, being tempted by his friends and facing life with a baseball cap cocked slightly to the south.

Recent TV specials have tried to recapture that time. "Father Knows Best" and "Gilligan's Island" have had updatings. And now it is Beaver's turn. On March 19th, at 9 p.m., channel 4 in South Florida will air a two-hour movie entitled "Still the Beaver." Returning in their

original roles will be Barbara Billingsly as June the Mom, Ken Osmond as the duplicitous Eddie Haskell, Richard Deacon as Mr. Rutherford, Tony Dow as Wally and - all together now - Jerry Mathers as the Beaver.

To find out about the original series and the special, I talked recently with Tony Dow, who began life as Wally Cleaver when he was 12. Do you remember what you were doing in your everyday routine when you were 12? Neither does Dow.

"IT WAS A way of life for us," he recalled. "It was like going to school. We were up at eight and home at five. There was more discipline, of course, because we had to learn lines besides doing homework. But I can't remember what most of the episodes were about. There were 234 of them. When I see them now, I have no idea what they are about and I'm amazed at how good they are."

Good? It is popular to sneer at those programs, to call the Cleavers, the Stones, the Andersons and the Nelsons images of ideal families which never existed and which gave unrealistic expectations to viewers.

"That's been brought up to me," Dow said. "They say we were a milk-and-cookies atmosphere with dad in a suit and never upset. But if you look at the shows, you see that dad did get upset. We did not cover outlandish topics like alcoholism or have temper tantrums. We dealt with what kids go through daily, human relationships and the things we go through growing up. My father (in real life) never yelled at me. My friends had parents who never yelled or beat them. So if you were brought up in a family situation that was loving, you could relate well to these shows."



'Real to Reel' judged outstanding

A moving profile of Camillus House, a shelter and soup kitchen for men in Downtown Miami, garnered a 1983 Proclaim Award for "Real to Reel," the Archdiocese of Miami's television newsmagazine.

The award, given for excellence in Catholic communications, marked the second year in a row the locally-produced show was prized by the U.S. Catholic Conference.

The winning segment was produced, written and edited by Carol Gallagher of the Archdiocese's Radio and Television Office.

"Real to Reel," which airs every third Sunday on WCKT, Channel 7 in Miami and at other times on cable channels in Dade and Broward, is funded in part by the Catholic Communications Campaign of the U.S. bishops.

THE FACT that June always wore pearls while house-cleaning is often noted. What is not recalled is the true-to-life relationships which existed in the Cleaver home - like the frequent antagonism between the brothers or the foreboding presence of Eddie Haskell, a sort of teenage lingo.

"The writers had 11 kids between them," Dow noted, "so the thrust

was toward depicting real relationships that a family has together. And it was done from the kids' point of view. It was the craziness of the adult world as seen through the eyes of a child."

As for Eddie, Dow rates him, with Archie Bunker, Fred Sanford and the Fonz, as "one of the best characters ever created for television."

In the special, the Beav' faces all sorts of crises: his father is dead (the actor who played him died not too long ago), he's out of work, his wife wants a divorce and his two sons are bugging him. Does that sound like a nostalgia trip? Dow says the writers deliberately avoided making the special just a "where-are-they-now" exhibition.

"THE CHARACTERS are interesting on their own," he said, "and this is a valid two-hour movie, not just a walk down memory lane to satisfy people's curiosity."

After 234 episodes which have rerun daily around the country for two decades, Dow is permanently identified with his role as Wally, which he finds a mixed blessing.

"I tend to be associated with the show," he said, "but most people who come up to me call me 'Tony' rather than 'Wally.' I can't do anything about it. I've done other shows, but people associate me with the Beaver."

After March 19, he hopes they continue to do so if the special becomes a series, which could happen if people respond enthusiastically.

'Pirates' make good entertainment for all ages

Lianna—R,0

The young wife (Linda Griffiths) of a philandering and cynical college professor (Jon DeVries) falls in love with another woman (Jane Hallaren) and impulsively abandons her husband and two children only to find that she has traded one set of problems for another. This is a perceptive, sensitive film whose level of reality is much higher than that of the glossy Hollywood product. However, there is little passion or dramatic tension. It also lacks any

but the most rudimentary of moral perspectives. This and a graphic and extended love-making sequence make it 0—morally offensive.

CAPSULE REVIEWS

THE PIRATES OF PENZANCE—G, A-1

This film adaptation of the hit New

York stage version of the Gilbert and Sullivan classic has a fine cast headed by George Rose, whose rendition of "A Modern Major General" is easily the best moment. Linda Ronstadt is also very good as Mabel and so is Kevin Kline as the Pirate King. Good entertainment though the movie is still much too stage-bound and those who are not fervent Gilbert and Sullivan enthusiasts may start squirming in their seats about halfway through. The U.S. Catholic Conference has classified it A-I—general patronage.

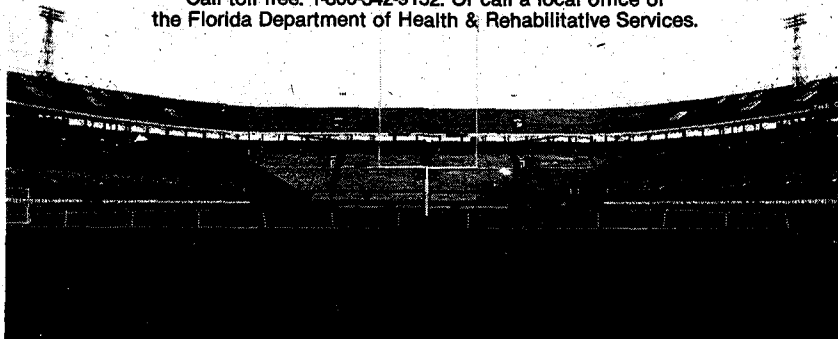
Videodrome—R,0

This is an account of the misadventures of the seedy operator of a sleazy television station (James Woods) and his quest for something violent and pornographic enough to satisfy the taste of his clientele and himself. There are some gestures in the direction of satire, but no hint of the necessary intelligence and perspective. Because it wallows in sado-masochistic sex and incredibly gory violence, "Videodrome" is 0—morally offensive.

The number of children reported abused or neglected in Florida last year would fill the Orange Bowl.

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OUR 29th YEAR





INTERNATIONAL DAY. It looked like a ceremony at the United Nations this month when St. Helen's Catholic Church in Ft. Lauderdale held an ethnic mass and international festival. Parishioners dressed in the costumes of twenty different countries presented gifts representing their nation to an altar decorated with flags from around the world at a special mass.

Villa Maria honors Cong. Pepper

Prominent national, state and local leaders will join with Villa Maria Nursing and Rehabilitation Center in paying tribute to Congressman Claude Pepper at a black-tie dinner dance Saturday, March 19th, in the International Ballroom of the Omni International Hotel.

Congressman Pepper will be honored for his appointment as chairman of the Committee on Rules of the U.S. House of Representatives, for his continued contributions to the elderly and for his inspiring efforts as Honorary Chairman of the Villa Maria Building Fund Committee.

Governor Bob Graham is serving as Honorary Chairman of the dinner dance and Mrs. Charles A. Mastornardi is Chairperson of the dinner committee. Emcee for the event will be Miami Mayor Maurice Ferre.

Congressman Pepper's involvement with Villa Maria stems from the similarity between his philosophy regarding care of the elderly and that of the North Miami facility.

Pepper has lauded Villa Maria's rehabilitative services, which, he said, "enable many elderly patients

to recover and return home, and regain a large measure of their independence and dignity."

The dinner dance will begin with cocktails at 7 p.m. Dinner will be at 8 p.m.

Barry Open House

(MIAMI SHORES—) Barry University Admissions Office is sponsoring a Graduate and Undergraduate Open House, on Wednesday, March 16, Thompson Hall, 7 p.m.

Invitations are extended to local schools, churches, businesses and social agencies throughout Dade and Broward counties.

The program will give prospective students an opportunity to meet with faculty members and to receive information about all of Barry's programs, application procedures, test requirements and financial aid.

For further information call ext. 241 at Barry University.

Biscayne hosts seminars on personal growth

Rabbi Ruben Dobin, National Chairman of "Concerned Citizens against Cults" will be speaking at a seminar March 25th at Biscayne College titled "The Cult: Is it Free Choice or Domination." Several former members of cults will tell of their experiences as members of a cult group. Cost is \$15.

Four other seminars will also be hosted by the Pastoral Counseling Center of Biscayne College. A seminar on April 9 titled "A Time for Every Season" will deal with the critical periods in peoples lives that call for understanding and accomodation and will be led by Greg Comella, c.p.p.s., a priest with a certification in counseling from Loyola School of Theology in Chicago. Cost is \$15. On April 22nd there will be seminar on

the "Psychology of Management", dealing with family and business leadership skills, led by John Sample, M.S., an assistant professor of Business and Economics at Biscayne College. Cost is \$20. On May 7th-8th Frank McGarry, M.S., and Sr. Carmelita Centanni, M.S., M.Ed. both directors at the Pastoral Counseling Center will teach a seminar on "The Gestalt Process and Burnout. Cost is \$40. Movement Exploration and Body Awareness, incorporating the concepts of Gestalt philosophy and basic principles of movement, will be taught by Virginia Shuker, M.S., and instructor of dance at Broward Community College. Cost is \$15.

The seminars will be from 9:30 a.m. to 4 p.m. on the designated Friday or Saturday.



New Foundation. Board members, patrons and other friends of St. John's Nursing and Rehabilitation Center gathered for a cocktail reception at the Ft. Lauderdale Tower Club to celebrate the center's newly formed foundation. The foundation board for the 180 bed, three year old facility is currently being formed. Pictured with their wives are directors J. Louis Moellers (left) and Jack Miller.

It's a Date

Bazaars

The Women's Club of Ascension Catholic Church, Boca Raton, will hold a rummage sale on March 26th at (9:00 A.M.) in the Parish Hall. Donations of clothing and miscellaneous items may be left at the Parish Hall on March 25th before 3:00 P.M. Please call 997-7470 for information."

St. John Neumann Parish will hold a "gigantic garage sale" in the parking lot at 10801 S.W. 120th St. in Miami on March 19th from 8 a.m. to 3 p.m.

Single-divorced-widowed

The Dade Catholic Singles Club and the North-South Dade Catholic Singles Group will hold a picnic in Tropical Park at 11 a.m. March 20th. Donation \$3. Bring your own food. Use 82nd ave. and Bird Rd. entrance. For more information call Brian 441-0594 or Paulette at 695-4734.

The North-South Dade Catholic Singl. Group will play softball at Ponce de Leon Jr. High School (across from U of M) on March 27th.

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

Divorced and Separated Catholic men and women will meet, March 27, 7:00 p.m. at St. Joseph's School library, 1200 E. 10th St., Stuart. Guest speaker will be Mr. Mickey Ezell. Refreshments will be served. For information call 283-7375 or 287-1691.

Church of St. Hugh's Renaissance Group, (Ministry for Separated & Divorced) meets Friday, Mar. 18 - 7:30 p.m. Speaker: Tobi Mansfield, M.A.; Topic: "Stress and You." 3460 Royal Rd., Coconut Grove.

Card Parties

The St. Francis of Assisi Ladies Guild will sponsor their "Round the World Salad Luncheon and Card Party from 12:30 p.m. to 4 p.m. March 19th in church's school cafeteria in Riviera Beach. \$4 donation. Bring cards.

St. Lucy's Women's Guild will have a Bridge Marathon Luncheon on Wednesday, March 23rd, at 11:30 a.m. at L'Hexagone Restaurant, 1600 No. Federal Highway, Boca Raton. All are invited whether or not they have been in the Marathon. Reservations—Mrs. Ginger Girardin-278-9527.

Fashions shows

Holy Spirit Women's Guild, Lantana are holding their annual spring luncheon and Fashion Show at Strebs, Boynton Beach on Mar. 26th. Fashions by "Glad Rags" of Lake Worth. Donation \$13.00. Tickets available by calling 588-8851 or 585-6978."

The St. Mark's Home and School Association invites you to their annual fashion show-luncheon to be held at the breakers hotel, Palm Beach, on Saturday, March 26. Social Hour: 12-1 p.m. Lunch Follows. Fashions will be presented by Jordan Marsh and will include apparel for today's working woman and sportswear for Florida Living. **Tickets and Reservations Only In Advance.** Adults: \$20. Students 16 and under: \$15. Please call 737-5233 or 498-3035 for tickets and reservations.

Women's Guild Second Annual Fashion Show and Luncheon will be held at the Holiday Inn of Coral Springs, on March 19th from 11:30 a.m. to 2:30 p.m. All the models will be from the Guild, Modeling all the latest fashion from the Top and Bottom Shop and the Scot Shop. Tickets are on sale for \$12.00. For reservation call 752-3950.

Spiritual Renewal

The Cenacle Retreat House. Palm Sunday Weekend Retreat, March 25-27, will be given by Rev. Thomas Lay, S.J. There is still time to make reservations for your lenten retreat. For further information and/or reservations, please call 582-2534. Cenacle Retreat House, 1400 South Dixie Highway, Lantana, Florida 33462.

The Dominican Laity, third order of St. Dominic, will hold a Day of Recollection on Sunday, March 20, 1983 at Barry University. Father Cyril Burke O.P., will be the Spiritual Director and the theme will be "Self Denial and Penance." The members will meet for services beginning with the recitation of the Rosary in Cor Jesu Chapel at 11:00 A.M. Mass is scheduled for 12:15 P.M. The day will be spent in conferences, confessions, stations of the Cross, prayers and meditations.

Potpourri

St. Paul of the Cross Church on Singer Island, N. Palm Beach will perform Godspell on March 24th thru March 27th at 8 p.m. Admission free.

The Golden Age Club of St. Clement will have their EASTER LUNCHEON on March 23rd from 11:30 A.M. to 3:00 P.M. at GiBBY's

Restaurant. Members may purchase their tickets at their regular meeting dates.

The East Coast Deanery of Miami Archdiocesan Council of Catholic Women, Spring meeting and luncheon will be March 29th at 9:30 a.m. at St. Edward's Church Hall, 142 North County Road, Palm Beach. Mass will be at 11 a.m. and luncheon at 12:30 at Palm Beach Hotel. \$9.00 per person. For more information, call 844-9884.

The Respect Life Office will hold a counseling course beginning on March 21st at 7:30 p.m. at 900 54th St. West Palm Beach. Fran Gabaldan, psychologist, will conduct the course. Mary Anne Maraist, Executive Director of Respect Life, will conduct the first class on March 21st. Anyone interested call Lifeline at 842-4621 or Ginny McManus at 844-1488.

The St. Hugh Church Women's Guild will hold their 2nd "Wearin' of the Green" hoe-down square dance on March 18th at 7:30 p.m. at Glorie Hall, 3460 Royal Rd., Coconut Grove in the rear of St. Hugh Church. Performances of square dancing and teaching of square dancing. Donation \$5 adults and \$3 children and teenagers. For more information call Louise Carter at 443-4340. Prize for most original Irish outfit.

Father Don Walk, who taught at Miami Dade College for 11 years, will speak to the high school youth of St. Peter's Parish in Naples on March 20 at the home of David and Ginny Nolan, 1000 Roseate Drive at 7:00 p.m. Father Walk will talk about "Learning to Meditate."

"The Forever Young Club of St. James invites Senior Citizens to attend their 9th Annual Variety Show on Wednesday, March 23rd at 2:30 p.m. at St. James Parish Hall, 565 N.W. 131 St., Miami."

Holocaust commemoration slated

A community-wide Holocaust Commemoration will be held Wednesday, April 6, 8 p.m. at Bailey Hall, Broward Community College, 3501 S.W. Davie Road, Davie, sponsored by The Broward National Conference of Christians and Jews in cooperation

with the archdiocese of Miami, Ft. Lauderdale and South Broward Jewish Community centers and a dozen civic and religious organizations.

The Commemoration will be a remembrance of those who perished, both Christians and Jews; a celebra-

tion of life for those who survived and recognition of the liberators and "Righteous Christians", who risked their lives to protect their threatened neighbors.

The program will feature a slide presentation, "Auschwitz Revisited", by Dr. Norman Morrison,

widely-known photographer and lecturer, who photographed the camp during a visit in 1981. Also on the program will be a Holocaust survivor, Frieda Jaffe; a child of Holocaust survivors, Fran Klauber, and a camp liberator, Rev. Robert Miller, pastor of Southwest Community Church.

St. Vincent de Paul Society unveils "Project 150"

A major new multi-faceted campaign "Project 150" was announced by the Society of St. Vincent De Paul at its National Headquarters in St.

Louis, February 15. Scheduled to coincide with the Society's 150th Anniversary celebration in 1983, the project is essentially an "umbrella

title" --"Project Phoenix"; a food-distribution project patterned after a food distribution movement that has

its origin in Phoenix, Arizona in 1952. --"Project San Francisco"; an educational-assistance program.

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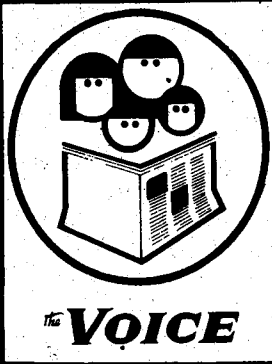
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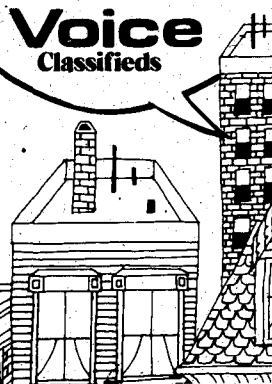
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PRIESTS

Fears, joys similar when...

By Father David K. O'Rourke, OP

Bring together a group of priests to talk about their life and their work, and you are going to have a long and lively discussion. As one of their members, I want to tell what priests are saying and I can think of no better way than to quote some of

'When you can change an orchard into a town of 75,000 people almost overnight, then you're in a world that's moving so fast it's hard to keep up.'

them directly.

There probably is no such thing as a typical priest but there are a few issues that are common and recurring ones for us. Mentioning some of these concerns is probably as close as we can get to finding out what priests today are up to in their everyday ministry.

The first issue is the degree of change that is facing us every day. One pastor I visited recently, or-



Seminarians and priests join in a rap session on the grounds of St. Joseph's Seminary in Yonkers, N.Y. (NC photo)

dated more than 40 years, commented on the changes he has seen, both in life and in the priesthood. "When I came here, this place," he said, indicating the blocks and

blocks of businesses, stores and houses around us, "was nothing but walnut orchards. When you can change an orchard into a town of 75,000 people almost overnight,

then you're in a world that's moving so fast it's hard to keep up." The pace of change in society can pose challenges for anyone. But

Remember that they're only...

By Katharine Bird
NC News Service

Monsignor Quixote is a compassionate human being who has spent a lifetime taking care of his parishioners in a tiny Spanish village. In the process he has gained a great deal of common-sense wisdom about human beings.

"Monsignor Quixote" is also the latest novel by venerable story teller, Graham Greene. The central character is a humble man who downplays his own learning and accomplishments, sure that other priests have far more to offer than he.

Over the years, the loving priest has tailored his pastoral care very nicely to suit the needs of his parishioners. What he has in spades is a sympathetic ear and a gentle manner. Monsignor Quixote talks persuasively with the parishioners about the love and goodness of God and human beings.

MONSIGNOR Quixote doesn't attend a myriad of meetings or have a parish council to advise him. The only priest in town, he is on call all the time. He seldom takes a day off.

When Monsignor Quixote stops to think about it, he is aware he doesn't find much companionship among his parishioners. They don't turn to him for friendship. They don't think of their priest as a human being with many of the same needs they have for companionship and comfort.

But for the most part, the monsignor doesn't think about that. He turns for comfort to his favorite spiritual authors.

Monsignor Quixote's only real friend is the Communist ex-mayor of the city. An intelligent man, the Communist and the Catholic priest enjoy sparring with each other about

their beliefs and fears. Finally, they set off together on vacation, a rare treat for Monsignor Quixote.

I have introduced this fictional priest because Greene draws such a very human and full portrait of him. When you think of it, how often do we regard our priests in such terms—as real, complex human beings?

Some priests today are openly expressing their need for greater understanding and support. For instance, the priests' senate in the Diocese of Charlotte, N.C., recently published a statement about the need among priests for some regular time away from their duties in order to minister to people well.

Their statement was published in 1982 along with a letter from Charlotte's Bishop Michael Begley. He explained the statement is

intended to help parishioners "better understand some of the tensions and pressures under which priests labor."

The North Carolina priests' senate said:

1. People are apt to "lump all priests together," forgetting each priest is a "unique human being who has needs, habits and talents that differ from those of every other priest."
2. Priests often are expected to be on call 24 hours a day, seven days a week. A 60-70 hour workweek is not uncommon.
3. Priests often live and work in the same place. This makes it difficult to relax and unwind since there is no clear distinction between a priest's work time and private time.
4. Priests do not have the emotional and physical support offered by wife



Life in Babylon

By Father John Castelot
NC News Service

Life in Babylon was bristling with problems for the Jewish exiles. At first, their difficulties were the obvious ones, homesickness, lack of material comforts, anxiety about their loved ones back in Judah, the hardships of forced labor. But there were deeper problems too, graver questions, including:

- Should the Israelites stick together as a distinct group?
- Or should they simply allow themselves to be absorbed into their new surroundings?

To some, the Babylonian captivity seemed like a nightmare from which they would surely awake, the exile would be over shortly and they would be allowed to go back home again. This was especially true of the people deported in 598 B.C.

Then Jerusalem was still intact. Life was going on there as usual under a descendant of King David. The liturgy was being carried on daily in the temple. Surely the exiled Israelites would find their way back before too long.

...groups gather

perhaps it is worth stating explicitly here that priests are among those who are challenged by the changes in their society.

Finding ways to minister to a world that is changing quickly was

For many priests the changes taking place today are an opportunity for discovery.

the topic of a clergy planning session I attended. One priest, the pastor of a large and active parish, rose to say: "You have to take people where they are and where they are today is very much in the world." In this priest's view, what is needed is "to find the best means of reaching people, communicating with them, and then involving them in the life of the church."

For many priests the changes taking place today are an opportunity for discovery, for finding new dimensions of the priesthood. The older pastor I first quoted, the one whose walnut orchard became a city of 75,000 people, told how his own ministry had expanded.

...human

and children. Therefore they need to "find the support system vital to every person's emotional stability among friends." Yet when priests take time off to be among personal friends they are often criticized.

5. Preparing homilies requires "far more of a priest's time than most parishioners realize. Meaningful liturgy and homilies mean reading, study, professional continuing education and careful preparation," at home and away.

The Charlotte priests senate notes that communication between parishioners and priests is essential. And the responsibility for initiating such a dialogue rests largely on priests who should talk about what they need as persons.

But, the statement concludes, there is a "tremendous need for trust, care and openness on the part of all."

TO DISPEL those vain hopes, the prophet Jeremiah had written a letter in which he advised his people to build homes in Babylon, plant gardens and prepare to settle down for a long stay.

On the other hand, the Israelites had the quiet understandable problem of discouragement, which took an especially dangerous turn. What had become of all their grandiose hopes of days gone by?

Yahweh had promised them that, as his special people, they would be the salvation of the world. And now look at them! Perhaps, and this was especially true after the destruction of the temple in 586 B.C., Yahweh was not the one true God after all. The gods of the Babylonians seemed much more real and much more powerful.

It rarely occurred to the Israelites who entertained such blasphemous thoughts that it was they who had failed Yahweh, not he who had failed them.

Often the Israelites' discouragement led to apostasy from Yahweh. Babylon presented them with a glittering, cosmopolitan civilization, the

"At first I was a typical pastor for solid, lifelong Catholics. Now," he added, "we've gone missionary. We're baptizing entire families." Marveling at the growth in his ministry he added, almost in awe,

"We have almost 60 people becoming Catholics this next Easter."

That theme is a common one. The future presents challenges but priests frequently see them as possibilities for expansion and

growth. Coming up with ideas that will allow us to understand the challenges and then developing means that will help us meet them is a frequent topic of discussion for us.

The changes in our world and in the church and the opportunities for creativity they present make up the public and ministerial side of priests' lives. But priests also are concerned today with prayer.

The priests and clergy groups that I am involved with are prepared to take their own spiritual lives seriously. And they talk about it with one another.

One priest I knew quite well, an outstanding man who was as much

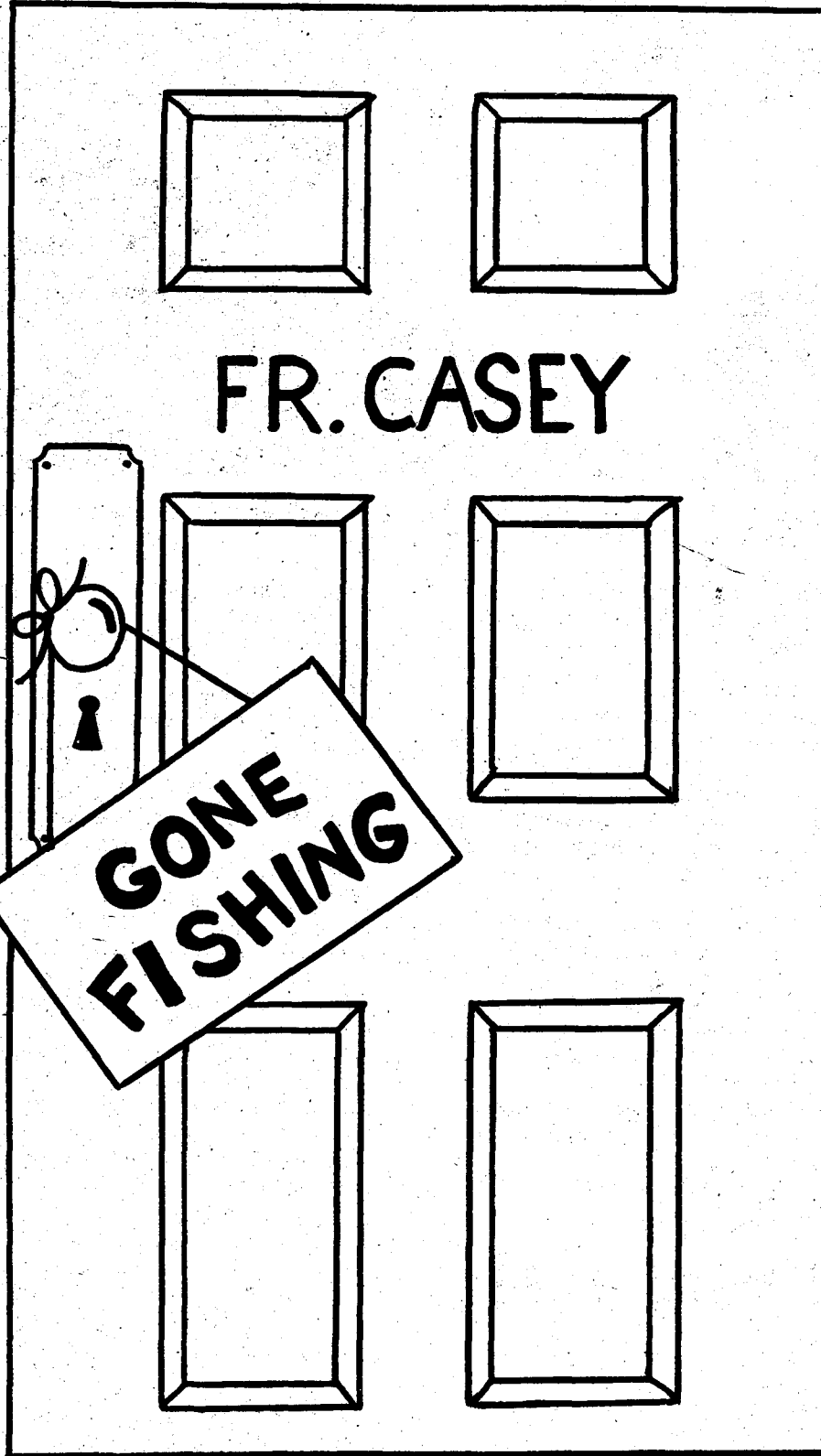
The priests and clergy groups that I am involved with are prepared to take their own spiritual lives seriously. And they talk about it with one another.

at home on the university campus where he was a chaplain as he had been among the soldiers on Guadalcanal, was stricken with a devastating cancer. Athletic and active until his illness, he talked with me about his gradual loss of mobility, work and health. He realized that in the near future life itself would be taken away.

"Little by little," he said, "the Lord takes away everything you have until you have nothing left but the Lord himself." He said this not in a complaining or bitter way, but simply as a truth, with a trace of a smile on his lips.

There is a great diversity among clergy today, perhaps greater than in the past. But our concerns are often similar from priest to priest, even from region to region: The need to minister to a rapidly changing world; the desire to minister effectively and with religious authenticity; the recognition that we need to have our own personal religious houses in order.

Those three concerns are the focal point of many discussions among priests today.



Many parishioners fail to realize their priest is also a human being. Because his residence frequently is also his office, the priest remains on call 24-hours a day.

(NC sketch)

likes of which most Jews had never seen before. There were opportunities for wealth, comfort, pleasure, influence. With the right connections and a bit of hard work one could really go places.

ON THE RELIGIOUS plane, the temples of the Babylonians were magnificent and the ceremonies of their liturgy dazzlingly attractive. Jerusalem, after 586, was a heap of dirty ashes, the temple area a mass of rubble which would be covered in time with unsightly weeds.

Given these circumstances, why shouldn't the Israelites be sensible and accept reality, especially since that reality was so inviting?

All things considered, it is one of the most remarkable facts of human history that many exiles did not allow themselves to be swallowed up by the inevitable. Even though hopes of national restoration grew dimmer by the day, many Israelites insisted on remaining a nation apart, Yahweh's nation.

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They capitalized on the forces which drew them together rather than on those which pulled them asunder. And they succeeded.

THE ISRAELITES' enduring permanence under such adverse circumstances is a phenomenon without parallel in human history. It points to the fact that here indeed was no ordinary people, but truly the people of God.

In their darkest hour, Yahweh was with them, unseen but powerfully active, working to preserve the remnant which would carry on his work in the world.

As usual, Yahweh made use of all factors at hand to accomplish his purpose and counteract the pull of other forces which threatened to thwart his plans.

One of his most powerful instruments was an extraordinary man of the spirit, the prophet Ezekiel.

Kids' play

New York parish helps children develop musical talents



Soma Ward, 9, appears to be enjoying himself as he practices his violin in the basement of the St. Augustine parish rectory in the South Bronx. (NC photo).

NEW YORK (NC)—St. Augustine's Parish is offering youngsters culture for \$7 a month. About 250 students—85 percent of them black, 15 percent Hispanic and most between nine and 14—attend the parish program in the basement of St. Augustine's rectory. For \$7 a month they can learn an instrument; for \$2 a month they can study music theory and appreciation, dance (ballet, jazz and tap), arts and crafts and creative writing.

The Augustine Fine Arts Program was founded in 1979 by Thomas Pilecki, a former music teacher in Philadelphia Catholic schools. The program's aim is to "get students to express their totality in the arts," Pilecki said.

"Historically, churches are where the black artists have got their chance to develop," said Father Robert Jeffers, St. Augustine's pastor. "I felt St. Augustine's ought to be encouraging them too."

"It gives students a sense of accomplishment, above and beyond their ordinary school work," according to Father Jeffers. "It also gives them a challenge and the discipline necessary to experience an even wider range of artistic endeavor."

"These kids have obvious, great talent that needs to be nurtured in

the kind of disciplined and accountable environment the program provides."

Students participate in an orchestra; dance, mime and drama troupes; gospel and Spanish choirs and ensembles specializing in a particular type of instrument or musical style. A magazine, *Jottings*, provides a forum for writing, art and photography.

The program gets funds from corporations and foundations, such as the New York State Council on the Arts. Some of the instruments were donated out of the surplus of schools in the Philadelphia Archdiocese.

Pilecki requires his students, especially those studying an appreciation.

"We want to teach them that per-

formance is not just doing what you feel like doing. It's discipline coupled with the heartfelt thing," he said.

Proper conduct is expected of students, and discipline—through detentions—is strictly enforced.

"The word discipleship—that's where the word discipline comes from," Pilecki said. "It means everyone sharing a vision together. When students and teachers share a sense of discipleship, that immediately sets up its own parameters of behavior."

Five of the program's students now study at Manhattan's High School of Music and Arts. Its performing groups are also in demand. The gospel choirs, which include adults, have sung at church anti-nuclear ceremonies and at memorial services for Dr. Martin Luther King

Jr.

The choir also appears in the cardinal's archdiocesan appeal film making the rounds of parishes. Its glee club has performed at awards dinners at the Helmsley Palace and Waldorf-Astoria hotels.

Pilecki credits a good deal of the success to the 14 people who teach with him. All are professionals in the arts.

Some students stay in contact after they go to high school. Anthony Crawford, 15, a student at Cardinal Spellman High School, sometimes serves as a student teacher for the program.

"When I enrolled in the program in seventh grade, it was just something else to do," he confessed. "Now it's teaching me to not only be a student but a teacher too. It helps me understand what my teachers are going through."

Seeing with new eyes

By Hilda Young
NC News Service

"It might be a good idea to have your daughter's vision tested," read a note from her teacher last month.

We did. When the optometrist gave me his report, I felt so guilty I almost asked him if he'd hear my confession. I hadn't even noticed her eyes were bad.

SURE, ONCE in a while I wondered why Marie shook her drinking glass over her potatoes instead of the salt shaker, and why she sat so close to the television that the static made her hair stand on end. But I just wrote it off as preadolescent behavior.

"Why didn't you tell me you needed glasses?" I asked her plaintively. "You know we would have gotten them for you."

"I didn't know I needed them," she said calmly. "I didn't know that trees were supposed to have so many individual leaves and I thought my brothers looked so much alike because they're related."

"But how have you been able to see the blackboard and do your homework?"

"You just get used to it, I guess," she said.

HER FIRST HOURS at home with her new glasses were amazing. She walked around the place like a time traveler from 100 B.C. "Look at this," she said, pointing to the windowsill above the sink.

"Yes," I said. "it's a little mold that grows because of the condensation that builds up on the window. I have to clean it off every few days."

"It's gross."

She looked down at the floor, "When was the patterned linoleum put in?" she asked.

"I'd guess about two years before you were born," I answered.

"Ugly."

SHE DIDN'T like the faces on the new wallpaper that she used to think were large grapes ("wierd"). She also asked to have her room repainted, the artificial fern on the mantel condemned and the dog renamed, "Mange."

"How's Marie liking her new glasses?" the optometrist asked when he called yesterday.

"Is there any way to throw them a little out of focus?" I asked.

the Saints *by Luke*

BORN IN 1555, IN YORK, ENGLAND, MARGARET WAS THE DAUGHTER OF THOMAS MIDDLETON, A WEALTHY CANDLEMAKER.

SHE MARRIED JOHN CLITHEROW, A WELL-TO-DO BUTCHER IN 1571 AND WAS CONVERTED TO CATHOLICISM TWO OR THREE YEARS LATER. HER HUSBAND WAS FINED REPEATEDLY BECAUSE MARGARET DID NOT ATTEND PROTESTANT SERVICES. SHE WAS ONCE IMPRISONED FOR TWO YEARS.

ON HER RELEASE, SHE SET UP A CATHOLIC SCHOOL FOR CHILDREN AND ARRANGED FOR MASS IN HER RENTED HOUSE, WHICH BECAME A HIDING PLACE FOR FUGITIVE PRIESTS.

IN 1584, SHE WAS CONFINED TO HER HOME FOR A YEAR AND A HALF, APPARENTLY FOR SENDING HER OLDEST SON TO DOUAI, FRANCE, TO BE EDUCATED. SHE WAS ARRESTED IN 1586, AND WHEN A SEARCH OF HER HOUSE REVEALED A SECRET HIDING PLACE WITH A MASS MISSAL AND VESSELS, SHE WAS CHARGED AND CONVICTED OF HIDING PRIESTS, A CAPITAL OFFENSE.

SHE WAS EXECUTED AT YORK BY BEING PRESSED UNDER AN 800-POUND WEIGHT ON MARCH 25, 1586. SHE WAS CANONIZED IN 1970 BY POPE PAUL VI AS ONE OF THE 40 MARTYRS OF ENGLAND AND WALES. HER FEAST IS MARCH 25.

ST. MARGARET CLITHEROW

