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Catholic Archdiocese of Miami

Vol. XXXI No.11

Friday, April 8, 1983

Price 25c

Silver Jubilee Year

U.S. BISHOPS VOTE IN MAY

3rd Nuke draft shifts some

By Jim Lackey

WASHINGTON (NC)-Continued condemnation of any first use of nuclear weapons along with a subtle shift away from support for the nuclear freeze is contained in the new third draft of the U.S. bishops' proposed pastoral letter on war and peace.

The third draft, mailed to the bishops just before Easter and released for publication April 6, includes much of the same material found in the second draft, which condemned several aspects of U.S. deterrence policy.

But in response to critiques of the second draft by the bishops and others, the third draft expands or redevelops several selections, making the 178-page document considerably longer than the second draft it replaces.

The new draft will be considered by the nation's more than 300 bishops at a special meeting in Chicago May 2-3. Though approval of the document is by no means certain, a majority of bishops said at their November general meeting - at which the second draft was the major topic of discussion - that they supported the general thrust of the proposed pastoral.

Same outline

Because of that the third draft follows almost exactly the same outline as the second. It begins with religious perspectives on peace, moves into a discussion of war and peace in the modern world, follows with a section on proposals for the promotion of peace, and concludes with commentary on the pastoral challenge facing the church.

But there are several key differences between the second and third drafts:

●The implicit support that the second draft gave the nuclear freeze movement is downplayed in the third draft. Whereas the second draft urged the immediate end to further development, production and deployment of major new nuclear weapons systems,

the third draft simply urges negotiations to curb such testing and deployment.

●The section condemning all first use of nuclear weapons is amended to include recognition of the role that NATO's "flexible response" doctrine has played in deterring Soviet aggression in Western Europe. But the draft also urges that flexible response - the policy that permits first use of nuclear

weapons if NATO forces seem in danger of losing a conventional war - be replaced quickly with an adequate non-nuclear alternative.

●Portions of the second draft's section on deterrence are rewritten in response to comments by several bishops that the section was the pastoral's most crucial and needed to be strengthened. But the revised discussion leads to many of the same conclusions,

including a "conditional acceptance" of deterrence as a policy for preventing nuclear war.

●A 2,200-word "precis" summarizing the points made in the third draft is included at the beginning of the pastoral in response to arguments that many will not read the entire pastoral because of its length.

●Sections of the just war and non-

Continued on page 12



Great artworks prepared in Miami

A craftsman readies three granite plaques for mounting at the new Pastoral Center of the Archdiocese of Miami. The plaques were rendered by internationally famous sculptor Ivan Mestrovic in 1955 for Archbishop Joseph Hurley and depict Cardinal

Joseph Mindzenty of Hungary, Cardinal Stefan Wyszyński of Poland and Cardinal Aloysius Stepinac of Yugoslavia, all of whom suffered under communism as did sculptor Mestrovic, himself, who was imprisoned in Yugoslavia in 1941. These and Mestrovic's four-ton Pieta may be seen at the Pastoral Center open house next week. See page 3. (Voice photo by Prentice Browning).

'We're here to save babies'

Prolife group wins court fight

By Ana Rodriguez-Soto
Voice News Editor

The Christians were back marching around the lion's den last Holy Saturday, witnessing to prevent the slaughter of innocents.

That's how Jim Hairston sees the prolife cause, and he vows not to stop.

"By the end of the year, we're going to be at every abortion clinic in Fort Lauderdale," promised the blonde and

blue-eyed leader of OMEGA (Organizational Model to Eliminate Genocide in America).

Fresh from a court victory which upheld the group's right to picket the Summit Women's Center, an abortion and birth control clinic on Sunrise Boulevard in Fort Lauderdale, Hairston waxed philosophical about the group's mission over a Chinese lunch Saturday.

Since 8:30 that morning, almost a

dozen OMEGA members, joined off and on by a dozen more volunteers and sympathizers, had been picketing the clinic and offering alternatives to interested women.

The group also pickets regularly at the All Women's Clinic on North Federal Highway.

The precedent-setting court ruling permits OMEGA to counsel women who agree to talk to group members before entering the clinic and to hand

them prolife literature if they accept it.

Plan to spread

Across the street from where Hairston ate stood the object of his "righteous indignation," a two-story, non-descript beige building where abortions are performed on the second-floor. A U.S. Post Office leases the space below from the building's owner who also owns a large share in

Continued on page 11

Japan's Catholics work for peace



CHILD'S PLAY-Timothy and Cynthia Strickler play with military toys bought at a neighborhood yard sale. Child's play today for some may forecast roles in life and death decision-making in the future when technology will make weapons more destructive than any in the past. (NC photo by David S. Strickler).

The words of Pope John Paul II in Hiroshima in 1981, "war is the work of human beings," moved Catholics in that city, in Nagasaki and elsewhere in Japan to become active participants in the peace movement, Franciscan Father Jack Wintz reported after visiting Japan.

In the February issue of St. Anthony Messenger, a monthly published in Cincinnati, Father Wintz, the magazine's associate editor, said the pope's words made clear that "if war was the work of human beings, then so was peace."

The liberating impact of the pope's words, Father Wintz said, was felt particularly in Nagasaki, which has the largest number of Catholics of any city in Japan. The long history of persecution of Catholics in Nagasaki led many of them initially to regard the atomic bombing of the city on Aug. 9, 1945, which killed 70,000 people, as "part of their ongoing martyrdom," he said.

"**THE CATHOLICS** in Nagasaki," the city's mayor, Hitoshi Motoshima, who is a Catholic, told him, "have a long history of persecution and do not usually come out and assert themselves. I belong to a family whose Christian roots go back 300 years, but who for a long time were secret Christians. Many relatives and friends have had a difficult time speaking out. The Catholics here were very much encouraged by the pope's visit, and I believe now they will be an important part of the peace movement, broadly speaking."

While stressing the importance of prayer, the mayor said, "at the same time, however, to only rely on God's providence goes precisely against God's providence. As our old proverb

says, God helps those who help themselves. I believe Catholics in Nagasaki must stand up and make further efforts, and only then leave the rest to God."

Another Nagasaki Catholic, Dr. Tatsuichiro Akizuki, is the author of "Nagasaki 1945," the first full-length account of the atomic bombing.

"**I STRONGLY** believe," said Akizuki, who is still director of the hospital, "that those in religious circles should be more active in the work of peace." A radiologist aware of the impossibility of coping with the large numbers who would be exposed to radioactivity in a nuclear war, he said, "Prevention is the only way to help."

A Catholic woman in Nagasaki who survived the bombing, Tsuyo Kataoka, said her meeting with the pope last summer was the first time in the last 37 years that she was happy to be alive.

Ms. Kataoka said she was working in the Mitsubishi ship factory a little less than a mile from the hypocenter, the place on the ground directly under the midair explosion of the bomb.

BECAUSE of the pain she experienced, she said, "At the time of the bombing and for a long time afterwards, I wanted to die."

Until the pope spoke in Hiroshima, Ms. Kataoka said, "I accepted war as the providence and will of God and felt that I had to offer myself to the will of God. I thought that we Catholics were like sacrificial offerings for the sake of bringing peace to the world and atoning for the crimes of war. But when the pope said war is from man and not from God, I started to see that the world is at the brink of a nuclear crisis, and that I must make my own active contribution to peace."

News at a Glance

Beatification of John XXIII underway

ROME - The process for the beatification of Pope John XXIII is entering its final phase and could be completed during the 1983-84 Holy Year, according to an article in the Italian weekly magazine, Oggi. The Vatican's Congregation for Saints' Causes neither denied nor confirmed the report, the first of a three-part series written by Gian Carlo Zizola, a well-known Vatican affairs journalist who has written a biography of the late pope. The article said two miracles credited to the intercession of Pope John have been accepted as valid by archdiocesan beatification tribunals, although the report will not go to the Vatican until after a cardinals' commission discusses the late pope's "heroic virtues."

'Reign of terror' in Matabeleland

HARRE, Zimbabwe - Zimbabwe's army has been killing and maiming hundreds of innocent people in a "reign of terror" in the southern province of Matabeleland, according to that country's Catholic bishops. The seven bishops said, "Violent reaction against dissident activity has, to our certain knowledge, brought about the maiming and death of hundreds of innocent people who are neither dissidents nor collaborators." While noting that government opponents had also maltreated and killed a considerable number of innocent people, and supporting government efforts to restore order, the bishops said that army methods "have degenerated into brutality and atrocity" in the strongest public condemnation of the military since Prime Minister Robert Mugabe began anti-rebel operations last January.

Catholic Press Association leader Scanlan dies

NEW YORK - Patrick F. Scanlan, managing editor from 1917 to 1968 of The Tablet, newspaper of the Brooklyn, N.Y., Diocese, died after a long illness. He was 88. Scanlan was president of the Catholic Press Association from 1924 to 1926 and was a member of its board of directors for three years. In 1967 he received a special citation from the association in completion of 50 years of "distinguished service." Born in 1895 in New York City, Scanlan joined the staff of The Tablet in 1917 as managing editor. Pope Pius XII named him a Knight of St. Gregory in 1944 and during the 1950 Holy Year granted him a private audience. Bishop Francis J. Mugavero

of Brooklyn was scheduled to celebrate a Mass of Christian Burial for Scanlan March 30.

'God's banker' believed murdered

LONDON - A British appeals court has ordered a new inquest into the death of Roberto Calvi, a controversial Italian banker connected with the Vatican Bank, found hanging from a bridge in London last June. The initial inquest had judged his death a suicide. The appeals court made its decision in response to an appeal by the lawyer of the Calvi family, which believes Calvi was murdered. The president of the Banco Ambrosiano, Italy's largest private bank, Calvi was popularly known as "God's banker" because of his ties to the Vatican bank, which owned slightly more than 1 percent of Banco Ambrosiano stock. The Vatican bank was also involved in bad loans of the Banco Ambrosiano through a series of letters backing some of the loans. Calvi's June 18 death sparked an Italian investigation into his bank, which showed it to be deeply in debt because of those bad loans. The bank eventually collapsed.

California coalition objects to military aid to El Salvador

SAN FRANCISCO - Refugees from El Salvador are in the United States because they realize "that the only place they can flee our bullets is in the midst of us," said Lutheran Pastor Gustav Schultz at a press conference at which a coalition of California religious, labor and political leaders voiced objection to Reagan Administration proposals to send an additional \$100 million in military aid to El Salvador. The Latin America Task Force of the San Francisco archdiocesan Commission on Social Justice sponsored the press conference. Thomas Ambrogi, executive director of the archdiocesan commission said the administration's military aid "can only aggravate that conflict and prolong bloodshed." Among the speakers present were representatives of the Maryknoll Fathers and Brothers in San Francisco, the public policy advisor to the Oakland, Calif., Diocese and representatives of California's congressional delegation.

<p>THE VOICE</p> <p>Average weekly paid circulation 55,000</p> <p>Distributed to the home by mail on Friday and bought in 132 churches on Sunday. 45 weeks in the year.</p> <p>Second class postage paid at Miami, Florida. Subscription rates \$7.50 a year. Foreign \$10. Single copy 25. Published every Friday except every other week in June, July and August.</p>	<p>Archbishop Edward A. McCarthy President, The Voice Publishing Co., Inc.</p> <p>Robert L. O'Steen Editor</p> <p>Ana Rodriguez-Soto-News Editor Prentice Browning-Staff Writer Betsy Kennedy-Staff Writer</p> <p>Edith Miller-Display Advertising June Meyers-Classified Advertising Piedad C. Fernandez-Circulation Manager Helen Courtney-Asst. Circulation Manager</p>	<p>(USPS 622-620) Archdiocese of Miami Weekly Publication</p> <p>9401 Biscayne Blvd. Miami Shores, FL POSTMASTER: Send change of address notices to THE VOICE P.O. Box 38-1059 Miami Shores, FL MAILING ADDRESS P.O. Box 38-1059 Miami Shores, FL 33138 TELEPHONES: News: 758-0543 Advertising, Classified: Circulation: Fl. Lauderdale: 525-5157 W. Palm Bch.: 833-1951</p>
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Pope: Church suffers with victims

VATICAN CITY - Pope John Paul II closed his fifth Easter celebration as pope April 3 by declaring the church's solidarity with the hungry, the unemployed, the victims of terror and civil war, and the "martyrs of the faith in Christ."

"We are with you who suffer from misery and hunger, sometimes assisting at the agony of children who are calling out for bread," he said in his "Urbi et Orbi" Easter message to the city and to the world.

"We are with you, all the victims of

Africa, Lebanon visits planned?

VATICAN CITY - Pope John Paul II plans to visit southern Africa and possibly Lebanon late this year, Vatican sources said.

The report was neither confirmed nor denied by Vatican officials who generally do not announce papal trips until the dates, itinerary and details of the visit are firmly established.

The sources said the proposed papal visit, which would be his third trip to Africa, would allow the pope to participate in an interregional meeting of the bishops of southern Africa, scheduled for Harare, Zimbabwe, in November.

OTHER COUNTRIES under consideration for the papal trip are South Africa, Lesotho, Angola, Botswana, Swaziland and Mozambique, the sources said.

Pope John Paul, who has often expressed a willingness to go to Lebanon, might also want to include the Lebanese capital of Beirut, the sources added.

In an interview with the West German newspaper, *Frankfurter Allgemeine Zeitung*, Archbishop Peter John Butelezi of Bloemfontein, South Africa, said a regional bishops' meeting scheduled for May in Hare had been moved to November in anticipation of the papal visit.

Vatican sources also said that Pope John Paul has received an invitation from the South Korean Bishops' Conference to visit the Asian nation Oct. 13-17, 1984, for celebrations marking the 200th anniversary of the introduction of Catholicism into the country.

terror, locked up in prisons or concentration camps, consumed by ill treatment or by torture," Pope John Paul added. "We are with you who live in the nightmare of daily threats of violence or civil war."

THE POPE also included in his Easter greetings "families who pay for your faith in Christ by suffering discrimination" and "martyrs of the faith of Christ, who in the midst of often hidden or unknown oppression enrich the church by silent prayer, by patient endurance and by asking for the pardon and conversion of those who persecute you."

Others receiving papal prayers included refugees and "young people who are discouraged at not finding work, a home or the social dignity to which you aspire."

The pope ended his Easter Sunday message by using 44 languages to greet a crowd of more than 250,000. The number of languages used was a new record and one more than the number used last year.

The pope's Easter morning Mass, celebrated in St. Peter's Square, was marred by often violent rains and strong winds.

BUT DESPITE the weather, more than 250,000 people - including 20,000 participants in an Easter march against hunger and the arms race - had reached the square by the time the pope went to the basilica's central loggia for his semi-annual "Urbi et Orbi" talk.

The Easter Mass and message were broadcast live to 25 countries and on a delayed basis to a dozen others.

Pope John Paul's Holy Week activities also included the Holy Thursday Chrism Mass concelebrated with 1,200 Rome priests; the washing of the feet of 12 homeless boys during the Lord's Supper Mass Holy Thursday evening; the Good Friday Stations of the Cross around Rome's ancient Colosseum; and an Easter vigil service which included the baptism, confirmation and first Communion of 22 adult



DEAD OF HUNGER - Barely hours after this photograph was taken at a clinic in Wallo Province, this emaciated baby died - another victim of the prolonged drought in Ethiopia. It is estimated that more than 800,000 children will die if the famine continues much longer. Catholic Relief Services has coordinated the efforts to help the people of the area.

(Religious News Service photo)

converts from 10 countries.

Continuing a now traditional practice begun four years ago, the pope heard the confessions of 17 Catholics

in St. Peter's Basilica on Good Friday.

Pope John Paul went to his summer residence in Castelgandolfo April 4 for a two-day rest.

Pastoral Center dedication set for next weekend

A series of Open Houses and a concelebrated liturgy will mark the dedication next weekend of the Archdiocese of Miami's new Pastoral Center, 9401 Biscayne Boulevard.

On Friday, April 15, priests of the

Archdiocese are invited to a special Open House from 3 to 4 p.m.

The dedication Mass on Saturday, April 16 at 11 a.m. will be followed by an Open House from 1 to 4 p.m. Another Open House will be held Sunday, April 17, from 1 to 4 p.m.

Each Pastoral Center department will have staff members available during the Open Houses to greet visitors and explain the tasks carried out in each office.

On Monday, April 18, the Pastoral Center will be closed.

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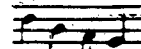
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Former migrant now travels to make Hispanics active in Church

CLEVELAND (NC) - Being on the road almost constantly is a way of life for Olga Villa Parra.

That never-ending stretch of blacktop and concrete has always been a part of her life, from her roots as a migrant farm worker to her present position as executive director of the Midwest Region of the Spanish-Speaking Catholic Commission.

"I GUESS I'm still a migrant at heart," she said in an interview after spending a day in the Cleveland Diocese. "It's not out of the ordinary to have breakfast in Detroit, lunch in Chicago, spend an evening in Cleveland, then fly back to South Bend, Ind., to sip tea with the cat on my lap."

The Spanish Speaking Catholic Commission, in existence since 1974, is an affiliate of the Secretariat for Hispanic Affairs of the National Conference of Catholic Bishops. The Midwest headquarters of the commission is located at the University of Notre Dame in South Bend.

In 1975, Villa Parra began working for the commission and last month she was named its executive director.

The Midwest region of the commission includes Illinois, Indiana, Michigan, Ohio and Wisconsin. The commission's purpose is to lead as many as possible of the more than 1 million Hispanics who reside in these states to become active in the church.

THE COMMISSION plans and implements short-term programs of evangelization, supports Hispanics in seeking social justice, gives them pastoral support and seeks to sensitize pastors and other church personnel to the Hispanics in their parish neighborhoods.

It supervises programs for those preparing to be deacons or catechists and an intensive four-year program in leadership development at the parish level in 15 dioceses.

In the United States, "a new era for Hispanics began with the ordination of some Hispanic bishops beginning in the early 1960s," said Villa Parra, a native of Mexico. "Also, a lot of self-

help and community oriented groups began to come of age. People began to realize that we Hispanics have specific needs."

She cited the results of a 1980 census which determined that Hispanics - about 22 million of them - comprise 25 percent of the U.S. Catholic Church.

Hispanics-- about 22 million of them -- comprise 22 percent of the U.S. Catholic Church. Statistics show, too, that their number is on the rise, and that their median age is going down.

Statistics show, too, that their number is on the rise, and that their median age is going down. In 1960 that median age was 18, and in 1980 it was 16.

THE U.S. BISHOPS estimate that the church is meeting the needs of only 15 percent of all Hispanics in the United States.

Villa Parra said Hispanics differ from other ethnic groups like Poles, Italians or Irish in that they come to the United States without their own clergy. But vocations are on the rise in the Hispanic community, she said, noting that 47 Hispanics are studying in minor seminaries in the Chicago Archdiocese.

Villa Parra calls herself a "product of the church." As a seven-year-old migrant, working farms in the Michigan area with her parents and eight brothers and sisters, she spent a good deal of time with the Holy Cross Sisters, whose apostolate was to the migrants. "And because of that background in the church, I've always had a sense of community," she said.

"WE WERE what you might call 'high class' migrants. My mom, even though she couldn't read or write, contracted all the work for our family." Each of the nine children went to college, and today the other eight are in some aspect of business, Villa Parra said.

In the "old days," Villa Parra said, "being a migrant was, in a way, a glorified lifestyle. I really enjoyed it, that sense of community. We lived, worked, played and prayed together.

"But it was a rough life in which you had to learn to survive. Our saving grace was our family."

Today, being a migrant is a demeaning lifestyle, she said. "People feel they're bought and sold like cattle."

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U.S. denies papal election plot

WASHINGTON (NC) - The State Department has called "a clear forgery" a memorandum allegedly drafted by former national security adviser Zbigniew Brzezinski detailing a plan to influence a papal election and contribute to destabilizing Poland.

The alleged plan included persuading U.S. cardinals to vote for Cardinal Karol Wojtyla of Cracow, Poland, who was elected in October 1978 and now reigns as Pope John Paul II, the first Polish pope in history.

"THE MEMORANDUM in question is a clear forgery and was never drafted by Dr. Brzezinski," the State Department's deputy spokesman, Alan Romberg, said March 30.

Brzezinski, a native of Poland, was national security affairs adviser to former President Jimmy Carter.

Romberg said at a news briefing that "suggestions that the U.S. government in some way influenced the election of Karol Wojtyla as pope are absurd and an insult to the Roman Catholic Church."

AN ACCOUNT published March 30 by columnists Rowland Evans and Robert Novak said the memorandum was "apparently first published recently in a center-left wing Madrid weekly, *El Tiempo*, then picked up by the Washington correspondent of *Zycie Warszawy* (Warsaw's major Communist Party newspaper) and published in that newspaper last month under a Washington dateline."

The memorandum was supposedly drafted March 13, 1978, by Brzezinski for Carter.

Lawyers cite proof that Agca lied about Bulgarian

ROME (NC) - Italian lawyers for a Bulgarian suspect in the papal assassination plot have said they have "concrete, incontrovertible documentary evidence" that their client was not involved in the case.

Invanov Antonov, the Bulgarian suspect who was arrested Nov. 25 and several other Bulgarians and Turks have reportedly been named by Mehmet Ali Agca, the convicted papal assailant, as participants or co-conspirators in the May 13, 1981 attempt on the pope's life in St. Peter's Square.

The lawyers, Giuseppe Consolo and Adolfo Larussa, showed reporters what they said were photocopies of a hotel register from Yugoslavia which they said proved that Rossitza Antonov, the suspect's wife, had spent the night of May 8, 1981, in Yugoslavia.

They also said they had Bulgarian documents showing that Mrs. Antonov had arrived in the Bulgarian capital of Sofia May 9 for an extended stay.

ITALIAN PRESS reports have quoted unnamed Italian judicial sources as saying that Agca told Judge Ilario Martella, chief Italian investigator of the alleged papal assassination plot, that he met Mrs. Antonov in the couple's Rome apartment on May 10, 1981.

"We have concrete, incontrovertible documentary evidence that Agca was lying," Consolo said. "His entire credibility has collapsed."

An Italian court recently turned down the third request from Antonov's lawyers for his release.

Judicial sources have been reported as saying that Antonov and Agca had a face-to-face meeting in Rome's Rebibbia Prison two days before the press conference.

The sources said that Agca repeated his accusations about Antonov's involvement in the plot, and that Antonov replied: "I don't know you. You accuse me falsely. I don't understand why."

"Shortly after the October 1978 election of Pope John Paul II," Evans and Novak said, "U.S. intelligence agents uncovered an undoubtedly authentic but wholly erroneous KGB analysis portraying in elaborate detail how the

United States has plotted to elevate the Polish cardinal to pope."

THIS KGB analysis, the columnists said, asserted that Brzezinski and Cardinal John Krol of Philadelphia, an ethnic Pole, organized the U.S. car-

dinals to vote in a bloc for Cardinal Wojtyla.

The KGB also said, the columnists reported, that Brzezinski and the Carter administration sought to persuade West German Catholic leaders to support Cardinal Wojtyla.

"The purpose, as the KGB reported it back to then-KGB chief Yuri Andropov and the Kremlin, was to set the stage for anti-Soviet revolt in Poland and 'reconciliation' between Poland and West Germany," Evans and Novak said.

"Intelligence specialists who have read this KGB analysis," they continued, "told us its authenticity is beyond question. Even though its purpose could have been disinformation, it appears to have been based on no facts at all. Nothing in the written record of either Carter or Brzezinski bears remote resemblance to the KGB analysis."

Evans and Novak said that the KGB took this analysis, developed it into the forged memorandum and backdated the memorandum five years.

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Christians in Jerusalem

In early May, when the Greek Orthodox celebrate Easter, thousands of believers, tourists and even Israeli officials crowd into the Church of the Holy Sepulchre to witness the spectacular ceremony of the Holy Fire, which symbolizes the triumph of the Christian faith.

To protect the church that day the Israeli government will send 70 policemen to the site, plus firemen - whose salaries the Government will pay.

The gesture is just one element of the highly complex relationship between the state of Israel, the city of Jerusalem and more than 35 Orthodox, united Catholic and Protestant denominations established in the Holy Land to take care of about 100,000 Christians.

OF THE 100,000 Christians in Israel and the West Bank, more than half are Greek Orthodox. About 25,000 are Roman Catholic. Then come the Greek Catholics, Maronites, Armenians, Syrians and Copts. Western denominations - especially evangelical Christians - have also come. Most of the indigenous Christians are ethnic Arabs who belong to the Eastern or monophysite churches.

The relationship of these churches with the Israeli establishment has deteriorated somewhat in recent years, allegedly due to growing fanaticism on the fringes of Israeli society and a lack of interest in Christianity by the current government.

However, it is a relationship based not only on tradition, but on law. And as much as the Government may want to tamper with it, the rights of the Christian churches in Jerusalem are near to sacrosanct.

"You don't compare Israel with Jordan," said Israel Lippel, former direc-



The Greek Orthodox Church of the Holy Sepulchre in Jerusalem, where thousands gather in early May to witness the ceremony of the Holy Fire.

(Religious News Service photo)

tor general of the Ministry for Religious Affairs, as he proceeded - nevertheless - with the comparison between the two countries:

"Jordan," Lippel noted, "ruled over Christian Jerusalem from 1948 until 1967 when Israel seized East Jerusalem and the West Bank."

He said, "Jordan is a monarchy. Israel is a state of law. Hussein was

good to the Christian leadership. But the Moslem society hurt the Christians. We gave them legal rights."

UNDER ISRAELI law and administration, the Christians have the right to free religious expression and prayer. They can build on their own land, if they get the building permits. They control their own holy sites. They

practice marriage, divorce and family law in their communities without interference from Israeli authorities - a privilege not even Jews and Moslems enjoy.

They operate their own schools and hire their own teachers without any outside control. And they also benefit from exemptions on import taxes and on Jerusalem's municipal taxes, although they do not receive subsidies from the Israeli government like Jewish institutions do. In their inter-church disputes, the Israelis offer to mediate - something all governments have done since the 19th century when the so-called status quo regarding holy sites crystallized.

One seemingly insoluble problem is the random attacks on church property by Jewish extremists. These attacks have multiplied in recent years, culminating in the murder of a Greek Orthodox monk in 1980 at Jacob's Well in Nablus and the arson of the Baptist Church in Jerusalem last year. Speeches decrying such violence have not stemmed the tide, and the police have not caught the culprits.

The Rev. Pierre Medebielle of the Roman Catholic Church blames the violence on the 1977 anti-missionary law, passed under the first Begin government. "We protested strongly," Father Medebielle declared. "This is an anti-Christian law, and there have been attacks on Christians since. We don't have confidence in the police," he added, "because they too are politicized."

DESPITE certain disagreements between Christians and the Israeli government, Daniel Rossing, head of the Christian department in the religious affairs ministry believes there is cause for optimism over long-term prospects for the relationship.

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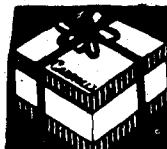
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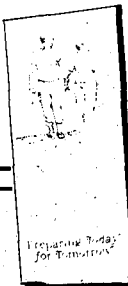


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Actor defends 'Thorn Birds'

By Anthony J. Spence
NC News Service

The ABC-TV ministries, "The Thorn Birds," which aired during Holy Week, was criticized by a Catholic Church official and others, but the Catholic actor who portrayed the show's "other priest" thinks the timing was appropriate and the show portrayed "the joy and pain of service to God."

The TV production, taken from the book "The Thorn Birds" by Colleen McCullough, is the story of a priest in Australia, Father Ralph de Bricassart, whose hard work makes him a cardinal but whose career and emotions are torn by his love for Meggie Cleary, with whom he has an affair and a son, who himself becomes a priest.

The story, besides showing the joys and sorrows of serving God, was "absolutely appropriate for Holy Week," supporting star Philip Anglim told the *Tennessee Register*, Nashville's diocesan newspaper.

ANGLIM, a soft-spoken, amiable 30-year-old actor whose credits include a Tony Award for his portrayal of the "Elephant Man" on stage, played Dane, the illegitimate son of Meggie and her beloved Father Ralph.

Anglim noted that the airing of the TV production during Holy Week "was not coincidental" but comes at the end of ABC's fiscal quarter when profits and commercial spots are highly important.

The San Francisco native remarked that ABC may have anticipated some Catholic opposition to the timing of the series because it had sent letters to ABC affiliates advising them. He also commented that several Jewish groups objected to airing "The Thorn Birds" during Passover.

"I can't object to 'The Thorn Birds' at all," said Anglim, a member of Our Lady of Malibu Parish, Malibu, Calif. "The book never condones (Father

Ralph's) behavior," he said. "It never even suggests that the priest is being too hard on himself or that we should allow him his indiscretions. It is a very moral book."

'I think it's one of the best documents to explore what it means to be a Catholic, what priestly life is, what the ideals are.'

"I think it is one of the best documents to explore what it means to be a Catholic, what priestly life is, what the ideals are. The priest, played by Richard Chamberlain, is an enormously good man who does enormously good things. He cannot be dismissed completely for a single act of sin, for

the vow that he breaks," he said. "It is certainly a story about forgiveness."

ANGLIM discussed his character, Dane O'Neill, who grows up on Drogheda, his great-aunt's vast Australian sheep ranch, and is later ordained to the priesthood by his real father, Ralph de Bricassart.

He said the show's technical adviser, Jesuit Father Terry Sweeney of Loyola-Marymount University, Los Angeles, was instrumental in guiding him and Chamberlain through dialogue in which priests talk about the commitment and sacrifice that all clerics face. "It had to sound totally real, credible," the actor said.

The important thing for viewers to remember, Anglim emphasized, is "the extent to which Ralph suffers, the amount of guilt, the amount of self-torture which is pulling him apart because of his passion for Meggie. If he were to feel no guilt, not feel the full

weight of the sin, then that would be objectionable."

It is the fact that Father Ralph agonizes over his conflicting passions for Meggie and the church that makes the story so poignant and so human for Catholic viewers, Anglim added.

He cited a scene which, he said, demonstrates the central theme of

"The Thorn Birds." In the scene, Dane tells Father Ralph he intends to become a priest. Father Ralph responds that Dane sees only the "perfect priest," and cites his own failures to keep his priestly vows.

Dane's response is: "But you've spent your life trying."

"When Dane said, 'perfect priest,' he did not mean some infallible being, but someone who strives to do God's will," Anglim said. "That to me is the key to the whole story."

Fight smut, group tells Reagan

WASHINGTON (NC) - A group of anti-pornography and religious leaders, including Cardinal John Krol of Philadelphia, Supreme Knight Virgil Dechant of the Knights of Columbus and Jesuit Father Morton A. Hill, president of Morality in Media, urged President Reagan recently to enforce the

were asking for more vigorous enforcement of existing laws" against pornography, Cardinal Krol said later. He said the president was "totally sympathetic."

"PORNOGRAPHY is a \$6 billion industry in the United States," the cardinal added. "It's true that 90 per-

cent of this is controlled by organized crime. If they simply enforced the laws on the books, this could break the back of the pornography industry."

The group also asked Reagan to consider appointing a federal coordinator of anti-pornography efforts carried out by such agencies as the Justice Depart-

ment, Customs Service, Postal Service, FBI and others.

The meeting was set up by the New York-based Morality in Media, a national anti-pornography organization.

In a press statement, Father Hill said that the federal government has not done enough to combat pornography.

HE SAID the Justice Department has maintained a policy of "lip-service enforcement" of anti-pornography laws. "Trafficking in hard-core pornography has flourished in a vacuum of law enforcement, allowing it to become organized crime's third most lucrative money-maker behind drugs and gambling," he said.

He added in a telephone interview that he thinks Reagan will take action against pornography.

If a federal push against pornography is undertaken, "this whole sex industry can be turned around within 18 months," he said.

'This whole sex industry can be turned around within 18 months.'

nation's laws against pornography.

The group met with Reagan at the White House after briefings by high-level federal officials, among them William Webster, director of the Federal Bureau of Investigation, and Postmaster General Ray Bolger.

During the visit with Reagan, "we

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If a federal push against pornography is undertaken, "this whole sex industry can be turned around within 18 months," he said.

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Women's equality

Church must follow words with action, bishop says

BOISE, Idaho (NC) -- "Words alone are not enough" when it comes to promoting equality of women in the church, Bishop Sylvester Treinen of Boise said in a pastoral letter on women's issues.

In fact, he added, "rather than discriminate unfairly, church leaders should actively promote and welcome approved roles for women everywhere in the church."

He criticized centuries of unequal treatment of women, physical and sexual abuse against them and other indignities but left open the question of women's ordination and said that a married woman's career is less important than her role at home as wife and mother.

TITLED "An Elusive Search," the pastoral, released in March, cited the statements of Pope John Paul II, Vatican Council II and U.S. church officials in recognizing the rights of women in society and in the Catholic Church.

"The words that have been spoken are good, are hopeful to women," Bishop Treinen wrote. "Now, let us take a look at what has been done, because words alone are not enough."

He noted that the new Code of Canon Law, although it "may fall short of the hopes of women... does broaden the role of women in the church." The church's reliance on women in teaching, health care, missionary work, parish life and diocesan departments "has been significant," he wrote. Vatican II gave women greater roles in the liturgy, he said.

'Married women... must place the importance of other careers second to their irreplaceable presence in the home as wife and mother.'



While saying church authorities should move to broaden the role of women in the church, Bishop Treinen urged married women to place their family above their careers.

Therefore, "in view of the many authorities quoted above, there should be no basis for discrimination against women by anyone in the church, especially not by those who have authority and are in leadership posi-

tions," he said.

When they seek liberation and recognition - especially after knowing about Pope John Paul II's insistence on human rights for all persons - "women are simply asking for equality

as human persons," he wrote.

HE NOTED that the exclusion of women from the sacrament of orders poses a major problem for many women and some men. He offered no direct opinions on that issue itself and said the discussion is likely to continue.

"As to the ordination of women, the teaching authority (magisterium) in the church must make the final decision," he wrote. "I do not know whether the magisterium can change its present teaching. I will gladly accept whatever happens because I know that the voice of God speaks through his church and I desire the kind of equality between women and men that God desires."

He also said that a married woman's primary role is to serve in the home. "The happiness, holiness and permanence of their family depend so much on them that married women, realizing the great need for their love and inspiration, must place the importance of other careers second to their irreplaceable presence in the home as wife and mother," he said.

The bishop wrote that "as they seek recognition on all levels, most married women do realize their vital role as the mainstay of their home, although for economic reasons many of them must seek work outside the home. Other women seek work outside their home for reasons of self-fulfillment and they may do this if it does not do harm to their home life."

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Who joins cults?

Weirdos and odd-balls, right? Wrong. Read on...

By Betsy Kennedy
Voice Staff Writer

Who gets hooked on cults?

Radicals, unbalanced persons, aging hippies, vulnerable teens from poverty-stricken homes?

Wrong, say the experts. The average cultist is 21 years old, intelligent, clean cut, from an upper middle-class background and searching for a place to "fit in."

These were just a few of the surprising facts revealed by speakers at the Biscayne College pastoral counseling center seminar, "An Appraisal of Cults in America: Is It Brainwashing Or Free Choice?" which was held Saturday.

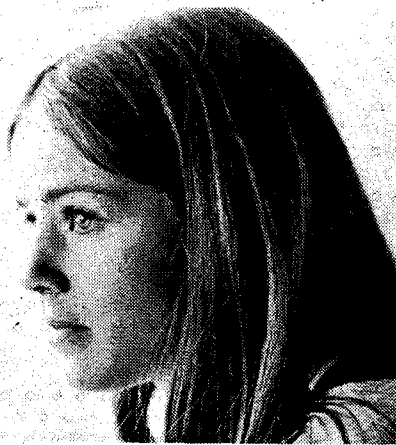
Despite poor attendance at the event, those who were present con-

when a few kids invited me out to dinner I didn't see anything suspicious about it. I didn't even know they were Moonies until much later. I went through two years of personal trauma and pain before I was myself again."

Amy described her years of behaving as a mechanical, non-thinking individual who quickly extinguished any doubts about the self-appointed guru she worshipped.

"Anytime you join a cult you are taking the pain and sweeping it under the carpet. A young man who has been in for 12 years told me he wouldn't know what to do if he found out the whole thing wasn't real. He says there is no other life and refuses to believe it."

"After I was out I remember thinking my very first thought. I was lying on the bed and I realized it was the first



Cults attract intelligent young people who are seeking security, discipline and feelings of self-worth in a world that is often too busy for them.

justifies the means, appearance sells. Empiricism and pragmatism have become its hallmarks. What it has not done is challenge its principles. It has not taught meaningful prayer and meditation. It has left its constituents open for proselytizing.

Another clergyman who examined the role of the church in combating cultism was Fr. Juan Sosa, director of the permanent diaconate of the archdiocese.

His topic was entitled, "What are Cults Telling Us About Ourselves?"

"There is a need to worship and be bound by a common vision. Society has moved from a structured to anti-structured setting with a mythical world view," he said.

People are trying to find their roots in this mythological world said Fr. Sosa.

Symbolism

"Feasts and rituals are important in Catholicism just as they are in Judaic tradition. The past becomes important and the past and tradition meet. A lot of young people are turned on by these experiences when time and space are liminal. One answer to cult influence is for the church to permit people to have the liminal experience. . . to express themselves. Perhaps then cultism would die.

Government action will never change anything; We have to keep a vision of hope with memory and fullness. . . something people can feel," he said.

Rabbi Rubin Dobin, a prominent national authority on cults who coordinated the workshop, pointed out that according to a January 1982 study in *Science Digest* representing 400 cult members from 48 cults, a total of 26% were identified as former Roman Catholics.

'I didn't even know they were Moonies until much later. I went through two years of personal trauma and pain before I was myself again.'

sidered it a success, including one mother who stood up nearly in tears to say, "My daughter is still in a cult...please keep up what you're doing...there are a lot of us who need you."

Can hook anyone

Her remarks were directed to two ex-cult members, Helen Friedman (former Moonie) and "Amy" (former Maharaj Ji worshipper) who told their stories.

Friedman explained, "It can happen to the best and the brightest, I really want to impress that on people. Everyone asks, 'what is a nice Jewish girl like you doing with the Moonies?' When you are an adolescent you are trying to find a place to fit in and if that place turns out to be a cult, that seems okay at the time. It can happen very subtly. There are myriad organizations on a college campus so

thought I'd had in so long. Now when I enter a new relationship even if it brings me pain-it feels good," said Amy.

Parental fault?

During a question and answer session Amy was asked by a member of the audience if her parents could have helped her seek an alternative identity.

"There wasn't quite enough guidance or directing. . . parenting skills are essential in helping someone resist cults," she said.

"When do the deceivers become the deceived?" was a question posed to Helen Friedman.

"The people you meet are really sincere and it seems someone has come along who has all the answers. By the time you reach the upper echelons of the group. . . you are the one doing the deceiving," she said.



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'I was always so busy with my own life. . . The operation changed me. I will not stop helping people after I walk again. My character has changed 100 per cent'

-Teresita Quesada

Her wheelchair...a vehicle of love

By Betsy Kennedy
Voice Staff Writer

Teresita Quesada has made her wheelchair a vehicle of love.

Instead of carrying around a bitter heart because she cannot walk, the attractive member of St. John Bosco parish in Miami spends her time caring for those in need.

Each day the phone begins ringing early in the morning at the 23-year-old's tiny apartment. A newcomer who doesn't speak English needs help with a college application, Medicaid payments or Social Security forms; will Teresita help? A handicapped person needs transportation, can Teresita tell them who to call?

"I can't say no. Helping is a joy. . . someday I will become a social worker," she says in halting but precise English.

Despite her own near-poverty circumstances, she throws nothing away that is useful.

"I just couldn't. There is always someone out there who is going to need something I can give them."

Before a long and dangerous operation to correct scoliosis (a severe curvature of the spine), Teresita admits she did not always think about others. She had always been able to walk and took it for granted.

Great risk

But doctors warned that unless they implanted a metal disc in her spine, she might encounter serious breathing difficulties. The risk was great. One slip of the blade would not be like a missed stroke on the golf course. It would mean permanent imprisonment in the wheelchair for Teresita. Even death. If the operation were successful, it would still mean several years of confinement.

Teresita wanted to walk again. She took the risk.

She spent seven months in a body cast after the operation, which left a lot of free time for thinking.

"I was always so busy with my own life. Now it is different. The operation changed me. I will not stop helping



Courageous Teresita Quesada is determined to walk away from her wheelchair someday. In the meantime, the 23-year-old has devoted her life to serving others.

(Voice photo by Betsy Kennedy)

people after I walk again. My character has changed one hundred per cent."

What did not change throughout the ordeal was Teresita's constant faith.

"My body was in His hands. I knew I had no choice. God is my support always. I can do nothing without Him and that support. I was frightened, but I knew I would be all right."

"I like to read the Bible now. . . the operation made my faith even stronger," she says.

Teresita not only believes in God but in herself.

"I've lived in a Catholic family all my life, but I'm not Catholic just because of my parents. I have my own opinions. And I am Catholic because I want to be."

Costly price

Her stubbornness and dedication to Catholic values sometimes have a costly price. She broke up with her boyfriend last year when they were nearing the day to take their vows.

"His friends said I thought like 'an old lady.' But that is the way it is. I am particular about my beliefs. And

especially about marriage and family," she says.

Someday, she dreams, there will be a lot of children of her own. For now, she enjoys mothering the children at Variety Children's Hospital where she goes for physical therapy treatments once a week.

While she worked last year as a volunteer in the Variety play room, the children were not the only recipients of her love.

"I know so many people at that hospital, when I go it is like visiting friends," she says.

Her best friend is her mother. They live together in their sparsely furnished apartment in Little Havana. Her father died nearly two years ago, a blow which Teresita says was almost insurmountable.

But she did.

"I grew depressed, withdrawn at first. Yet I know he is here with me now, right here," she says and taps her chest. "I know he would have wanted me to go ahead with my plans."

College plans

Those plans include a degree from

Miami Dade Community College. Currently she attends on an "open college basis, whereby she studies at home and takes tests at the college campus.

Financial difficulties make it an uncertain road to graduation day. "I have willpower, I will overcome this too," she says.

Each day of physical therapy brings her closer to her goal of walking again. During sessions, she tries to use a cane. She struggles against fear and dizziness. Afterwards, her feet are swollen and sometimes they shake uncontrollably.

Her friends were and still are, amazed by her fierce independence. Teresita bathes, feeds and clothes herself. Her room is tidy enough to put a sure-footed person to shame.

"When I have a problem it is my problem. . . When I get out of this wheelchair, I will really be able to understand the handicapped and help them. I know what it is like to be in this chair," she says.



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'We're here to save babies'

Continued from page 1

the clinic.

"We're not satisfied with Fort Lauderdale," Hairston said of OMEGA's goal. "We're in school...By the time we work out the kinks we really hope that we can go into new communities by being asked there and enable each community to 'fight the good fight.'"

To Hairston and the small number of dedicated OMEGA members who began picketing the clinic about a year ago, abortion is the single most important social issue today.

"I can't talk about nuclear war and silos and technology, but five blocks from my house I know they're killing babies today," said the 29-year old electrician.

"They're teaching 10-year-old, 12-year-old and 15-year-old kids that abortion is an acceptable solution to the 'problem' of pregnancy, right in my neighborhood. The thing that's going to destroy our country is not nuclear war. It's the thing that destroyed the Roman culture. It's a society drunk on narcissism."

Hairston talks that way about abortion now, but admits he wasn't always that committed.

"People are so brainwashed with the liberal media that they make a decision based on half the information. A short time ago, I was shown the other half" by a prolife slide presentation.

What really "scares" Jim Hairston today, he said, is the reluctance of so many Christians to commit themselves in some way to the fight against abortion.

"We went to court not just to retrieve our little fannies out of the fires...everybody's fanny was in the fire. It remains there."

Tested freedom of speech

OMEGA fought in court because the clinic sued to stop their picketing, alleging members blocked traffic in and out of the parking lot, increased the stress and anxiety of the women patients and impeded the clinic's physicians from practicing medicine.

OMEGA countercharged that its members were being harassed and threatened by clinic employees and cited its First Amendment right to free speech.

The three-day trial before Broward Judge Robert C. Abel ended with the decision last month upholding OMEGA's right to counsel and picket at the clinic while adhering to certain regulations specified by the judge.

In balancing the right of the clinic to conduct a legal business with the right of the picketers to express their beliefs, Judge Abel found that the clinic's evidence fell far short of requiring that the demonstrators be silenced.

"This Court finds that (the clinic) cannot restrict expression because its messages, its ideas, its subject matter or its contents may be offensive. Historically significant changes from the birth of this country...were profoundly influenced by those who spoke

out against the laws of the land, policy of the government and judicial decisions.

"The right of free speech is not absolute, of course... Free speech cannot be so extreme as to be subversive or against national interest. But there has to be proven a clear right of priority that is being transgressed by those uttering their opinion before a Court can properly injoin the manner of picketing on the subject of verbal education, content of signs or pictures or the substance of printed materials..." Judge Abel wrote.

"The people's right to express any thought free from censorship or undo restraint is the *sine qua non* of any democracy. This is especially true where there is a profound public issue of great interest. This Court finds abortion to be such an issue," he added.

Questioned credibility

Throughout his 12-page order, Judge Abel referred to a lack of credibility among the witness for the clinic, some of whom have a financial interest in its operation.

He also found the clinic's major share holder and principle officer to have less than "clean hands" in the affair.

"Evidence has shown that he has occasionally spit upon protesters, threatened their lives, made such statements as 'you better have your health insurance up to date' and 'You may get a visit one night'... (and has used) language to the Defendants (OMEGA) of an extremely vulgar, threatening and violent nature..."

"We knew...we couldn't lose," Hairston said of the precedent-setting

'The thing that's going to destroy our country is not nuclear war. It's the thing that destroyed the Roman culture. It's a society drunk on narcissism'

-Jim Hairston

decision, the first time such an issue has been tried in Florida. "We knew we had a right to stand there and voice our opinion."

Although there has been talk that the clinic would appeal the decision, no appeal has been filed yet.

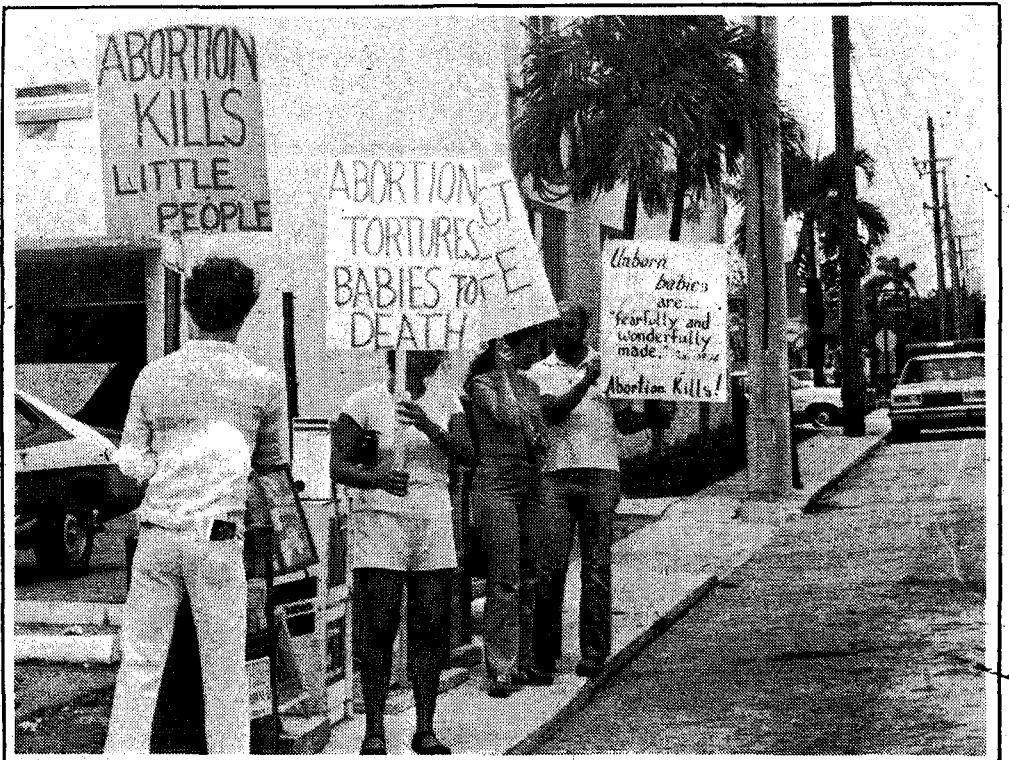
The win cost OMEGA between \$12,000 and \$13,000. Court costs alone reached almost \$5,000, and although their attorney offered to forego his usual fee, "we felt we had to pay him," Hairston said.

The group hopes to raise the money by acquiring a formal membership, an move whose importance they had downplayed until now.

They hope to get the rest of the money from a May 7 march and rally and by selling a directory of Fort Lauderdale doctors who perform abortions and those who don't.

An example

Hairston wants South Floridians and Christians everywhere who say they oppose abortion to think of OMEGA not as "them" but as "us."



A Broward judge decided OMEGA members could not be prevented from picketing and counseling at the Summit Women's Center in Fort Lauderdale. The group vows to extend its picketing to other Broward abortion clinics as well. (Voice photo by Ana Rodriguez-Soto).

"We tested freedom of speech... We tested it for everybody."

He sees the group, in fact, as the icebreaker for other proliferers who may be wary of using picketing and sidewalk counseling as a form of battling abortion.

"They don't know how. They (fear they'll) get arrested. We want to take away those fears," Hairston said. His point is that when done in an orderly, respectful way picketing can be the effective action of law-abiding, God-fearing people.

"We're not here to cause any problems... We're here to save babies,"



agreed his mother, Dorothy Hairston, also named as a defendant in the suit.

How effective?

But other proliferers question whether OMEGA's methods actually save lives.

Clinic personnel testified that possible patients turned around and drove away upon seeing the picketers. Did they reconsider and decide against an abortion or simply move on to another clinic?

"We wonder. We don't know," Hairston said. "But we wonder...if they were not faced with the reality that that's my baby."

In his view, however, body counts don't matter. Christian witnessing does.

"I don't care if we don't send one person away. Our standard is obedience to God."

OMEGA's members represent a variety of Christian denominations, from Presbyterian to Believers' Bible Fellowship. The group is kind of spin-off from Fort Lauderdale Right to Life.

Although the parting was friendly (OMEGA distributes prolife literature from a variety of churches and groups, and refers women to any one of the prolife organizations in South Florida) Hairston is "not willing to wait 10 more years for initiatives to end legalized abortion."

"I'm a little impatient. They're still dying out there and we're still talking," he said. "Both are important," but each prolife group can seek out its own method of pursuing the work.

"The pen, the legislative, the country-club mentality, the picketing mentality, all of it (can be) working toward this goal of stopping the killing of unborn children," Hairston said.

Can't be neutral

OMEGA wants to "alert and alarm to action God's people." Christians who should no longer keep their opinions on the sidelines or hide their beliefs under the "myth of neutrality."

"Every line of legislation legislates one person's morality on someone else's morality," Hairston said. "The problem with this country's morality is... that we're now legislating morality under the auspices of a new religion, one which dehumanizes man, called humanism."

Christians, he added, have a moral responsibility to act on behalf of the unborn because "the only thing necessary for wickedness to succeed is for good men to keep quiet."

Marie Banner, an OMEGA member: "I can't make them not have an abortion but I can let them know that there are alternatives and what they're killing is a baby."

Lindsey Sampson, another OMEGA member: "I know most people here would literally give the shirts off their backs to help these women not have an abortion."

Hairston again: "We're here to help girls, to be a public testimony that Christians care" and to keep as many women as possible from espousing the "final solution."

Of all prolife groups, he added, OMEGA will probably "receive the most flack. We're going to be fought the most. We're going to be in court the most."

But "we're going to offer our alternatives at every place where babies are killed."

Grappling with the iss

Continued from page 1

violence traditions in the church are expanded, along with a separate expansion of the section devoted to biblical views on war and peace.

●The bishops commit themselves to return to the tradition of fast and abstinence each Friday as a "tangible sign" of penance "in the name of peace," and urge other Catholics to do the same.

A new discussion of the various levels of moral authority with which the bishops speak is included, again

because of criticism that the pastoral did not make clear that some of its arguments are morally binding and some are open to debate.

The third draft, written by a committee of five bishops headed by Cardinal Joseph L. Bernardin of Chicago, was released a little more than two months after Cardinal Bernardin and other representatives of the U.S. bishops met at the Vatican to discuss the pastoral with Cardinal Agostino Casaroli, papal secretary of state, and

with representatives of the European bishops.

Deterrence shift

Documents sent to the U.S. bishops in March revealed that among the major issues discussed at the meeting was the second draft's analysis of deterrence, particularly in light of Pope John Paul II's remarks on deterrence last year, and its views on no first use of nuclear weapons.

On deterrence - the concept that stockpiling arms will deter the enemy from attacking - the new draft argues for a "strictly conditioned moral acceptance" of the principle, but quickly adds that deterrence is not adequate as a long-term basis for peace and says there must be "continual public scrutiny" of deterrence policies.

As did the second draft, the third draft calls attention to Pope John Paul II's statement to the United Nations last June that deterrence based on balance may be judged "morally acceptable" when not used as an end in itself and when used as a step toward disarmament.

But the new draft also attempts to relate Pope John Paul's general views on deterrence to specific U.S. policies.

Civilian population

The draft welcomes the fact that declared U.S. deterrence policy now excludes targeting civilian populations, but it notes that such a targeting scheme by itself does not make the policy moral. Many military targets are within civilian population centers, the draft says, meaning that if the deterrent is unleashed it is likely to cause massive civilian death, violating the moral principle of proportionality.

"That principle says the good to be achieved by a particular military action must be proportional to the evil inflicted.

"These considerations of concrete

elements of deterrence policy, made in light of John Paul II's evaluation, but applying it through our own prudential judgments, lead us to a strictly conditioned moral acceptance of deterrence," the third draft says. "We cannot consider it adequate as a long-term basis for peace."

The deterrence section goes on to make several "judgments and recommendations" on the present direction of U.S. strategic policy. Though some

The basic position (modifiers, is acceptance deterrent. But acceptance is designed to reverse the arr

are the same or similar to recommendations in the second draft, the third draft deletes a specific reference to the MX missile, which the second draft said "might fit" the category of a first strike weapon.

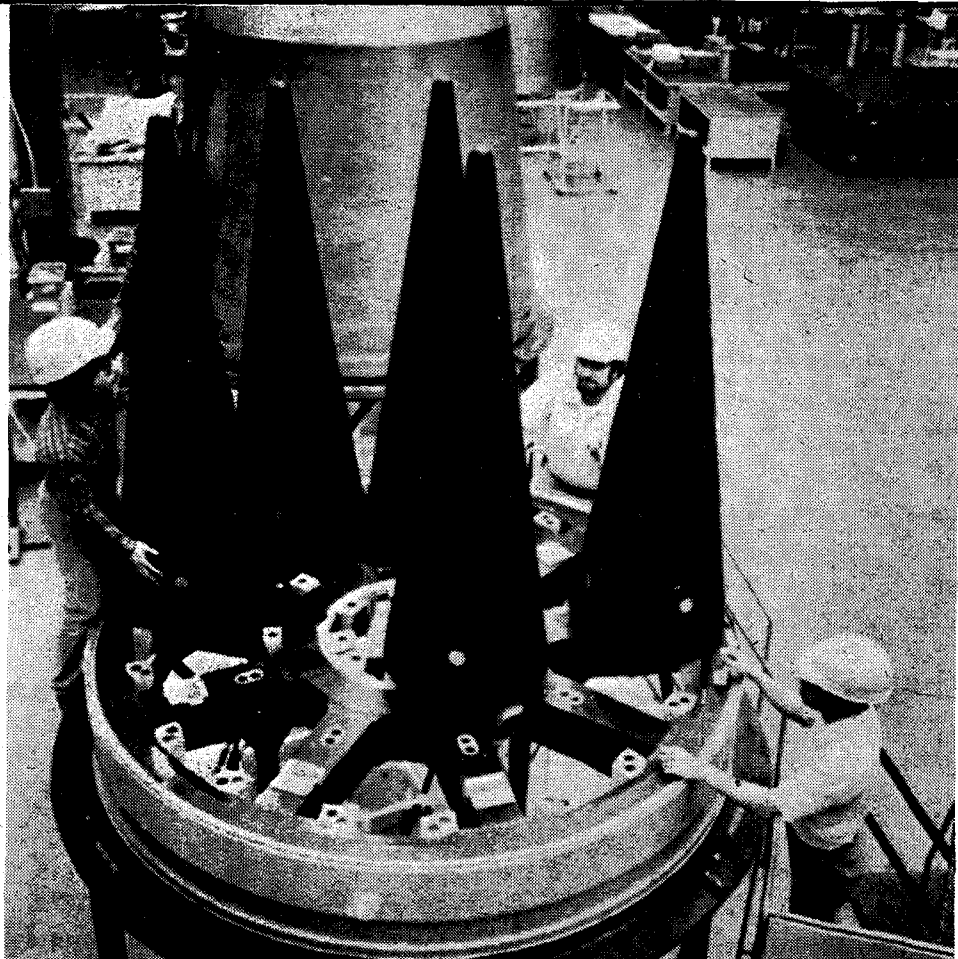
On first use

The discussion on first use, meanwhile, continues to oppose initiation of nuclear war on any scale.

"Because of the probable effects of the deliberate initiation of nuclear war in our judgement, would be an unjustified moral risk," according to the new draft.

But in an entirely new addendum to the "first use" section, the third draft recognizes "the responsibility the United States has had and continues to have to protect allied nations from either a conventional or a nuclear attack."

Noting that NATO's refusal to r



Several dummy warheads are adjusted on an MX missile reentry vehicle. Cone in background will eventually cover 10 nuclear bombs in the warhead. (NC photo).

On deterrence

By Jerry Filteau
NC News Service

The most controversial issue facing the drafting committee was what to do with the section on the policy and strategy of nuclear deterrence -- the heart of the pastoral as regards the national debate on morality and public policy.

It is here that some of the most basic changes in the pastoral letter occur. This was foreseen last year when Cardinal Bernardin told the nation's bishops that the committee was satisfied that its conclusions were correct but dissatisfied with the quality of the moral argumentation underlying those conclusions.

In the third draft the committee's basic conclusions on deterrence -- specific policies that the committee would support or reject -- remain substantially the same.

THERE IS ONE notable difference -- the decision in the third draft to back away from endorsement of the language of the nuclear freeze movement. Where the second draft supported "immediate, bilateral verifiable agreements to halt the testing, production and deployment of new nuclear weapons systems," the third draft substitutes "curb" for "halt."

innocent people because they happen to live near a 'militarily significant target,'" the third draft says.

THUS, WHILE the committee has substantially recast its line of argument about the nature of deterrence and moral implications, the basic conclu-

sion of only a "strictly conditioned moral acceptance" is the same as was reached in the second draft.

Other specific conclusions by the committee regarding deterrence policy also remain substantially the same as

But behind the specific recommendations in the third draft is a more organized, coherent expression of the committee's judgments on the factual situation and the applicable moral principles that lead up to the judgment that only a "strictly conditioned moral acceptance of deterrence" is possible.

Central to the third draft's analysis of nuclear deterrence and only vaguely present in the second draft are two major factors:

1) That, despite recent administration claims that deliberate counterpopulation targeting has been ruled out, in reality U.S. strategic targeting would "indirectly," even if not "deliberately," inflict "massive civilian casualties"; and that Soviet strategy would almost certainly have the same effect even if stated Soviet policy were identical to that of the United States;

2) That the relevant moral principle from the just war theory for analyzing such a result is not the principle of discrimination (that innocent civilians may not be directly attacked), but the principle of proportion (that the means used in war must be proportionate to the good one reasonably hopes to achieve).

It is in this area that the process of developing the pastoral letter and the interplay it has had with public debate in the United States seems to have taken on a life of their own. Administration responses to the first

What bishops said t

By Jim Lackey

WASHINGTON - One of the least noticed sections of the U.S. bishops' proposed pastoral letter on war and peace - but potentially one of its most relevant - is a series of messages near the end addressed to various groups of Catholics.

Those messages are addressed to such audiences as priests and Religious, youth, scientists and educators. But they also carry implications for public policy because three of the messages - those to military personnel, defense workers and public officials - affect those most directly involved in the formation and execution of defense policy.

As a whole the messages attempt to provide a word of encouragement to the various groups as well as call attention to the implications that the pastoral letter has for individual Catholics. But the messages also acknowledge that for those involved in national defense there are special challenges.

If the lengths of the individual messages are any indication, the biggest challenge is faces by men and women in military service.

"IT IS SURELY not our intention in writing this letter to create problems for Catholics in the armed forces," the third draft of the pastoral says in an apparent reference to recent allegations that Catholics might become a suspect

class in the military as word of the bishops' new teachings on war and peace spreads.

The message goes on to recognize both the "demanding moral standards" followed by the military personnel and the fact that the vocation of military professionals is to defend the peace.

But the message also reminds "all in authority and in the chain of command" that certain actions in the conduct of war - particularly those which harm innocent civilians - have long been prohibited. "To refuse to take such actions is not an act of cowardice or treason but one of courage and patriotism," the draft pastoral says.

The pastoral urges military officers

ie of nuclear warfare

nounce first use of nuclear weapons has enhanced its deterrence against conventional attack, the bishops nonetheless "support NATO's moving rapidly toward the adoption of a 'no first use' policy but doing so in tandem with development of an adequate alternative defense posture."

As for the nuclear freeze, the backing away in the third draft comes in a separate section on "specific steps to reduce the danger of war."

deterrence), shorn of all
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race and reduce it rapidly
-Cardinal Bernardin

Freeze movement

Though not mentioning the freeze movement by name, the second draft said: "We urge the immediate end, by agreement of the nuclear states and to the extent compliance is verifiable, to the further development, production and deployment of major new nuclear weapons and delivery systems. Not only should development and deployment of new weapons cease, the number of existing weapons must be reduced in a manner that reduces the danger of war."

The third draft, on the other hand, urges immediate agreements to "curb the testing, production and deployment of new nuclear weapons systems. Not only should steps be taken to end development and deployment progressively, but the numbers of existing weapons must be reduced in a manner which lessens the danger of war."

At the same time though the third

draft says that "the urgent need for control of the arms race requires a willingness for each side to take some first steps, that is, some independent initiatives."

It argues that there is precedent for successful independent initiatives, citing President Kennedy's announcement in 1963 that the United States would unilaterally forgo further nuclear testing. A month later, according to the draft pastoral, Nikita Khrushchev "proposed a limited test ban which eventually became the basis of the U.S.-Soviet partial test ban treaty."

Nukes / guns

In this same section the third draft offers a new analysis of the relationship of nuclear and conventional defenses. While acknowledging "reluctantly" that it is more costly to maintain a conventional deterrent than a nuclear deterrent, the bishops say it is their hope that "a significant reduction in numbers of conventional arms and weaponry would go hand in hand with diminishing reliance on nuclear deterrence."

The third draft also repeats the second draft's call for an independent commission to study whether current civil defense plans "or any other plans offer a realistic prospect of survival."

Other elements of the new draft pastoral include:

●A repeat of the second draft's link of abortion and peace as issues involving "reverence for life." The third draft, in an addition to the second, also wonders aloud why many who support the bishops on protecting innocent human beings from the horrors of nuclear war do not also support them on protecting innocent human life in the womb.

●Several revisions in a concluding section of messages to individual Catholics, such as those in the military

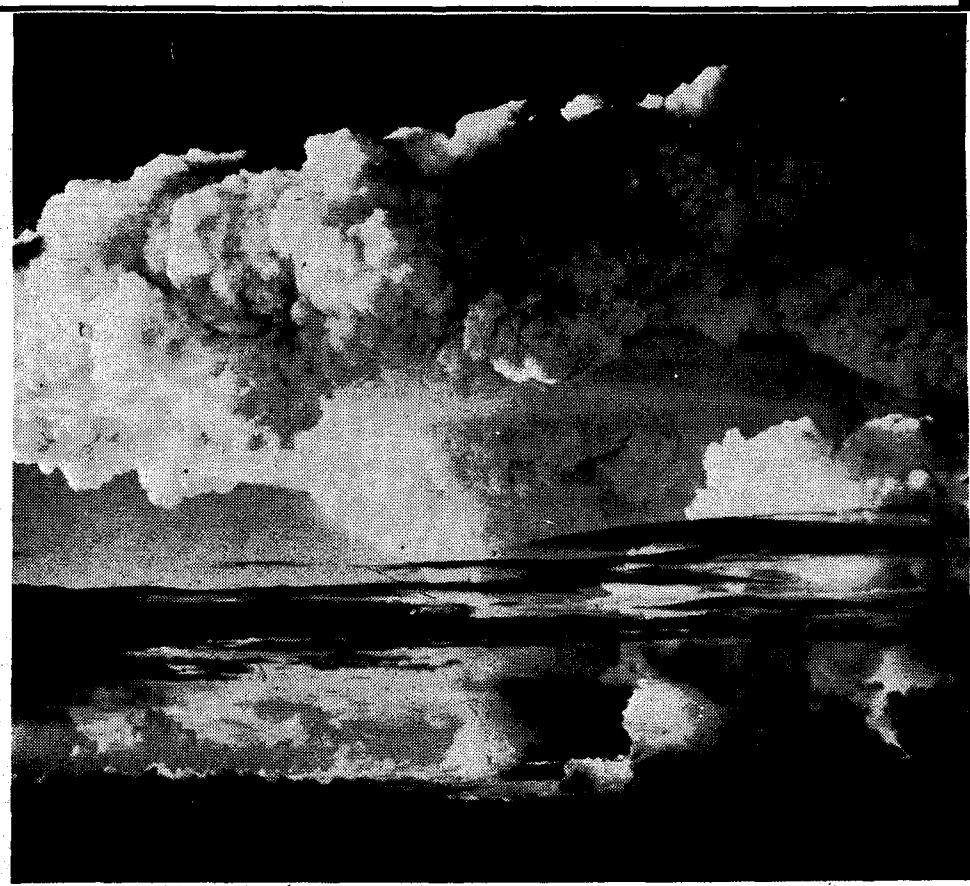
or defense industry. The draft tells Catholics in the military that the bishops recognize the demanding moral standards they follow and remarks that the pastoral letter is not intended to "create problems" for them. It tells Catholics in defense industries that the bishops "do not presume or pretend that clear answers exist to many of the personal and professional choices facing you."

●A section urging "every diocese and parish to implement balanced and objective educational programs to help

people at all age levels to understand better the issues of war and peace."

●An endorsement of proposals to establish a United States Academy of Peace to provide a center for peace studies and activities.

●A reiteration of the second draft's analysis that a more integrated international system is needed to respond to the world's interdependence. The new draft also expands on the argument that U.S. participation in multilateral development is an essential element of world security.



This 1952 blast in the Pacific sent clouds out 100 miles. Today's nuclear bombs are much larger. (NC photo).

Main points of revised document

WASHINGTON (NC) Here in brief is what the third draft of the U.S. bishops' proposed pastoral letter on war and peace says:

●Initiation of nuclear war at any level is "an unjustifiable moral risk." Nations should adhere to a "no first use" policy.

●Limited nuclear exchanges must also be questioned since they may not be controllable and may not have a reasonable hope of success.

●No weapons may ever be used to destroy population centers or civilian targets. Even when the direct target is military, the principle of proportionality would rule out targeting if the indirect civilian casualty toll would be too great.

●While every nation has a right and duty to defend itself against unjust aggression, offensive war of any kind is not morally justifiable.

●Deterrence policies are morally acceptable only on a strictly conditioned basis. They must not be an end in themselves but be a step toward progressive disarmament.

●Immediate bilateral and verifiable agreements to curb the testing, production and deployment of new nuclear weapons systems are supported, followed by deep cuts in the arsenals of both superpowers.

●Because of the increasing interdependence of the world, the United States should promote political and economic policies aimed at meeting the needs of the world's poor. Such policies are an essential element of a peaceful world. The United States also should adopt a stronger supportive leadership role in the United Nations.

●Though Americans need have no illusions about Soviet power and the Soviet system of repression, the "irreducible truth" is that the two superpowers have mutual interests.

●While the debate within the church over war and peace should be expressed in the framework of Catholic moral teaching, there also should be mutual respect, civility and charity among participants in the debate.

●Prayer and penance also are essential elements of peace. As one form of penance, Catholics should consider returning to the tradition of fast and abstinence on all Fridays for peace.

●While the concept in Scripture of peace has been understood in a variety of ways and contexts, Scripture still provides a unique source of revelation on war and peace issues.

●The church's theological traditions of just war and non-violence are distinct but complementary. Each contributes to the full moral vision needed in the pursuit of peace.

●Parishes and dioceses should implement education programs that promote a better understanding of war and peace issues.

and second drafts of the pastoral had complained sharply that the drafting committee paid insufficient attention to stated U.S. Policies of deterrence.

IN FACT, THE clearest public denial of a counterpopulation policy by the administration - Defense Secretary Caspar Weinberger's statement to Congress on Feb. 1, 1983, that it is U.S. policy "that under no circumstances may such (nuclear) weapons be used deliberately for the purpose of destroying populations" - was seen by some political observers as an administration effort to answer the

moral concerns of the bishops' pastoral.

But in analyzing the likely indirect effects of a strategic nuclear attack, the bishops said they have been advised, for example, that the U.S. nuclear targeting plan "has identified 60 'military' targets within the city of Moscow alone."

They said that in their consultations, administration officials said the United States is prepared to respond massively to a Soviet attack and such a massive response would bring catastrophic levels of civilian casualties.

Catholics

to develop battle plans that keep suffering and death at a minimum and to avoid training techniques that, in the effort to increase the fighting ability of soldiers, dehumanize military personnel.

THE MESSAGE to workers in defense industries is only a third as long as the one to military personnel, but it too recognizes their special problems. "You also face specific questions because the defense industry is directly involved in the development and production of the weapons of mass destruction which have concerned us in this letter."

Clear answers do not exist "to many of the personal and professional pro-

blems facing you," the draft says. But it adds that the moral principles of the pastoral can and should be used by Catholics "at every level of defense industries."

It concludes, "Those who in conscience decide that they should no longer be associated with defense activities should find support in the Catholic community. Those who remain ... should find in the church guidance and support for the ongoing evaluation of their work."

Public officials face no less a challenge, the pastoral indicates, since "no public issue is more difficult than avoiding war; no public task more noble than building a secure peace."

Matter of Opinion

More School tax --What irony

If you like irony, there's plenty for Catholics in Gov. Bob Graham's desire to raise \$500 million in new tax next year for government schools.

It already costs an average of \$2500 per student, nationwide, in the government-supported schools. The average per pupil cost of non-government schools such as Catholic schools is only \$900.

In other words it already costs almost three times as much to educate a child in your county school system as it does in your parish school. Then when we (and other groups) ask the government for part of our school tax dollar back to help us pay for the highly efficient and cost effective job we are doing of educating a sizeable part of the American public, what do we get? --the door slammed in our face and a tearful cry for even more taxes for the government school monopoly.

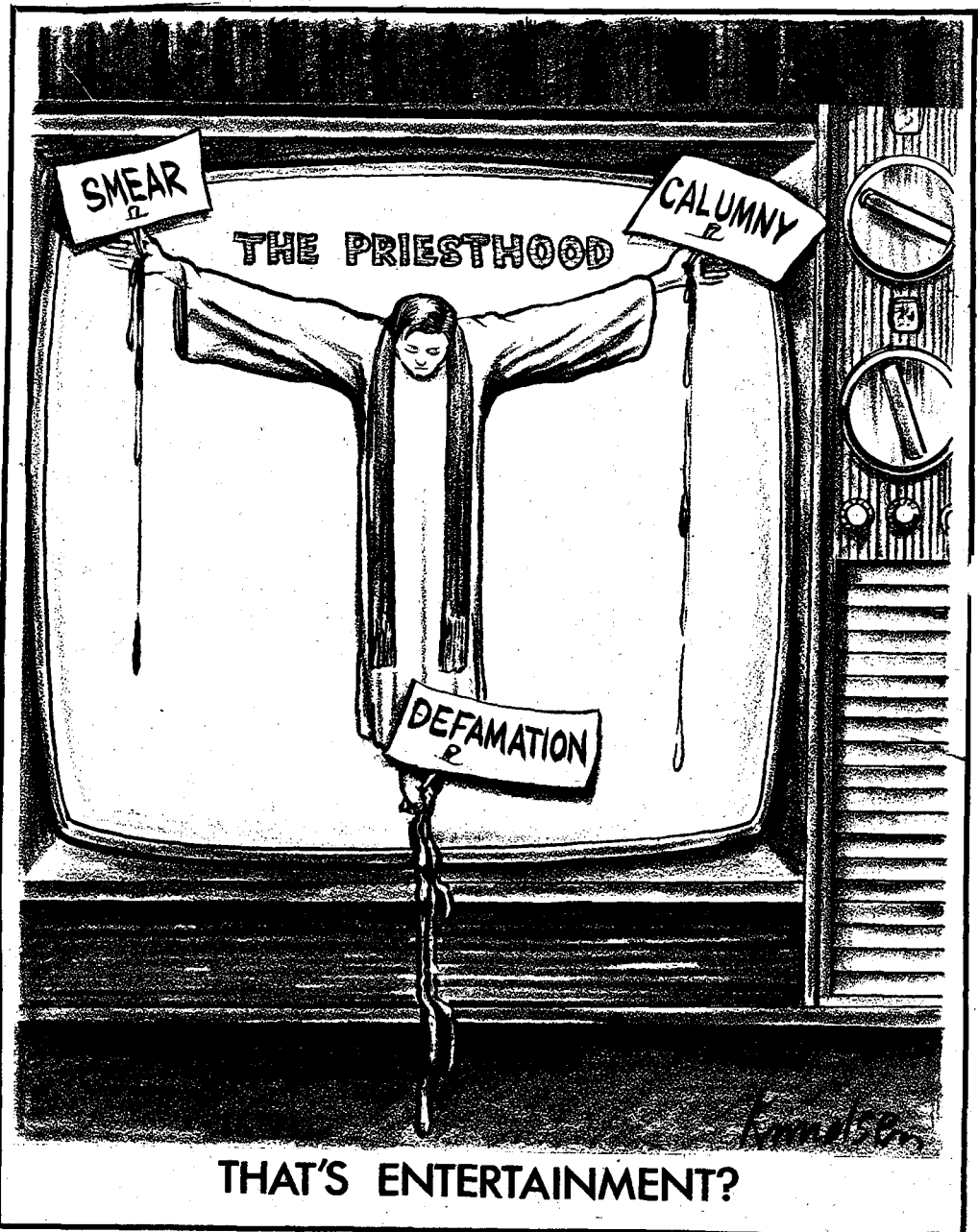
EDITORIAL

Well, the nation needs quality education. And this state in particular with its low-ranked government schools could use its share of upgrading. We wish them well.

If the governor's program passes, so be it. Perhaps it is necessary. We would not oppose anything as important as improvement in the government-run school option.

But we would ask our public leaders why they do not think the non-government schools are also important enough to be helped with our own taxes, and why they do not even consider that church-related and other such schools might just be a cheap way out of the educational problems of the country if the government would only make them an equal partner in education.

And we would ask our leaders how they manage not to blush when asking for more of our tax money while refusing to give us a fair share of what they already get from us.



Letters to the Editor

Tropic article on priest sickening

To the Editor:

I am sick to my stomach to see how far we are all going down when we have to go around exploiting peoples' religions. Between the "Thorn Birds", the life plays such as "Agnes of God" and now the article in *The Miami Herald*, TROPIC Magazine entitled "The Lonely Journey of Father Victor Lyczko" I am fed up and tired to see my Catholic religion and also the religion of millions of other persons trampled to death. Juicy stories to sell!

All Christians should feel indignation at the mockery that is being made in the mini series "The Thorn Birds" of a priest, a man of God. So they are showing us all of "his weak points," we all have them and in the words of Our Lord, "The one with no sin, cast the first stone." Jn.8-7.

It is disgusting that during this Holy Week of the Passion of Jesus Christ, we as Christians allow this to happen.

The Lord showed us through the Last Supper that His disciples representing all of humanity have their weak moments, but must we exploit them?

As for Fr. Victor Lyczko and his article, I feel so sorry for him and the feeling he has for his fellow priests and for the way he expresses himself about the sisters. Frankness has nothing to do with rudeness and vulgarity and that is what this man does in this article.

Truly I feel that Fr. Lyczko missed the whole point of his priestly commitment, if he could become so bitter over so many incidentals. Life is not easy even for those in the secular world.

How can the editor of the story even dare to think for one moment that Fr. Victor could be a Saint? Saints suffer in silence, they don't kick the Body of Christ.

I know that we have had an Inquisi-

tion, I know that we have had bad moments in the history of the Church, but again, can anyone of ANY FAITH stand up and cast the FIRST STONE??? I LOVE my priests, with their faults and failures, for they are also human as I am. I LOVE my nuns for they gave me the education that I have. I truly would like to see them with habits, and perhaps in time they will realize that when they wear that HABIT it's like reminding us ALL of the light of Christ, wherever they are.

We must all follow the God that we have learned to love, and *respect* not worship those that teach us our religious beliefs.

Many empires have vanished, the Roman, the Spanish, the British and if this country continues with its materialism and humanistic ideologies

'Thorn Birds' slap in the face

To the Editor:

Have just finished watching "The Thorn Birds" and all I can say is it was a real slap in the face to the church and to the priests.

Agreed, these things possibly do happen. We are all aware of that, but to put such a thing on TV where not only the adult can watch it but the young minds that are so easily influenced. Agreed, Richard Chamberlain did a magnificent job of acting out the role of Father Ralph de Bricassart, but I must wonder if he were a Catholic would he have accepted this part.

It wasn't bad enough that he, Father Ralph, broke the vow of celibacy but twenty years later came back and again jumped in bed with Meggie. This movie was very unfair to every priest that is trying to live as a celibate. God knows it's not easy.

I'm not saying that celibacy is right or wrong. My personal opinion is that priests should be allowed to marry, but

and ignores the moral principles that this country was founded on, FREEDOM OF RELIGION and not permissiveness and amorality, that same ending will happen to us!

Bad enough that during the Advent Season I have to listen and watch a silly reindeer, whose nose turns red and now gets more time on TV than the Christ Child whose birthday we are supposed to be celebrating.

Bad enough that during Easter I see all over nothing else than a silly rabbit popping out of eggs! Instead of the Resurrection of the same Christ.

What next? Are we Christians going to tolerate that they are taking away the holiness of Holy Week? Turn your sets off, don't buy secular newspapers and see what happens.

Rita M. Ryan
Boca Raton

that's neither here nor there. As things stand, it is not a fact at this time. Perhaps in the future-priest's will be allowed to marry. I don't know and it's not for me to say.

As things stand now they do take the vow of celibacy, right or wrong, good or bad. For this reason alone this movie was such a success, because it showed how a priest gave in to his own lusts and passions.

Oh, this movie had it all. I guess that's what made it so, shall we say "entertaining", the forbidden fruit that was plucked in "his" prime, adultery, fornication, and a child born of a priest.

The church has enough problems*God knows this*and there has been more than enough gossip about our priests. This I think will only serve to add more fuel to the fire from our non-Catholic friends.

Mrs. M. Esposito
Deerfield Beach

More 'heresies' to contend with

To the Editor:

The heresies that really should alarm us were not even mentioned in Fr. Dietzen's article in the Voice, March 25th (concerning certain privately advanced devotions). Some errors have been corrected, but others are still wide-spread at a time when humanism has taken over. I refer to:

1. The denial of Purgatory. At most wakes and funerals now, the mourners are assured that the deceased is already in Heaven.

2. Denial of Mary's God-given power and intercession. Father Dietzen and many other priests have a rather belittling attitude towards apparitions and the confidence Our Lady's little souls have in her.

3. While intellectual pride has relegated Mary to the background there is an increasing disrespect shown to her Divine Son in the Blessed Sacrament. There is loud talking around the tabernacle, as if the Real Presence were not there and only few people still genuflect.

4. Sacriligious Communion. This is probably the most offensive practice of all. Whether in mortal sin or out of grace does not seem to phase the average Catholic today as nearly everyone comes up to receive Holy Communion as though it were merely a fraternal banquet.

Pastors are not feeding their flocks the truth. Those higher in authority (not all, but some) though not openly defying the Pope, are blatantly ignoring him. Love of neighbor is being stressed above love of God and the Sacraments. Mary, our hope, can show us the way back to her Son who is the truth.

Peggy Gibson
Hialeah

Parishioners and homilist

Fr. Fred Baumer is very concerned about the state of preaching in the United States. He has also spent the past decade of his priestly life seeking to improve the quality of homilies or sermons as a seminary instructor, clergy workshop leader and consultant to the American bishops.

Last fall the U.S. Bishops Committee on Priestly Life and ministry issued a pamphlet-size document, "Fulfilled in Your Hearing: The Homily in the Sunday Assembly." Baumer served on the subcommittee which composed this text and had a particular interest in the fourth chapter, a lengthy section contain practical suggestions for homily preparation.

That portion describes, among other things, the formation and operation of a homily preparation group, a unit of people who gather early in the week with the preacher to pray over the forthcoming sermon. Since Fr. Baumer as professor of homiletics at the Chicago Theological Union has been training future priests in a similar method for several years, it pleased him to see the bishops endorse officially such a procedure.

Lest the effort become excessively time-consuming and consequently unrealistic for his students' later pastoral ministry, the Chicago professor recommends a tightly structured session of only an hour's duration.

THE GATHERED GROUP, of course, could include priests in the rectory, the parish staff, priests from the area, priests and ministers or the regular meeting of a clergy support group. But more creatively and ideally he and the bishops' document



BY FR. JOSEPH
M. CHAMPLIN

propose that preachers assemble four or five lay people they both can trust and work with easily.

In that latter arrangement the preacher more likely will be able to determine what are some of the congregation's real needs and discern appropriate ways of responding to them in the homily.

The bishops earlier in that document underscored how and why it is important for preachers accurately to understand their audience if they hope to achieve effective communication with them.

"UNLESS A PREACHER knows what a congregation needs, wants, or is able to hear, there is every possibility that the message offered in the homily will not meet the needs of the people who hear it. To say this is by no means to imply that preachers are only to preach what their congregations want to hear. Only when preachers know what their congregation needs to hear.

"Homilists may indeed preach on what they understand to be the real issues, but if they are not in touch with what the people think are the real issues, they will very likely be misunderstood or not heard at

all. What is communicated is not what is said, but it is what is heard, and what is heard is determined in large measure by what the hearer needs or wants to hear."

That hour of homily preparation after the group has gathered and prayerfully quieted down runs according to roughly equal time divisions in this way:

1. Read the biblical passages and other proper Mass texts. As one reads, the others jot down images, words or phrases which strike them.
2. Share the words. Those jottings are shared with one another, the homilist noting notions which recur or stir unusual interest.
3. Exegete the texts. One member presents a short exegesis or explanation of the biblical passages with concentration on trying to discover what concrete human concerns the author was addressing when the text was first written.
4. Share the good news. The participants respond to questions like: What good news did the first listeners hear in these accounts? Do we? How does this message impact our personal lives?
5. Share the challenge these words offer us. How do these words touch us and to what do they call us?
6. Explore the consequences.
7. Give thanks and praise. The group concludes with a brief prayer of thanksgiving for God's saving word.

Fr. Baumer encourages preachers to give the prepared homily once, even informally, to a member of that group prior to the actual delivery at a liturgy. In addition, he suggests that members might (gently) offer comments afterwards to the homilist.

Fidelity to this type of preparation program will almost certainly enhance the equality of a weekly homily.

Religious oppression in USSR

Jews and Christians from around the world will gather in Jerusalem March 15 for the third World Conference on Soviet Jewry. From all indications, conditions in the Soviet Union are worsening not only for Jews but also for many Christians.

Jewish emigration from the Soviet Union those allowed to leave has been cut 95 percent from the 1979 high of 51,320. Only 2,600 Jews were permitted to emigrate in 1982.

During the same period Soviet officials have stepped up arrests and harassment of those expressing a desire to emigrate, a basic human right recognized by the Soviet Union when it affirmed the Helsinki Accords and the U.N. Declaration of Human Rights.

Refuseniks" Jews who wish to exercise their right to emigrate tend to be in for a rough time in the Soviet Union. They are demoted or dismissed from their jobs and deprived of access to libraries and research centers. They also become subject to arrest for the crime of "parasitism."

By

MSGR.

GEORGE HIGGINS

ing increasing difficulties in exercising their religious rights, as the Catholics of Lithuania can attest. Priests, ministers and all who would be religiously active are in constant danger of arrest. Many have been picked up and confined on trumped-up charges such as "hooliganism." The real reason, often enough, is faith itself.

the Soviet Union. Although letters from America do not always get through, inevitably they are recorded by the Soviets, who can learn from them that people are concerned about the fate of these particular persons.

Further information and project ideas for parishes can be obtained from Sister Ann Gillen of the Inter-religious Task Force on Soviet Jewry (1307 S. Wabash Ave., Chicago, Ill. 60605). The task force also has material on specific individuals and families, Catholic, Protestant and Orthodox as well as Jewish, who might be "adopted."

"Refuseniks"-Jews who wish to exercise the right to emigrate tend to be in for a rough time in the Soviet Union. They are demoted or dismissed from their jobs and deprived of access to libraries and research centers."

IN ADDITION the Soviet Union seems to have adopted a quota system governing the number of Jews admitted into its universities. There has been a 50 percent drop in the Jewish student population during the past decade.

Barred from participation in society as Soviet citizens, Russian Jews are also systematically deprived of their Jewish heritage, cultural as well as religious. The teaching of Hebrew and Yiddish is banned. No publication of the history of the Jewish people has been permitted for the past 40 years.

Christians in the Soviet Union are also experienc-

The International Council of B'nai B'rith is calling for a day of solidarity with Soviet Jews and, one would naturally add, through them all oppressed religious minorities in the Soviet Union to coincide with the beginning of the Jerusalem World Conference on Soviet Jewry March 15.

THIS INITIATIVE can provide an excellent opportunity for education and action programs on the local parish level. Parish committees can choose to "adopt" a refusenik or Christian family or parish in



"EVERYTHING IS GERMS THIS, GERMS THAT"

A plague of Vandals

By Antoinette Bosco
NC News Service

When I read recently about vandalism directed against farmers in New Jersey, I literally felt ill. Dairy cows were randomly shot and killed; trees were felled; tractor tires were slashed; barns and wheat fields were burned; combines valued at \$100,000 were disabled; and irrigation pumps were shattered with sledgehammers, according to a New York Times report.



BY
ANTOINETTE
BOSCO

Vandals have been striking farms throughout New Jersey so viciously that Arthur R. Brown, state secretary of agriculture, said that unless the havoc is stopped, it could undermine efforts to retain agriculture in the state.

My reaction to this report may have been intensified by the fact that, only two days earlier I had received a call from my son John in Boulder, Colo., telling about thievery and vandalism on property he owns on Flagstaff Mountain.

In the very area where he planned one day to build a house for his family, thieves chopped down beautiful, mature evergreens, leaving high stumps and an ugly mess. My son estimated that their "take" was about 200 to 300 of his trees. It was suggested they may have been sold later as Christmas trees.

We happen to be tree freaks. Every place I've ever lived, I've planted trees. As a teen-ager, my son used to carry the trees I would buy from the nurseries, lugging them in and

out of my car trunk. His love of nature lured him to Colorado. He worked hard to buy land in the mountains and keep up the payments.

I shared John's pain and anger and deep sense of loss when the trees were stolen from his property because what had been taken was not replaceable. That this destruction could take place was only further proof that some people on this earth have no moral sense of decency, no soul.

Then, two days later, to read about farmers losing their means of making a living because of wanton destruction in the night stirred me even more.

In New Jersey, farmers told of vandals in four-wheel-drive vehicles after dark, using these to mow down corn and wheat, to crush soybeans and young fruit trees. They told of \$1,500 cows being shot and killed. They told of hydraulic hoses cut and gauges smashed, ruining costly irrigation pumps.

The farmers, according to the report, are reluctant to prosecute, even when vandals are caught, because they're afraid the vandals will retaliate with even more damage to the farms. They are doubly victimized.

Thieves who destroy farms and crops and trees are, in my opinion, anti-life. They destroy what God has made, for there is still truth in what the poet Joyce Kilmer wrote, that "only God can make a tree."

But what I find particularly worrisome is that this brand of vandalism is increasing. We're all familiar with vandalism around schools and shopping areas. The vandals deface property, destroy manufactured goods. Their actions are costly, criminal and usually fixable.

Destruction of animals, crops and trees, however, is even worse because it cannot be repaired. It stops life.

Why are so many people and New Jersey officials say most of the vandals are teen-agers and young adults losing respect for living, growing animal and plant life? Who is it that has failed to pass on the most important value of respecting life in all its forms?

(NC News Service)

A future in computers

Q. I hear so much about the future being in computers and that's where you can make lots of money. Many of my friends are planning on making a career in computers, and I'll have to decide on my career soon. I'm not at all sure I'd enjoy working with computers, but it's like everyone's doing it, so maybe I should too. What about it (Pa.)



BY TOM
LENNON

A. After four years of top grades in college-level computer science, Paul was told by an international corporation to name his own salary. He did, and it is far more than his father has ever made.

Right now Paul has a fine career, a high-paying job that he likes very much.

But not all people are destined to spent their lives in the world of computers. Not everyone would be happy living there, and not everyone has the abilities necessary to do so.

Besides, if everyone in the world centered their lives on computers, who would-

- produce TV programs?
- teach our children?
- give my car an engine tune-up?
- cure the sick?
- manage the fast-food places?
- write and sing rock music?
- govern our communities?
- and on and on.

At the present time, one might well get the impression that the only career to follow is one dealing with computers. For many persons this may be true. But if you have serious doubts about whether such a career is for you, then keep looking.

Do lots of exploring. One place to start! Your library is likely to have books on various careers.

Bear in mind that you can have an enormous salary and still be miserable in your job. Better to settle for less and have a job that interests and perhaps even excites you.

Remember that a huge percentage of your lifetime will be spent on the job. Try to make it as fulfilling as possible.

Don't be discouraged if at first you can't decide what you want to do or cannot find the job that suits you.

So many people I know have found the right job and career only after some twists, turns, detours and drastic changes of plans. Often enough, they found the right job in the most unexpected place. That might be what will happen to you.

(Send questions and comments to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005)

NC News Service

Taxes: positive approach

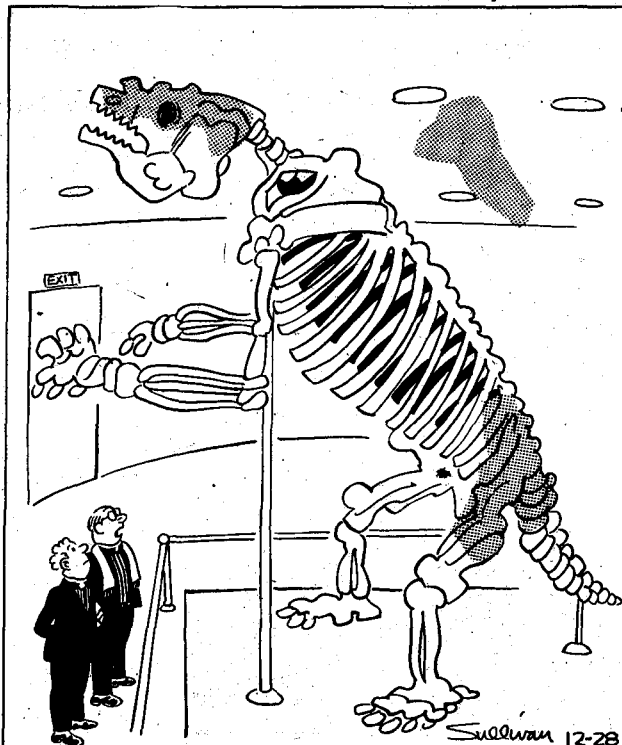
America may not be perfect, but it is still the greatest country in the world. Even those who are bitter about paying taxes would not want to pledge allegiance to another flag. April 15 is upon us; for some it is a moment of truth; for others, half truth. No one likes to give up hard-earned money, especially considering bureaucratic waste, nuclear arms, congressional pleasure trips, etc. Yet all of us want a strong defense system, police protection, good highways, decent health care, etc. So taxes are necessary. Why not take a high road approach to this annual ritual?



BY FR.
JOHN CATOIR

An interesting news item came out of Brussels on Feb. 19. It struck me as a wonderful example of solidarity in solving social problems: "Belgium's 890,000 public-sector workers have reached preliminary agreement with the government to take a pay cut to help ease record unemployment. Prime Minister Wilfried Martens said. . . the accord was for a 2.5 percent cut in real wages and a one-hour reduction in the working week, to 37 hours, in exchange for the creation of 10,000 new posts." I was touched by this Good Samaritan approach to unemployment. Why can't we approach taxes in the same spirit of generosity? I know I feel a lot better when I think of that IRS check as a contribution to feeding the hungry.

(Fr. Catoir is director of the Christophers).



Some people think priests don't have to pay income tax. Well we do. Most of us, anyway. Those in religious orders with the solemn vow of poverty receive no salary, and are therefore exempt, but the rest of us have to work over that 1040 tax form like everyone else. It always poses some interesting problems of conscience for me. For instance, I'm opposed to our Defense Department's nuclear policy, and in favor of a nuclear freeze; however, I'm against unilateral disarmament, given the malevolent nature of the communist menace. So I have no scruples about paying taxes. I'll contest the government's nuclear war policy in another forum.

I try to put myself in a positive frame of mind when income-tax time comes. This year I've been focusing on unemployment. Those who suffer the indignity of being out of work also see their savings eroding fast as the recovery proves painfully slow. The government will have to sustain them through the next few years at a tremendous cost. I'd like to think that, in a small way, my taxes help in that effort.

Families vs. professionals

Dear Dr. Kenny: In your article on alternatives to nursing homes you state, "Institutions are considerably handicapped in providing personal and loving care."

We have a full-time social service worker in-house whose primary responsibility is to attend to the social needs and problems of patients. We also have a recreational therapy department that provides mean-



BY DR. JAMES
AND
MARY KENNY

ingful activities. More important, our entire staff is trained to be sensitive and attentive to our patients' social and emotional needs. We monitor this closely and provide in-service training to our staff on patients' rights and dignity. If we are unable to resolve a patient's problem, we seek the assistance of the patient's family, clergy, friends or other relative.

We also have contracted with a company to provide psychological services to patients when needed and approved by the patient's attending physician.

We have three shifts of personnel, not five as you state.

I have been a nursing home administrator for eight years. I feel that your article gave serious false impressions. (Pa.)

Thank you for responding to our column. It sounds as though you have a fine institution.

I have been a clinical psychologist for more than 20 years. I give patients good professional care, as you do. I even love my patients. Nevertheless, I am aware I behave differently with my wife and children.

Families provide a very different atmosphere from institutions. Excellent professional care is not the equivalent of love. We address this issue at length in our book "Making the Family Matter." (St. Anthony Messenger Press).

Families are more personal. I take care of you because you are my son or my brother, not because you pay me.

Families are more physical. Research shows that there is more touching, more hugging, more holding in families.

IN A family, relationships tend to be mutual and reciprocal. My 87-year-old father-in-law sets the table nightly, tells stories and buys fried chicken on Sundays. He is not only cared for, but he gives in return. Nursing homes and hospitals provide one-way care. Rarely is the patient an important and contributing member of the institution.

Families are smaller than institutions, allowing them to be more flexible about such things as mealtimes, trips out, bedtimes. Schedules and routines can give way to personal wishes of the individuals.

Families have no middle management. Buck-passing and reporting are minimal. Primary responsibility and decision making are clearly vested in one or two adults to whom the elderly person has immediate, constant access.

Families are already home, so problems at home cannot call them away from their job.

MY ESTIMATE, of five shifts for an institution counts all personnel including those needed to cover sick days and weekends. While only three shifts work per day, more than three shifts are usually required to cover the week.

Finally, I am appalled at your statement, "If we are unable to resolve a patient's problem, we seek the assistance of the patient's family." Even when acting as a professional psychologist, I always recognize that family comes first. Except in times of acute illness, families, not institutions, have more to offer the old, the sick, the frightened and the dying. Your comment implies that the institution is primary and family members are assistants.

Family care is more than an alternative. When and where possible, family care has many advantages over the best of institutions. Families need to wake up and appreciate their own importance.

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

(NC News Service)

Returning to school

I owe my children an apology and a backlog of sympathy. I recently experienced my first college registration in thirty years and it was traumatic. I confess that when my daughter complains about her twice yearly registration process, I find it difficult to dredge up much empathy. After all, what's so hard about choosing a few courses and turning in a check signed by parents?

Everything. First, there are the lines. Lines of lines for everything from proving one's existence to getting a picture taken for the student card to obtaining a parking sticker. I believe that purgatory must consist of waiting in lines.

Then there's the system of registration. Nobody seems to believe in signs that read, "Register Here," "Pay Here," "Confused Here," and the like. Twice I got in lines only to be told to go to another line first and then return to this line.

I finished a chapter of The Third Wave while standing between two sets of friends talking about skiing in line. I now know that the ski lift lines at Copper Mountain are shorter than those at Keystone but that the spiced wine is better in Breckenridge. Toffler didn't have much to say about either in The Third Wave but somehow I synthesized it all.

Most traumatic, though, is being a slightly overaged student among youngsters who know how to play the game and work the system. Because, I suppose, I



BY
DOLORES
CURRAN

reminded them of their mothers, they helped me decode computer printouts and find the used book section. When my soon-to-be-college-freshman son faces his first registration next fall, I am going to ask him to behave kindly and helpfully toward the elderly in line, as a favor to me.

My next anxiety came from images of the professor - what to expect. As flexible and open as I believe myself to be, I worried that I would draw a precocious nineteen year-old in jeans and beard rather than a comfortable tweedy type who remembered the Korean conflict. In luck, I drew a woman about my age who is real, knowledgeable and demanding. Besides that, she likes her subject and teaching.

That's what I wanted because I'm not taking the course for a degree or certification but to learn more

about the work I'm already doing. My course is called "Small Group Dynamics" and deals with being a better parent educator. We are learning about people who come to classes and meetings: who they are, their fears and expectations, why they behave the way they do, how we better meet their needs, and how we bring experience and expertise out of the group rather than just lecture from our limited knowledge.

My fear that everyone in class would be eighteen was unfounded. We split just about down the middle with half the class already working in some professional area of parenting and the other half preparing to do so. I enjoy the freshness that the younger classmates bring and the experience of my peers.

In reflecting, I believe that taking an occasional class like this is exciting and renewing, even if it is work. It updates one and gives fresh insights. After just one class, I felt more positive and hopeful about the work I already do because of the interaction with others in various field of family life education.

And as far as self-esteem goes, just surviving the registration process gave me renewed confidence. From now on, my kids will get a little more sympathy from me and I will demand a little more from them when registration day comes around.

Alt Publishing Co.

Family Night

(Contributed by Mimi and Terry Reilly)

OPENING PRAYER

Lord, there's so much we want to tell you, there's so much we want to share. We want to praise you, but find it hard. Lord, we want to thank you, but we don't know how. Lord, we want to ask you, but feel embarrassed to have to say "help." Lord, we don't like to say, "I'm sorry, forgive me," because we don't like to have to admit we might be wrong. Lord, we do want to pray; teach us. O Lord, teach our family to pray. Amen.

SOMETHING TO THINK ABOUT

The prayer of praise rings music to heaven from our hearts and it opens a floodgate of joy to our hearts. When we say prayers of praise, we end up in

laughter and smiles, feeling all good inside. What we give God in praise is poured back upon us like many ripples that come from but a single pebble dropped in a pond. That's what the prayer of praise does to each of us. Yet the prayer of praise is difficult for most of us. When we say the prayer of praise our focus is on God, not ourselves.

ACTIVITY IDEAS

Young and Middle Years Families

PRAYER BOX Find a large shoe box and cut out and glue on it pictures from magazines that in some way praise God. Together compose three prayers of praise from the family. Begin: "Lord, we praise you. . . ." Place these prayers in the box. Decorate the lid of the box and write the name of each family member on it.

Adult Families

Read together Psalm 145:1,2 and Psalm 148, parts or all of it. Then each write a prayer of praise; share these at prayer time or plan to use one each night as part of the mealtime prayer.

SNACK TIME

Try creating some unusual ice cream sodas. Bright colored sherbets mixed with Sprite or 7-Up are terrific. It's fun to have a different family member in charge of serving and preparing the snack each time. Record the names on the family calendar so everyone knows when his or her turn is coming.

ENTERTAINMENT

1. Take a walk outside and have each

family member point out at least five signs of spring.

2. Sing songs indoors or play a game of body tag outdoors. Whoever is "it," while trying to tag someone else, has to hold one hand on the part of the body where he or she was tagged.

SHARING

Each family member praise three qualities in each of the other family members.

CLOSING PRAYER

Lord God, we sing your praises. Your presence in our family is sure and everlasting. We give you all glory and honor, now and forever. Amen.

Scriptural Insights

PEACE BE TO YOU

Readings: Acts 5:12-16; Revelation 1:9-11, 12-13, 17-19; John 21:19-31

By Fr. Richard Murphy, O.P.

It is difficult to recapture the excitement of the first Easter week. For the apostles it must have been almost unendurable. They stayed together, drawing courage and strength from each other. Their unity was to become a special characteristic of the church throughout the ages.

Fully convinced that Jesus was alive, the apostles had within themselves an inexhaustible source of strength. They would preach the resurrection fearlessly everywhere, even in the protico of the Temple, the very heart of the Establishment. And they prayed much together.

THE APOSTLE John records how the risen Christ passed through closed doors and greeted His disciples with the familiar words, "Peace be to you!" He then invested them with a truly awesome mission: "As the Father sent me, so I am sending you."

Few words spoken by Jesus during His ministry provoked so violent a reaction as His claim to have the power to forgive sins. Once risen, He did not

temper the claim but instead conferred that same power on mere men, the apostles, when He said, "Receive the Holy Spirit. If you forgive men's sins, they are forgiven them; if you hold them bound, they are bound" (Matt 16:19; 18:18; John 20:22-23).

The church has resolutely taken Jesus' words at face value. By the

constant examination of past performance with a view to improving the whole operation. The same idea underlies the church's endorsement of contrition, confession, and a firm purpose of amendment.

On Patmos, an island southwest of Ephesus, John the apostle had a vision of Christ as the great eschatological

simply a sign that God was present to man in power. The powers the apostles were given were and are those of healing and reconciliation.

MOST PEOPLE find themselves drawn to Thomas, the doubting disciple, the biblical "man from Missouri." Jesus invited him to touch His wounds, and then gently scolded him, saying, "Blessed are they who have not seen but have and believed." The time was fast approaching when He would be visible only to the eyes of faith. The church realizes this and treasures this "ninth beatitude."

The disciples were endowed with an incredible power to forgive sins and to proclaim the forgiveness of sins. For this they were persecuted. Things have changed little. Today, one can deny Jesus' divinity, or argue that abortion is a good solution to a difficult problem, or that the unborn are not human beings ... and many will approve. But say that man has the power to forgive sins and all hell, understandably, breaks loose. Thank God for the church which brings us God's teaching.

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'Periodic confession is the sinner's opportunity to re-examine his life and his actions and to chart a better course.'

singular power bestowed upon them, the apostles, and their successors are instruments of divine peace, reconcilers of God and man.

Because the church remembers Jesus' words and takes sin very seriously, she never tires of recommending the healing that can be found in the sacrament of reconciliation.

PERIODIC confession is the sinner's opportunity to re-examine his life and his actions and to chart a better course. Life at IBM, GM etc., is one

judge. In His hands were the keys symbolical of His power over death and the underworld. In the matter of sins, the apostles and their successors share that power; they have the keys.

People used to place their sick where Peter's shadow might fall upon them. Superstition in the Scriptures, however, the shadow-image is much used and in a good sense. The Holy Spirit overshadowed Mary at the Incarnation, and the apostles at the Transfiguration. The shadow was

What is the Focolare Movement?

Q. Our Catholic newspaper quotes a woman in our diocese who spoke of her discovery of the Focolare Movement and how it gave her strength to live what she believed. I've never heard of this group. Is it a retreat program of what? (Ill.)

A. Focolare is one of several movements or types of spirituality which have done much in this century for lay men and women to deepen and enrich their Christian lives.

The name itself comes from the Italian word for fire and is said to suggest the meaning "carriers of fire." Officially called the Worldwide Focolare Movement (Work of Mary), it began in Italy during World War II when a few young girls, horrified by the destruction and terror of the war, sought a way to bring about the unity on earth for which Jesus prayed.

Through the years, this theme of unity has become the cornerstone of its ideals, with the conviction that the only solid base of unity, the one reality that will last, is God himself. The movement has flourished particularly since Vatican Council II, when its ideals were seen to be stressed often in the council fathers' commitment of the church to the cause of political, social

and religious harmony and unity among the people of the world.

Focolare has a number of movements or groups within itself. Some single members, called Focolarini, live in separate com-

The movement has flourished particularly since Vatican Council II, when its ideals were stressed often in the council fathers' commitment of the church to the cause of political, social and religious harmony and unity among people.

munities (Focolare Centers). While they work in businesses or professions as other lay people, they follow the evangelical counsels of poverty, obedience and chastity.

Another group are volunteers, who attempt by their lives to transform all of human activity according to the Gospel and the spirit of the movement.

The first official approval of the

movement by the church came from Pope John XXIII in 1962. In 1978 Pope Paul VI also encouraged the movement, saying, "Be faithful to your inspiration which is so modern and so fruitful."

Here in the United States Focolare operates a publishing house and sponsors a monthly magazine, *Living City*, promoting the activities and spirituality of the movement.

Headquarters are in Rome, but it has national offices in several countries. One of six in North America may be reached at Box 496, New York, N.Y. 10021.

very familiar with the Bible. He questions me about the sixth Station of the Cross: Veronica wipes the face of Jesus. He says he cannot find that in the Bible. How do you explain this? Did she go by a different name? What is the explanation? (Ill.)

A. There is nothing in the Scriptures about Veronica (or anyone else) wiping the face of Jesus, or about his leaving the imprint of his face on a cloth.

No one has ever claimed that this part of the stations is based on anything biblical. For that matter, neither are the three falls of Jesus on the way to Calvary; nothing is said of them in the Gospels.

Somewhere around the 10th century a cloth bearing an image that was said to be Christ's turned up in Rome. Various explanations were given through the years. Only in the 14th century did some offer the explanation that the image was miraculously imposed on the cloth by a woman who offered it to him during the journey to his crucifixion.

One must understand that the Stations of the Cross, a beautiful devotion to focus our minds on the suffering and death of Jesus and what these mean to us Christians, only appeared about 700 or 800 years ago. Using Scripture, traditions concerning the death of our Lord and some legends, the stations went through many variations, at one time totaling more than three dozen separate incidents or stations.

Somewhere along the line, perhaps about 200 years ago, the present 14 stations became generally accepted and observed.

Q. I am reading a book by a rather famous priest. It says that sins of the flesh send more people to hell than any other sins. What does he mean by sins of the flesh, and is he right? (Md.)

A. Sometimes sins involving sex are referred to as sins of the flesh. Since God never told us how many or how few people might be in hell, or why they are there if they are, any guesses on what kinds of sin might most cause the loss of eternal life are nothing more than purely personal conjecture.

Q. My husband is not Catholic, but is

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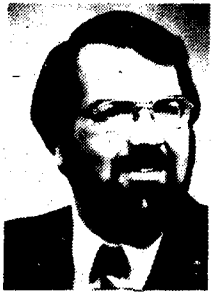
(Questions for this column may be sent to Father Dietzen at the address above.)

TUNED IN

Wrestling's brutes haunt TV

See this look of astonishment on my face? I got it watching professional wrestling on television the other day.

My astonishment derives from several factors. First, I cannot believe that this silly, pseudo-sport survives in the 80s. Other shams have been un-



BY
JAMES
BREIG

covered in the last few decades and died, but pro rasslin' goes on and on.

Even roller derby had enough shame to slither into the bushes, but there is wrestling, strong as a hammerlock, being broadcast all over the place.

Astonishing.

LET'S BE frank, folks. Pro wrestling is a fake. Everyone knows it's a fake. The people involved in it know it is a fake. But it chugs along, drawing fans to arenas and viewers to the tube.

Did you know that in New York State there is an office in the state bureaucracy which handles wrestling? Did you know that the bureaucrat in charge sits down with the wrestlers to discuss who will win the matches and how?

Did you know that each match is a fraud, an "exhibition" to use the term

which wrestling is forced to use? Each match is as scripted and dangerous as a pas de deux.

But people still tune in to see Andre the Giant dance with the Magnificent Morocco.

I'VE WATCHED wrestling a lot lately, mainly because I can't believe it's still on TV. I remember watching it when I was in junior high. It was the big thing to view when I was between 12 and 15.

Apparently, it still is, since both my sons, 12 and 13, watch it, and their friends get all excited over Tiger Mask, Bob Backlund and Superstar Billy Graham.

I also have been watching because wrestling makes me laugh. Anything so outrageous has to make you laugh.

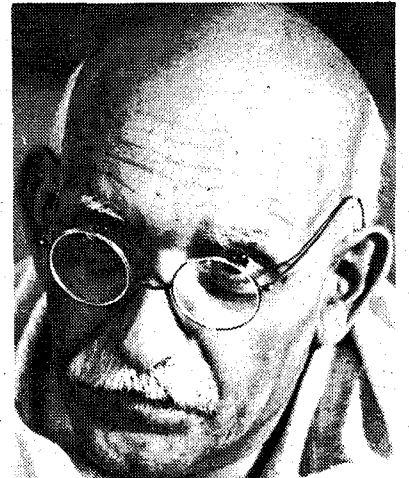
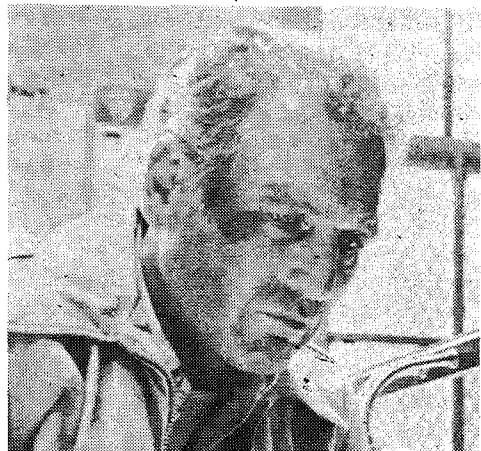
Find somebody with a VCR and tape a wrestling match. Then watch it in slow motion. No blows land. It's all bob and weave, duck and cover, near misses and acrobatics.

But people watch it, believe it and get excited when the good guy pins the bad guy.

That's a reason wrestling remains popular, I guess. It is one of the few remaining places where you can find good and evil with no grays. Billy Graham is evil, no doubt about it. And Backlund is so good he almost has wings.

But does anyone worry that the evil guys are so often the foreigners, especially the Orientals? Mr. Fuji seems left over from World War II propaganda about the yellow peril.

THE MYSTERIOUS pasts of the



WHO WON IT? It's Oscar time again and among the nominees for best actor this year are Dustin Hoffman for his performance in "Tootsie"; Ben Kingsley for "Gandhi" and Paul Newman for "The Verdict." All the winners will be announced Monday, April 11 beginning at 9 p.m. on ABC, Channel 10 in South Florida, during the 55th Annual Academy Awards presentation.

wrestlers and their colorful antics also make me laugh. Gorgeous George started it all three decades ago and I can't believe it continues.

There are wrestlers who wave Confederate flags, wear masks, come from exotic locales, conceal their true names and do weird little dances of victory.

Does anyone take this seriously?

I think they do. I don't think most people show up or tune in to laugh. I think they buy every hokey minute of it and won't be deterred by any reports, including this one, that wrestling is as phony as Howard Cosell's hair.

They watch to boo the baddies, cheer the goodies, gape at the freaks (midgets and women) and witness mayhem with a ten-minute time limit.

And that is astonishing, too. If people think it is real, do they really get their kicks out of seeing men squirm in pain?

If wrestling were for real, it would be banned more rapidly than boxing because it contains some of the most brutal moments visible outside a Sam Peckinpah movie.

THERE ARE gougings, strangulations, "death holds" and embraces designed to render the opponent a vegetable. And it is all done with no regard for rules. The referee in a wrestling ring is about as useful as a traffic light on a battlefield.

Folks, believe me. It's a fake. Watch to laugh but don't watch to witness pain.

Do take the 'High Road'

● BAD BOYS - R,0

Sean Penn stars as a vicious young criminal sent to a reformatory in this brutal exploitation movie trying to pass itself off as socially significant. A cliché-ridden screenplay owes little to real life and everything to five decades of Hollywood prison movies. For every bad guy of a particular race or ethnic group, there is a corresponding good guy, villainy as well as virtue being integrated. Unfortunately, however, there is no moral perspective to go with

mother dies in a car accident. The child turns out to be an irresistible waif and the result, after some appropriate agonizing on the part of everybody concerned is pretty much what you'd expect. Very much is made of the suffering on the American side but relatively little of the boy's tragedy. The principals, moreover, behave very peculiarly, with a carefully contrived plot dictating their turns and twists rather than any kind of psychological consistency. The stuff of soap opera, in

dull and has some nice surprises. Not the least of these is Bess Armstrong's performance as a spoiled rich girl, Roaring 20's era, who hires a hard-drinking, disillusioned World War I ace (Tom Selleck) to fly her from Turkey to China to find her long-lost father. "High Road" is a kind of "Raiders of the Lost Ark" done with heart and character, a consistently entertaining film that foregoes the sex and extravagant violence that too often mar the adventure genre today. There is some violence, but it's restrained, and there are also some mild vulgarities. The USCC has classified it A-II, adults and adolescents.

CAPSULE REVIEWS

all of this fellowship and this together with the heavy emphasis on violence, cause the U.S. Catholic Conference to classify it 0 - morally offensive.

● MAN, WOMAN AND CHILD PG, A-III

In this slick and manipulative screen version of Erick Segal's slick and manipulative novel, a beautiful American family undergoes trauma. Martin Sheen is the perfect college professor with the perfect wife and perfect daughters who bring his illegitimate son from a brief, 10-year interlude in France to America after the child's

other words, but Sheen and Blythe Danner make this much ado about nothing far more bearable than it would otherwise have been. As the child, young Sebastian Dungan has a winsome simplicity and directness that are very appealing. Because of the glossily depicted affair that figures in the plot, this is mature fare, and the USCC has classified it A-III - adults.

● HIGH ROAD TO CHINA PG, A-II

This may not be a film for the ages, but it's an adventure film that's never

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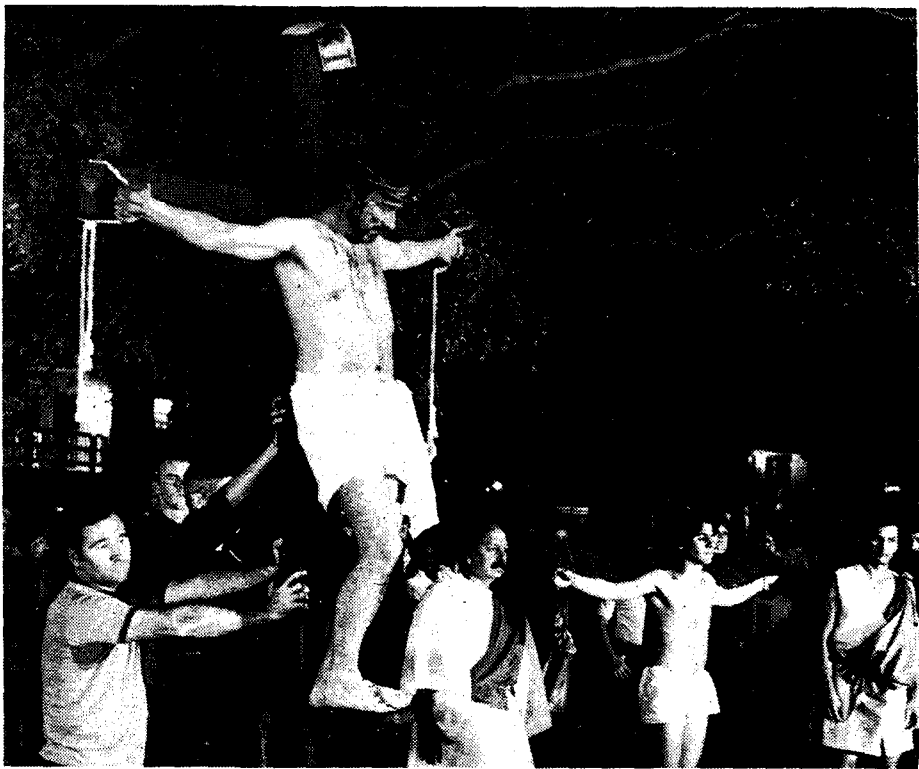
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CRUCIFIXION REENACTED. Visitation Church in North Miami recently performed an outdoor crucifixion as part of their Easter celebration. Christ, played by Anthony Testa, was presented to Pontius Pilate inside the church and then carried the cross outdoor, while over a hundred children and parishioners watched.

Pace students win award

A total of six students from Pace High School have been named honorable mention winners in the international peace writing competition sponsored by The Christophers.

Tenth graders Alexander Bernal, Lori Bruce, Sheryl Cloude, Annette de los Reyes, Miryan Del Pozo, Barbara Lagoa all won the award.

Since entries were received from nearly every state and from 10 foreign countries, it is quite unusual that six students from the same school should be named for an award.

The essay competition, sponsored by The Christophers, a New York-based movement which promotes the idea of individual responsibility for social improvement, was designed to encourage young people to think about peace.

The theme for the competition was "Youth Participating in World

Gesu reunion

Mr. and Mrs. John D. Brion of St. Kieran's parish have been chosen as co-chairmen of the Gesu School Reunion to be held at the new Holiday Inn, 495 Brickell Avenue, April 23rd. All former students and friends are invited to attend. Dr. A.R. Joffe, 733 DuPont Building, is in charge of tickets at fifteen dollars (\$15) per person. Reservations must be made by the April 16th deadline.

Peace." It was open to students in grades 7 through 12. They were asked to answer this question: "If you had the opportunity to speak directly to world leaders, what would you tell them to do to create a peaceful world for your generation?" Entries were judged on sincerity, practicality and originality.

Contest winners will be interviewed on the weekly syndicated television program Chrisopher Closeup. More than \$1,000 in prize money is being distributed and all honorable mention winners are receiving a copy of the Christopher book, "Young Ideas."

FREE HEALTH FAIR

Anyone 18 years and older; testing includes blood pressure, anemia, height/weight, visual acuity, oral screening, breast exam, colorectal screening, hearing, foot screening, all free except optional blood chemistry for \$8 charge. Mercy is the only hospital health fair featuring pulse rate evaluation, strength and grasp evaluation and scoliosis testing. Monday, April 11, from 12 noon to 7 p.m., and Tuesday, April 12, from 8 a.m. to 4 p.m. in the sixth floor Conference Center. Mercy hospital, 3663 South Miami ave. For information call Patient Education, 285-2701, or Public Relations, 285-2715.

It's a Date

Spiritual Renewal

ST. JUDE IN TEQUESTA will hold a scriptural day of reflection on April 20th beginning at 11 a.m. with Mass. The day will include a presentation on the prophecies of Jesus by Fr. Frank O'Laughlin, pastor of Holy Cross Church in Indiantown, and presentations on numerous other topics such as social customs and medicines of Biblical times. For reservations call 746-0985 by April 15th.

THE MOVEMENT OF THE PERPETUAL ADORATION OF THE HOLY EUCHARIST is inviting everyone to give one hour (at least) of weekly adoration to our Lord. For more information call Mr. Palma at 554-6523.

Meetings

ST. MARTHA'S WOMEN'S CLUB will host the North Dade Deanery Spring luncheon and meeting at 9301 Biscayne Blvd. on April 9th. Registration is from 9 a.m. to 9:30 a.m. The meeting will start at 9:30 a.m. followed by a con-celebrated Mass and installation of officers at 11:30 a.m. Luncheon will follow at the Miami Shores Country Club.

CATHOLIC DAUGHTER OF AMERICAS court Holy Spirit No. 1912 will hold a business meeting on Friday, April 8 at St. Elizabeth

Gardens at 2:00 p.m. of officers, so please make every effort to attend.

QUEEN OF PEACE FRATERNITY OF THE SECULAR FRANCISCAN ORDER will meet Sunday, April 10, 1983, at St. Richards Parish Center, 7500 S.W. 152 St., Miami, Florida. Formation class will be at 1 p.m. At 2 p.m. there will be a Mass at which two novices will be professed. Celebration after the Mass instead of the regular meeting. Visitors are welcome.

THE CHURCH OF ST. BENEDICT Hialeah, will hold its SPRING FESTIVAL on April 14-17, with rides, booths, games, international food and entertainment. Saturday the 16th, at 8:00 p.m., the traditional auction of many valuable items will be held. This Festival will be held on the parish grounds, 701 West 77th Street, Hialeah, Florida.

Singles/divorced/widowed

THE DADE CATHOLIC SINGLES CLUB will host a social on April 8th at 8 p.m. Western theme. Admission is \$3 at St. Brendan's Hall, 8725 S.W. 32nd St. Western attire is encouraged. The Club will also play volleyball at Ponce de Leon Junior High School at 2:30 p.m. on April 10th. All Catholic Singles, ages 20-39 are welcome. For more information call Brian 441-0594.

ME families told love is the answer

More than 300 married couples and their teenage children attended the Marriage Encounter of South Florida annual convention, REJOICE '83, at Biscayne College recently. This was the first local Marriage Encounter convention to be a family day.

Both speakers, Father Gabriel Calvo and Dr. David Thomas, received standing ovations from the crowd after their talks.

Father Calvo is the originator of Marriage Encounter, Sons & Daughters, Family Encounter, Priest Encounter, In-Home Encounter and other experiences.

He is currently the director of Family Intercommunications and Relationships Experience Services (known as FIRES).

Father Calvo believes there is within each couple a divine energy of love which when brought out can turn loose a true revolution of love over the whole earth. In order for this energy to produce a "human thermonuclear explosion," it has to be released by a deep sharing between husband and wife.

But, says Fr. Calvo, it doesn't end there. As the fire warms, the couple radiates their warmth to those immediately around them. Ideally the

family is a source of not only physical nourishment, but of love, acceptance, encouragement, comfort and forgiveness.

ACCORDING to Fr. Calvo, the challenge lies in the couple being able to communicate with their children, teaching them love, values, relationships, forgiveness and God through their living example.

Dr. Thomas is currently director of the graduate program in Family Ministry at Regis College in Denver, Colorado and theological consultant for the U.S. Bishops National Commission on Marriage and Family.

He has served as an expert advisor to the U.S. Bishops' delegation to the World Synod of Bishops Meeting in Rome in 1980 and authored several books, including "When God is at Home with your Family."

He spoke about the psychology of living with and getting along with each other within a family as well as how to handle day-to-day problems.

The grand finale of REJOICE '83 was the musical "The Witness," written by Jimmy and Carol Owens, which is the story of Jesus as seen through the eyes of St. Peter. It allowed the audience to experience Christ as the apostles saw him.

Sr. Marie Conway

Sister Marie Cecile Conway, O.P., the former Lucille Margaret Conway, died March 29, 1983 at Maria Health Care Center, Adrian, Michigan. She was ninety years of age and in the fifty-seventh year of her religious profession as a member of the Adrian Dominican Congregation.

Prior to entering the Congregation Sister Maria Cecile was employed as a stenographer for eight years.

Sister Marie Cecile was a native of Detroit and spent the major portion of her active years teaching in Michigan. Her teaching assignments in Michigan were St. Bernard, Alpena; St. Mary, Chelsea; St. Alphonsus, Dearborn; St. Gabriel, Precious Blood and

Presentation, Detroit; in Illinois at St. Carthage, St. Kilian and St. Columbanus, Chicago; in Florida at St. Anthony, Ft. Lauderdale.

She retired to Maria Health Care Center in 1969.

Sister Marie Cecile is survived by a sister, Mrs. Margaret O'Connell, East Detroit; a niece, Mrs. Bernard Whitford, St. Clair Shores; a nephew, Mr. Robert Denomme, Detroit, Michigan.

The Wake was held at the Motherhouse on March 29, 1983. The Liturgy of the Resurrection was celebrated in Holy Rosary Chapel on March 29, 1983 at 7:30 p.m. Burial will be in the Congregation cemetery.

Senior citizens security seminar

The Chaminade High School Planned Giving Council will conduct a free seminar of special interest to senior citizens, their sons and daughters, on the school campus, 500 Chaminade Drive, Hollywood, Thurs., April 14th from 9:30 a.m. to 3 p.m.

The seminar will be conducted by Council Chairman, William H. Davis,

Attorney, with guest speakers covering such topics as living trusts, investment plans, guardianships and "Where Do I Get Help"

No fee will be charged and luncheon will be included. Reservations are required and must be made no later than Tues., April 12th. For reservations or further information call Chaminade H.S. at 989-8552.

THE "NEW BEGINNINGS" DIVORCED AND SEPARATED GROUP from the church of St. Maurice is sponsoring a "Nifty Fifties" dance on April 16th for the benefit of the Hunger Program. The dance will take place from 8 p.m. to midnight at the St. Maurice social hall in Ft. Lauderdale. Live music. \$5 donation. Call Evelyn Rosa at 989-0274 or George Blessing at 981-2352. Fifties dress optional.

THE GREATER HOLLYWOOD CATHOLIC WIDOWS-ERS CLUB will hold its next regular meeting on Friday, April 8th, at 7:30 p.m. at Nativity Parish Hall, 700 Chaminade Drive, Hollywood, followed by fun, live music, dancing and spirits. April 16 - 5:30 p.m. Mass at St. Bartholomew's Church, University Drive and Miramar Parkway; then dinner at Duff's Restaurant, Hollywood Blvd., west of University Drive. April 23 - Social at 7:30 p.m. at Nativity Parish Hall with live music, games, dancing and refreshments. Phone 981-2508 or 431-8275 after 8 p.m.

Festivals

ST. JOHN FISHER will hold its 17th annual Fiesta on April 17th from 10 a.m. to 6 p.m. at the church, 4001 North Shore Drive in West Palm Beach. Games, food.

ST. PAUL OF THE CROSS will hold a "Caribbean Fantasy Festival" Saturday, April 9th from 11 a.m. to 11 p.m. and Sunday, April 10th from 10 a.m. to 6 p.m. Native dishes, tropical drinks, games and White Elephant.

Potpourri

CENTRO MATER will be holding a black tie dinner ball on April 30th at the Omni International Hotel. It will start at 7 p.m. with cocktails. Dinner at 8:30 p.m. and immediately following show and dancing until 2 a.m. Tickets \$100-135 call 545-6049.

ST. GREGORY'S CHURCH, 200 North University Drive in Plantation will host an organ and voice recital on April 17th. Performing artists are Regina Sykes, organist and Edward Palmer, bass baritone. The program will include works by Bach, Mullet, Handel, Bizet and Stradella.

ARCHBISHOP CURLY-NOTRE DAME HIGH SCHOOL cordially invites you to a Spring Luncheon-Fashion Show at the Hyatt Regency on Saturday, April 23rd, at 12:30 p.m. Tickets are \$20 per person and can be reserved by calling the school at 751-8367.

THE JOYFUL NOISE ENSEMBLE will perform *The Witness* Saturday evening, April 9th, at 8 p.m., St. Patrick's R.C. Church, 3700 Meridian Avenue, Miami Beach.

Local Dominican will represent order in Rome

Sister Mary Jean Walsh, O.P. of Miami will serve in a key position at the first international symposium of the Religious Order of Dominicans slated to be held in Bologna, Italy from April 11 to 17th this year.

The Dominican nun, a member of the Dominican Sisters of Adrian, Mich., largest community of Dominicans in the U.S., presently is secretary and resource person to Miami's Auxiliary Bishop John J.

Nevins.

At the symposium she will be a member of the team of the Very Rev. Vincent de Couesnongle, O.P., Master General of the Dominican Order.

At least two representatives from each of the 45 provinces of the order through the world will participate in the sessions representing priests, nuns, Brothers and lay and clerical institutes. Four of these provinces are in the

United States.

Primary work of the symposium will be to finalize the formation of the Dominican charter, for which the groundwork has been conducted for about six years.

Bologna was chosen as the site for the meeting because the tomb of St. Dominic, founder of the order, is located there.

Sister Mary Jean, secretary from

1975 to 1980 of the Secretariate General of the Dominican family, was director of the Language-Laboratory at Barry College from 1966 to 1975. She speaks Latin, Spanish, German, Russian, and has a Master of Arts Degree in linguistics earned at Catholic University of America.

She is a native of Chicago, Ill. and has traveled extensively in Europe, Canada, the Middle East, and the Caribbean.

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

Thanks to St. Jude for prayers answered. Publication promised. C.M.J.

5A-NOVENA

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal; You who give me the divine gift to forgive and forget the wrong that is done to me; and You who are in all instances of my life with me; I in this short dialogue want to thank you for everything and confirm once more that I never want to be separated from You. No matter how great material desires may be. I want to be with you and my loved ones in your perpetual glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. After third day, your wish will be granted no matter how difficult it may be. Then promise to publish this dialogue as soon as your favor has been granted. ELLEN

Thanks to Jesus, Our Lady, St. Jude, St. Anthony & St. Joseph for prayers ans. Publication promised. L.W.

Thanksgiving to St. Jude for prayers answered. L.C.

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By Katharine Bird
NC News Service

Couple No. 1: Married for 15 years, the husband and wife have slipped into what they think is a comfortable pattern of relating to each other. They have time for everything but themselves.

They let lots of distractions keep them from dealing directly with each other. They have no eyeball-to-eyeball contact.

The time they do spend with each other can be labeled passive time: They entertain friends together or go to movies or watch television.

Gradually, the wife becomes aware of a void in her life, of a vague and yet insistent feeling that she is rather miserable.

Couple No. 2: The couple have two children, 11 and 12 years of age. While they are secure in their relationship with each other, they are all too aware that the clock is ticking away.

They see their children are almost teen-agers. The husband and wife are running scared. They are uncomfortably aware that teens won't always do as they are told. Friends' stories about how tempestuous the teen years can be disturb them.

Fearful of their ability to cope with teen-agers, the couple recognize they have a problem.

THE SITUATIONS described above are typical of the kinds of problems encountered by Mimi and Terry Reilly in their work as the family life directors in the Archdiocese of Miami. The Reillys discussed their views on marriage and family relationships during a recent interview.

The vivacious couple have been actively involved in family ministry for nine years, three years in Phoenix, Ariz., and six in Miami. Their theories on marriage and family life have been tested in a real-life laboratory: They have been married 20 years and have five children from the ages of 6 to 18.

For parents seeking help, the Reillys may recommend the archdiocesan parenting programs. Here, over the course of eight weeks, couples "learn parenting skills," by talking over problems with other parents in small group settings. Many parents say that in the sessions they discover ways to improve their marriages as well.

MRS. REILLY noted that many couples never have learned how to communicate well. People need to "take time to be together, to listen well" and to communicate their joys and sorrows to each other, she said.

Her husband agreed, observing that the intensity of a couple's relationship during the courting period can lull them into thinking they are skilled in communicating. They mistake their discussions about the wedding and their joyful physical feelings for good communication, he added.

A dynamic relationship only occurs when couples



Making marriage work

People who surrender the freedom and mobility of their young and middle-age years to take on the raising of children are giving a great gift to us all. (NC photo).

share their lives with each other and "strive for intimacy," Reilly added. "Everyone needs intimacy," Mrs. Reilly chimed in. "We need to belong to others, to be loved and to love" that's what marriage is all about.

The Reillys encourage couples to plan time to be private together on a regular basis. It's important to "step off the treadmill" and listen to each other, Mrs. Reilly said.

Sometimes it helps for couples to plan in advance the subjects they want to discuss. During their actual time alone, they should try to look at subjects in terms of problem solving, feelings and self-disclosure, Reilly said.

ASKED how the expression of one's "feelings" differs from "self-disclosure," Reilly offered examples.

According to the family counselor, a parent,

upset about a discipline problem with a child, might say to a mate, "I feel angry about the way you disciplined our child."

But self-disclosure, Reilly indicated, includes telling a spouse "What I have learned about myself" in this situation or "how I learned to handle conflict."

The Reillys also advise couples to develop a common religious attitude. "Being in touch with religious values ultimately will strengthen couples as they go through the natural cycles in marriage," Mrs. Reilly said. She pointed out that many young couples marrying today can expect to live together for some 48 years.

Couples with religious values are more "open to reconciliation and forgiveness," Mrs. Reilly said. During disagreements, these partners are more willing to "make the first move to the other."

By Father John Castelot
NC News Service

Ezekiel's vision

The prophet Ezekiel's career began with a vision of God. But the prophet was evidently at a loss to put the vision into words, although he tried valiantly for a full chapter.

It is hard to form a complete, coherent picture of just what Ezekiel saw. Many have attempted unsuccessfully to produce a drawing of his vision. It is not surprising the drawings were unsuccessful, for mystical visions are of a much higher order than cartoons or drawings.

In some ways, visions are not unlike dreams, for example, they defy pic-

torial reproduction. They rarely respect the laws of physics, mathematics or geometry, the laws which govern drawings. Like dreams in another way, visions leave a definite

Ezekiel's vision definitely made a strong impression.

impression.

Ezekiel's vision definitely made a very strong impression.

The vision occurred during the fifth year of Ezekiel's exile in Babylonia,

around 593 or 592 B.C.

THE PROPHET is with his fellow Israelite exiles by the Chebar Canal, an irrigation project fed by the great Euphrates River.

In his vision, Ezekiel sees a complicated apparatus in the sky. It is surrounded by storm clouds, thunder and lightning - a quite terrifying sight.

The apparatus includes four composite creatures, each having some features of a human being, an ox, an eagle and a lion. Such composite figures were common in Babylonian sculpture at the time and they may

Christian couples: Modern pioneers

By Father David K. O'Rourke, O.P.
NC News Service

I have seen a marked change during the past few years in the couples coming to prepare for marriage. They are much more serious about their marriage preparations.

One couple, Mike and Janet, typify this new seriousness. Their situation says a lot about marriage today.

This couple came to see me at the beginning of their senior year in the University of California at Berkeley. Since it was October, we had to squeeze our meeting into a schedule crowded by university football games and parties at their fraternity and sorority.

WHEN THEY FIRST came to see me I expected they would be what my years in Berkeley had prepared me for — intelligent, high-spirited, worldly young people, not too sure how the church fit into their lives.

I mentioned to them, as I always do in my first session with a couple planning a marriage, that our marriage preparations would take time and some hard work. Mike answered they knew it would. That was why they had come so many months in advance of their June wedding.

Janet, who came from a family with deep Christian faith but no formal church connection, said she wanted to become a Catholic so they could have their common faith as a further bond.

I was surprised by these statements. But I was even more surprised by what followed. Quietly but very seriously, Mike said, "In this town anything goes. And everything is going on. It's not easy to live a Christian life here."

Janet added, "So we want to learn how to support each other in our beliefs. And we want to learn how to set up a good marriage."

THE YOUNG COUPLE'S religious commitment may be stronger than that of the average couple. But their realization that marriage requires a serious commitment and real preparation is becoming common.

People preparing for marriage are coming to realize that preparing for a Christian marriage is different. They are becoming more and more aware that what we mean by marriage in the church and what we mean by marriage in America's midstream are just not the same anymore.

To prepare for a Christian marriage requires a change of life and values from what is commonly accepted in America's civil society.

In California the civil code defines marriage simply as a personal relationship arising out of a contract. Like other contracts it can be terminated at the will of the contracting parties. Unlike most contracts, it can be terminated by just one of the parties.

The difference between the views of marriage held by the church and by many sectors of society means that those who enter into the sacrament of matrimony are no longer moving into a common and accepted social pattern. Christian marriage is different.

COUPLES WHO WANT to establish a Christian marriage are like pioneers. They are separating themselves from the safe way and choosing to live in a new way.

These couples are living on the cutting edge, on the prophetic side of life. In

have made a vivid impression on Ezekiel's very sensitive imagination.

Each creature has two pairs of wings. One pair is outstretched so that the tips touch the tips of the wings of the creatures on either side, thus forming a square. Between each pair of creatures is a double wheel, that is, one wheel within another at right angles. The rims of the wheels are full of eyes.

The four creatures support a glittering platform on which the throne of the Almighty stands.

At the sight of this, Ezekiel falls flat on his face. Who can blame him?

WILD as the vision may seem, it

makes a definite impression on the prophet which he tries to convey to people.

The vision includes four living beings. Now, for Ezekiel and those he associates with, the number "four" signifies universality. The vision sug-

God is in exile with his people, a heartening message indeed.

gests, then, that all living beings are at the service of the Almighty; all living beings, you might say, are bearers of the Almighty's throne.

But these are not just ordinary

creatures who bear the throne. No, indeed! Each creature represents the best in creation:

- The human being: intelligence, king of all the animals;
- The ox: strength, king of domestic animals;
- The eagle: speed, king of all the birds.

And far above all the others, the Almighty Creator.

The four double wheels probably signify the ability to move about. The eyes, a sign of intelligence, probably denote the ability and readiness of these creatures to comply with every

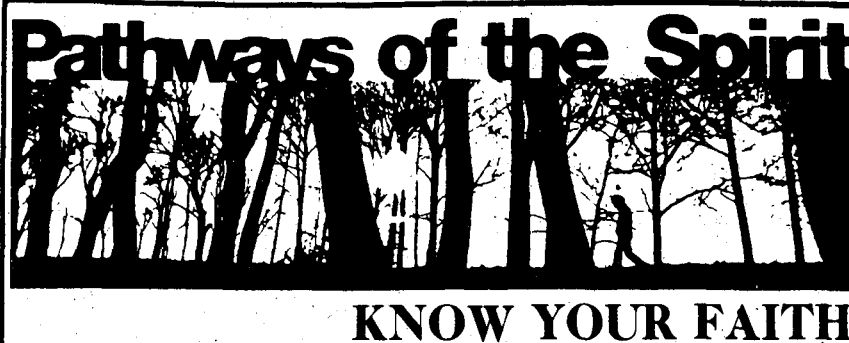
command from the Almighty, to carry him anywhere in the universe.

In other words, God is everywhere.

THAT IS a point of special importance to the Israelite exiles. Far away from the Jerusalem temple, God's dwelling place, the Israelites feel they are also far from God and that he is far from them.

But Ezekiel is saying no to all that. God is here too, even by the Chebar Canal in Babylon.

God is in exile with his people - a heartening message indeed for the Israelites and one sorely needed at this time in their lives when they are so far from home.



There always has been something deeply religious, even holy, about two people pledging their love to one another and committing themselves to each other in a formal way. It's an act that seems to be of God. (NC photo.)

espousing one another in the way described by Christ they also are espousing a way of life that runs counter to the individualism of American living.

In effect, this means that today a special life of Christian dedication can be embraced right at home. To take on this life of Christian dedication all couples have to do is try to live a lifelong, committed marriage relationship.

A profound spiritual journey can unfold in marriage. For deciding to share your life and yourself with someone else is an act of human kindness that has few parallels.

And there is a generosity involved in raising the next generation. Those people who surrender the freedom and mobility of their young and middle-age years to take on the raising of children, thereby assuring the future of the church and society, are giving a great gift to all of us.

From that standpoint, the rest of us - and I include myself as a priest in this group - bear a special debt of gratitude to those who are married. For couples like Mike and Janet have chosen a self-giving vocation that is needed, the sacrament of matrimony.

One-pound baby survives

...shows 'double standard' on abortion

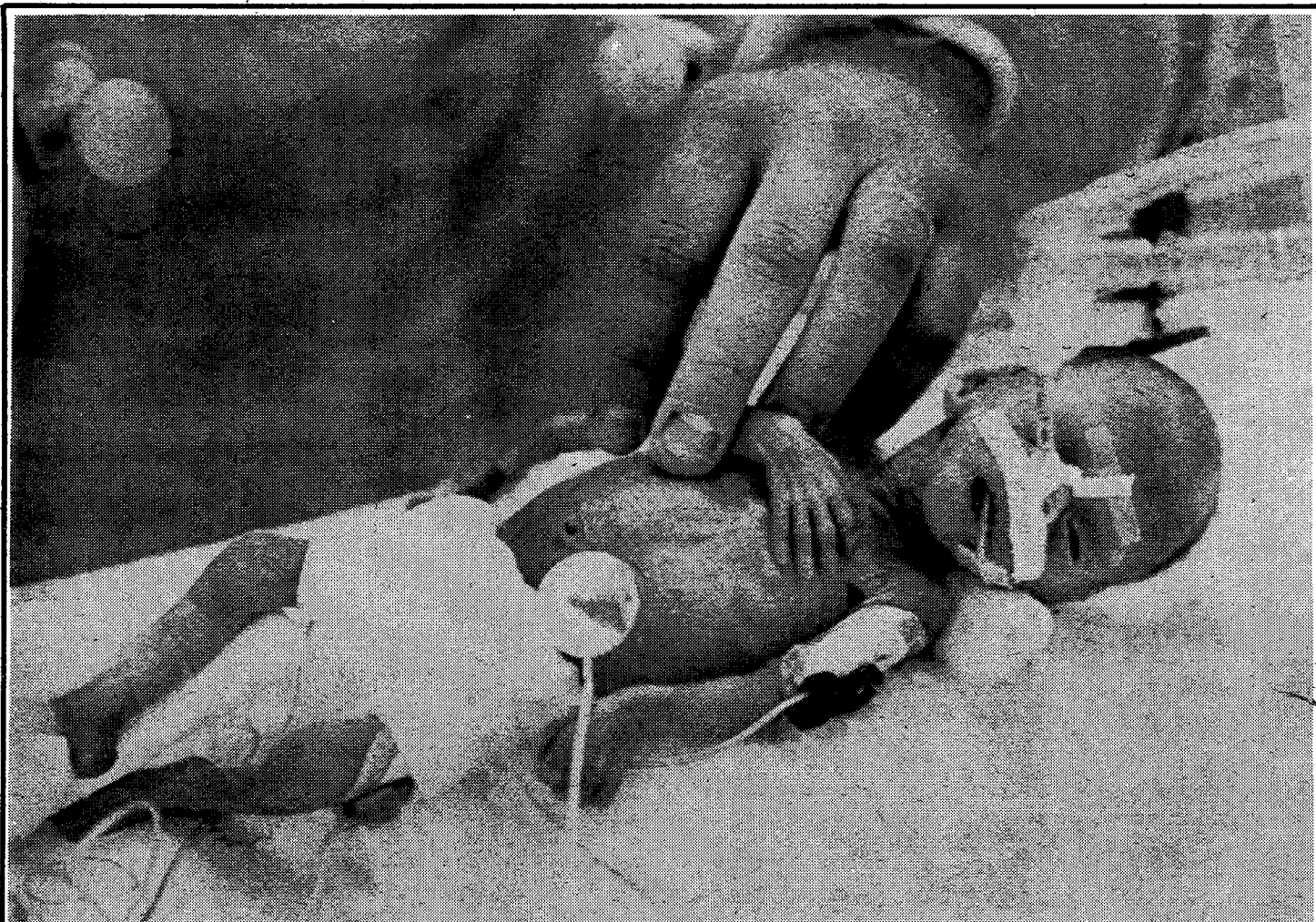
MADISON, Wis. (NC) The survival of Carmen Hoxie, who weighted only 1 pound, 1 ounce shortly after birth, shows "inconsistency and a tremendous double standard" in society because larger babies are aborted regularly, according to Dan Zeidler of Milwaukee, executive director of Wisconsin Citizens Concerned for Life.

Carmen weighed only 1 pound, 5 ounces and was 12 inches long when she was born March 8 at St. Mary's Hospital, a hospital in Madison run by the Sisters of St. Mary. She was born about three months premature.

"More and more infants are surviving premature births at five and six months gestation. Medical science is sure to increase the chances for survival of babies born even earlier," he said and yet, "we're killing much bigger babies in the womb."

Dr. Willard J. Blankenship said March 25 that Carmen reached the lowest weight known of any infant alive. Blankenship, director of perinatal medicine at St. Mary's, said, "She continues doing well. She's a real fighter."

"I know for sure that one of the aborted babies weighed about 2 pounds," said Zeidler. "More and



TINY ARM-The arm of perfectly-formed Carmen Hoxie is held gently by her father Thomas, as the 1-pound, 1-ounce premature baby continues to survive the odds at St. Mary's Hospital in Madison, Wis. (NC photo from UPI).

more infants are surviving premature births at five and six months gestation. Medical science is sure to increase the chances for survival of babies born even earlier," he said, and yet, "we're killing much bigger babies in the womb."

"Obviously from our point of view an abortion done on a baby who is six months along is essentially no different than an abortion done at two months."

The baby dropped a few ounces in weight to a low of 1 pound, 1 ounce but weighed 1 pound, 4 ounces as of March 30. The hospital predicted the baby will remain at St. Mary's until the end of the normal gestation period, about the end of May.

SIX LIVE births resulting from abortions have been reported at two other Madison hospitals, Madison General and University.

But it's easier for some people to justify earlier abortions than abortions on babies who are viable or potentially viable."

Zeidler said society will have to work out some kind of action restricting abortions or admit that "we will abandon any kind of lip service to the sanctity of life."

CARMEN IS the daughter of Diane and Thomas Hoxie of Morrisonville, Wis. The Hoxies, who also have three sons, have been traveling the 15 miles between their home and the hospital.

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Better wed than...

By Hilda Young

Marriage means shaking your head at how naive you were when you thought you knew what you were getting into when you got married.

Marriage is sharing: closet space, money, the shower, your time, an ice cream cone, the dishes and secret thoughts.

Marriage is at times wondering how in the world you let yourself sign a lifelong contract with this other person.

Marriage is unbalanced checkbooks, a car that breaks down when the savings account hits three figures, a dentist's bill larger than your first mortgage, and mixed emotions about the bank raising your VISA limit.

Marriage is realizing you still only use half the bed even when your spouse is out of town.

Marriage is watching your life mate asleep next to you and smiling at how nice looking he or she has remained.

Marriage is learning to live with in-laws who drop ashes on your new sofa, criticize your politics, never help with the dishes and constantly tell you how much better their children are than yours.

Marriage is discovering things about yourself you never realized, and sometimes wished you hadn't, but finding someone loves you anyway.

Marriage is accepting the fact your spouse cannot make sense of the world for the first 90 minutes of the day.

Marriage is hammering out holiday traditions like spouse's family for Christmas Eve, your family Christmas Day.

Marriage is a lot easier when it's a three-way relationship that includes God.