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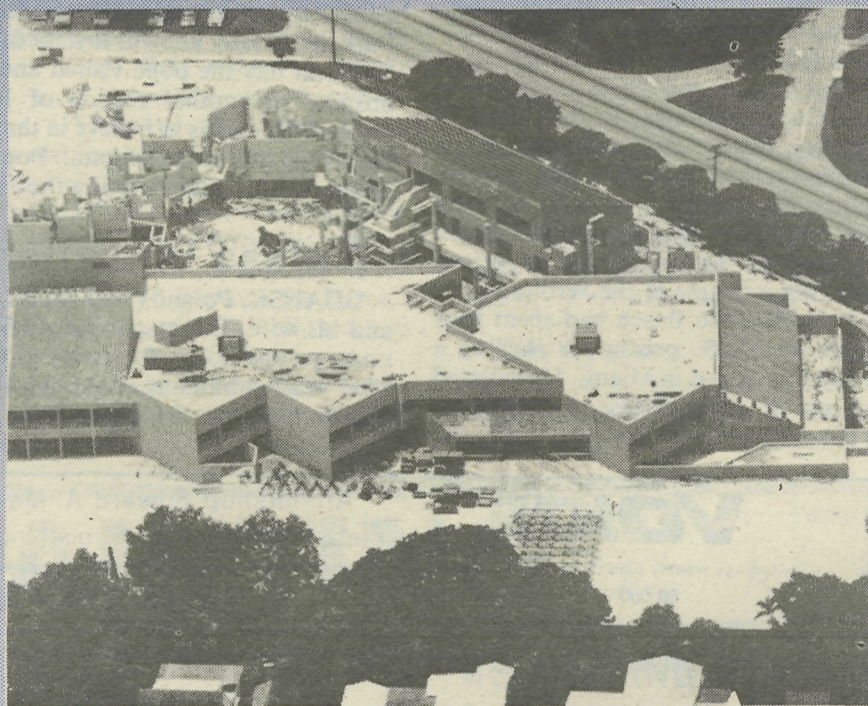
Archdiocese of Miami has a new 'heart'

The dedication Mass last Saturday of the new Archdiocese Pastoral Center was a joyful occasion of trumpets, choirs, colorful banners and distinguished guests as hundreds participated in heralding one of the most unique diocese centers in the nation. Deacon George Mickwee brings the golden lectionary to the altar (above) and to chief concelebrant Archbishop Pio Laghi, the Pope's representative to the U.S. (left) as Archbishop Edward A. McCarthy (right) and other bishops look on. Complete coverage in special section 1A-12A. (Voice photo by Robert O'Steen).



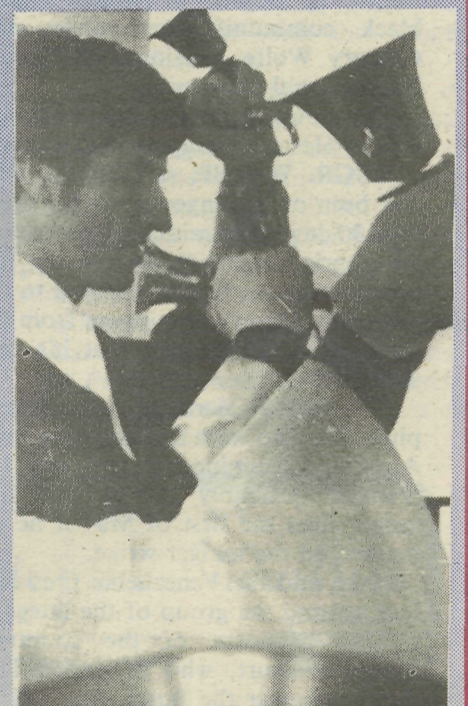
Symbolism

Abounds throughout building, atrium and gardens. . . Page 6A



The Architect

Has seen his work as a mission ever since a Cursillo retreat . . . Page 8A (aerial photo of building last year).



'Magnificent'

People's reaction to the ceremony and to the center. . . Page 11A

News at a Glance

Pope honors slain Jews

VATICAN CITY (NC)--Pope John Paul II on April 13 honored 65,000 Jews killed in the Warsaw uprising of 1943, calling their action "a desperate cry for the right to life, for freedom and for the salvation of the dignity of mankind." More than 90 percent of those living in the walled Jewish ghetto in Poland's capital died during the three-week uprising against Nazi troops. The pope told some 40,000 people attending his Wednesday general audience that he wanted to "render homage to the memory of those innocent victims." Three days earlier Cardinal Josef Glemp of Warsaw and Gniezno, Poland's Catholic primate, had celebrated a Mass in Warsaw marking the 40th anniversary of the uprising.

Peace activists protest nukes

LONDON (NC)--Four members of Catholic Peace Action were arrested April 14 after participating in a demonstration in which blood was spilled on the main entrance of the ministry of Defense to protest Britain's possession of nuclear weapons. A spokesman for the group described the action as having "a deliberate intent to break the law non-violently in order to say 'no' to the possession and planned use of nuclear weapons." The four people arrested were Claretian Father Anthony Bartlett; Sarah Hipperson, a nurse; Linda Frewing, a theology student; and Patricia Gaffney, a full-time church worker. Police said the arrests occurred because the four refused to leave the scene after orders to do so. At the time of the arrests, no formal charges were announced. Msgr. Bruce Kent, general secretary of the Campaign for Nuclear Disarmament, which was not involved in the demonstration, commented, "I'm glad to see Christians in the front of these activities."

Bishop thanks tax resisters

ST. PAUL, Minn. (NC)--Bishop Raymond Lucker of New Ulm, Minn., has thanked war tax resisters "for their witness" while stating that he does not "personally hold that position." In a column in *The Catholic Bulletin*, newspaper of the St. Paul-Minneapolis Archdiocese, he said that "I believe that the arms race is evil... I believe that the very possession of nuclear weapons as long as we are making no sustained commitment to achieve multilateral disarmament is evil." The *Catholic Bulletin* also serves the New Ulm Diocese. Bishop Lucker said that he has resolved the problem of not supporting the "madness" of the arms race by not earning enough to be subject to federal taxes. In 1982 Archbishop Raymond Hunthausen of Seattle and at least 10 Catholic priests around the country announced they would refuse to pay a portion of their federal income taxes to protest nuclear weapons expenditures.

Sr. Mansour earns \$58,000 salary

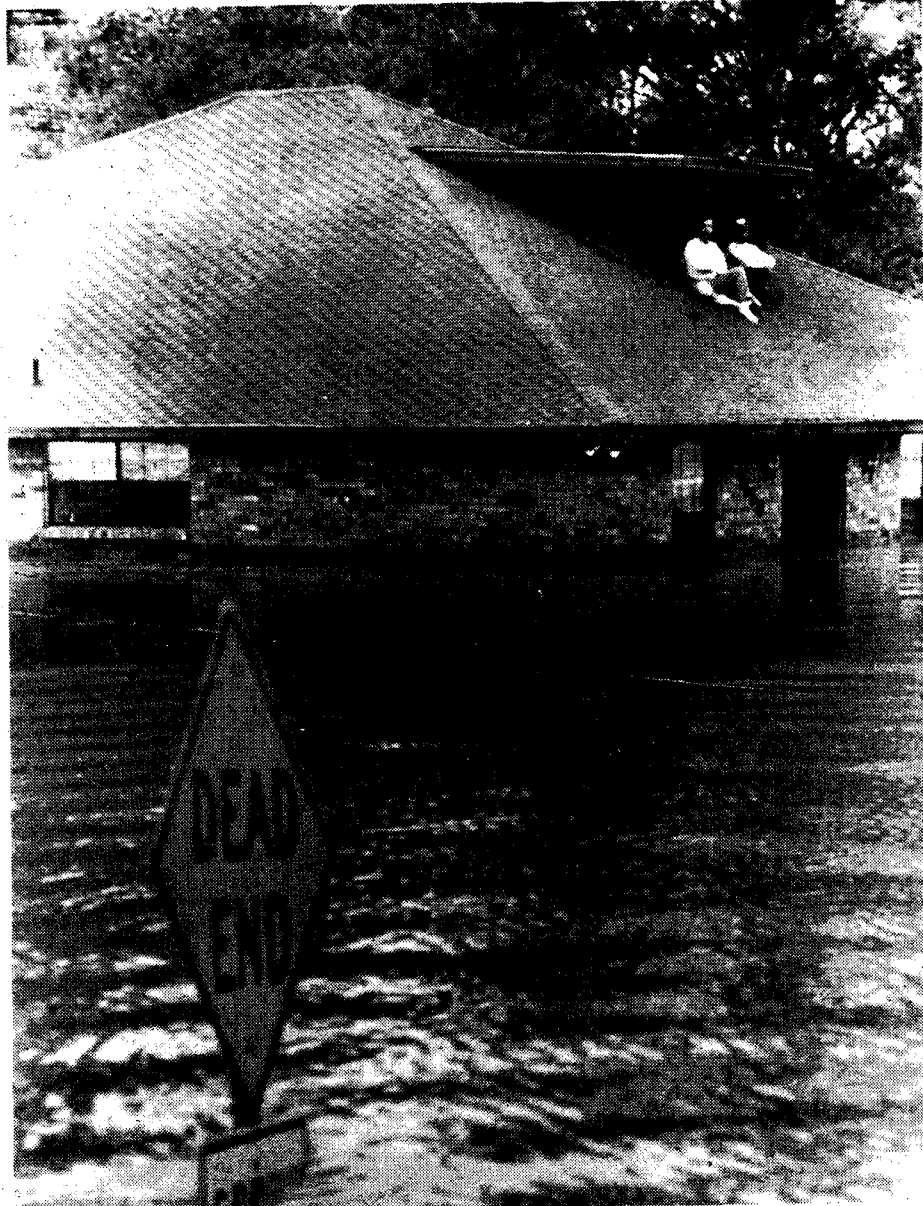
LANSING, Mich. (NC)--Michigan Attorney General Frank Kelley said the \$58,000 salary which Mercy Sister Mary Agnes Mansour receives as director of the state Department of Social Services is not unconstitutional, overruling a complaint by a state legislator. Sen. David Holmes, a Detroit Democrat, said that since Sister Mansour turns her salary over to her religious order, the appointment could violate the state constitution. Holmes raised the complaint because of a clause in Michigan's constitution that states, "No money shall be appropriated or drawn from the treasury for the benefit of any religious sect." But Kelley, in his opinion, cited another sentence in the constitution which declares that "the civil and political rights, privileges and capacities of no person shall be diminished or enlarged on account of his religious beliefs."

Pope visits national police

ROME (NC)--Pope John Paul II took the Holy Year celebrations to a national police barracks and a hospital on the first weekend after Easter. He became the first pontiff to visit a Carabinieri (national police) barracks when he went to their Rome training school and residence April 9. About 6,000 Carabinieri, their relatives, and the children and widows of Carabinieri gathered for an outdoor Mass which Pope John Paul celebrated. "The qualities which distinguish you," he told the policemen, "are universally known: loyalty to the state, dedication to duty, spirit of sacrifice." The next day the pope visited and blessed 240 patients at Christ the King regional hospital in another section of Rome. "To have faith in Christ crucified and resurrected means to believe in the value of life and thus of health," the pope said in his arrival talk at the hospital. Pope John Paul is also expected to visit a prison and a home for the elderly during the 1983 Holy Year.

Walesa interrogated

GDANSK, Poland (NC)--Polish police have questioned labor leader Lech Walesa and his wife, Danuta, to obtain information about meetings between Walesa and underground Solidarity leaders. The interrogations took place on separate occasions after Walesa announced April 12 that he had held secret meetings April 9-11 with members of the Solidarity Provisional Coordinating Committee.



DEAD END - With his house under 5 feet of water, Joe Catzenro, left, sits on the roof with a neighbor watching the waters of the Amite River that have flooded Baton Rouge, La. Flooding has forced thousands of Louisiana residents from their homes but Catzenro elected to stay. (NC photo from UPI)

Miami priests visit Bosch

MIAMI (NC)--Members of a Miami civic and religious delegation said Venezuelan President Luis Herrera-Campins had assured them April 15 that the case of a Cuban exile popular in Miami's Cuban community would be speedily handled.

The Cuban, Dr. Orlando Bosch, is on a hunger strike in a Caracas, Venezuela, jail. A former pediatrician and poet, Bosch had a reputation for anti-Castro activities in the 1960s and 1970s.

The delegation included Mayor Maurice Ferre of Miami, who led the delegation to Caracas; Auxiliary Bishop John J. Nevins of Miami; Msgr. Bryan O. Walsh, archdiocesan director of social services; Garth Reeves, publisher of Miami's first black community newspaper; and Gregory Wolfe, president of Florida International University.

The group visited Bosch in prison as well as Herrera-Campins in Caracas.

MSGR. WALSH said Bosch, who had been on a hunger strike for more than 30 days as of mid-April protesting his imprisonment, "gave me the impression that he is not prepared to die but wants a firm commitment from the Venezuelan government that his case will be tried."

Dr. Ismael Hernandez, a Miami physician who went to Caracas in mid-April and examined Bosch, said the prisoner probably would not live longer than the first of May if he remained on the hunger strike.

Ferre said the Venezuelan president had assured the group of the integrity of the president of the country's Supreme Court, who is supposed to decide whether the Bosch case will be decided by a civil or military court.

Ferre said that the mission of the delegation was not to interfere with Venezuela's judicial process. But "the Bosch case in this community is a

highly emotional one," the mayor said.

Msgr. Walsh concurred, adding that he has worked with Cuban refugees for 22 years and that the health and condition of Bosch is a human rights concern to members of the Cuban community in Miami.

"**IF HE IS GUILTY** he should be punished and if not he should be released," Msgr. Walsh stated.

A group of 15 Cubans who had been on a hunger strike for 23 days in Miami to show solidarity with Bosch ended their strike, reportedly after receiving a message from Bosch. Eduardo Paz, leader of the strikers, said "the cause of Bosch has become known internationally and masses of Cuban exiles have been mobilized along with politicians, and Venezuela is on the spot."

Jailed in Venezuela in 1976 on a charge of planning the Oct. 6 bombing of a Cuban passenger jet that killed 73 people, Bosch was acquitted by a military court in 1980. But he was sentenced to another term for entering the country with false identification papers and has remained in prison awaiting a review of the verdict.

Prior to 1976 Bosch had spent four years in a U.S. prison for shelling a freighter docked in Miami. He violated his parole after release and went to Venezuela.

THE VOICE

Average weekly paid circulation
60,000

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

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

Archbishop Edward A. McCarthy
President, The Voice Publishing Co., Inc.

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(USPS 622-620)
Archdiocese of Miami
Weekly Publication

9401 Biscayne Blvd
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Advertising: Classified

Circulation
Fl. Lauderdale: 525-5157

W. Palm Bch: 833-1951



'Temporary slavery'

Indiantown pastor blasts 'guest worker' program

WASHINGTON (NC)--While legislators argue over whether to expand the U.S. guestworker program or limit the influx of temporary, foreign workers, some opponents are calling for the system to be abolished.

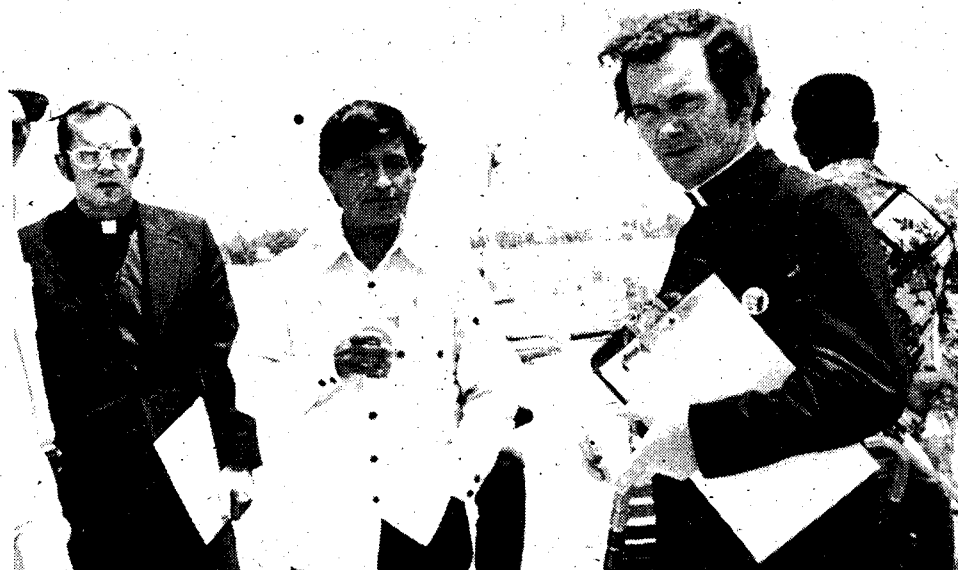
Foreign workers who are brought to the United States under the program often live in a kind of "temporary slavery," said Father Frank O'Loughlin, of Holy Cross Church, Indiantown, Fla.

"There isn't a worse labor situation

restrict that expansion and held a hearing on the guestworker program April 13.

Supporters of the program say the foreign workers are needed because there is a shortage of workers in certain areas such as sugar cane cutting and sheep herding and because American citizens will not take the temporary work.

Father O'Loughlin, a native of Ireland who has worked in Florida for



Father Frank O'Loughlin (right) who criticized the guest worker law at a Georgetown University symposium, is shown here at a farmworker rally in Miami a few years ago, attended also by Cesar Chavez, head of the United Farm Workers Union (center) and Msgr. John McMahon, Archdiocese Rural Life Director. O'Loughlin is pastor of Holy Cross Parish in Indiantown, a heavily migrant area. (Voice photo).

'(The border patrol) want to clean the place out to make room for H-2. Then the growers can say there are no workers and they need the H-2 program.'

than the H-2 program," Father O'Loughlin said in an interview in Washington.

"These workers have no rights" because they can be summarily deported. Father O'Loughlin was in Washington to speak to Georgetown University law students on "H-2: Indentured Workers in Florida's Gulag."

ABOUT 20,000 agricultural workers are brought into the United States as part of the H-2 program, named for the section of the immigration law that covers temporary, foreign workers.

The Immigration and Nationality Act sponsored by Alan K. Simpson (R-Wyo.) and Romano L. Mazzoli would expand the program. Rep. George Miller (D-Calif.), chairman of the House Committee on Education and Labor subcommittee on labor standards, called for amendments to

17 years, described a guestworker system in which he said sugar cane cutters are totally under employer control, with no life of their own. There is limited compensation for injury, he said, and if the worker is injured or has the slightest disagreement with the employer he can be deported.

Some companies in Florida use a task system which makes it difficult to determine hourly wages, Father O'Loughlin continued. Also, a system of deductions for room and board often leaves workers owing money to "the company store."

CRISPIN Gregoire, of the Dominica Farmers Union, said he recently interviewed 10 workers who returned to the Caribbean island of Dominica after cutting sugar cane in Florida. He said the workers complained of being underpaid and said the company misrepresented the piece rate system

used to pay them.

Gregoire said the cane cutters reported problems getting workmen's compensation and complained about the living conditions in the labor camp.

The workers also said they lived in fear of being deported and then blacklisted if they made their complaints known.

Father O'Loughlin said deportation is the key to an employer's control over the workers and the reason they prefer guest workers to farm workers or Haitian refugees. "Control is what's at issue in the H-2 program--people are powerless in all the ordinary aspects of life, especially at work."

He said there are enough farm workers in the United States, legally or illegally, to handle the agricultural jobs guest workers fill.

But Father O'Loughlin said Immigration and Naturalization Service has been stepping up the deportation of illegal Mexican workers in Florida and that sometimes parents are deported, leaving children to fend for themselves.

"They (the border patrol) want to clean the place out to make room for H-2. Then the growers can say there are no workers and they need the H-2 program," Father O'Loughlin said.

Immigration bill amendments may restrict 'guest worker'

WASHINGTON (NC) -- Holy Cross Father Theodore M. Hesburgh, who was chairman of the Select Commission on Immigration and Refugee Policy, has testified in support of amending guestworker provisions of the Immigration and Nationality Act.

Rep. George Miller (D-Calif.) chairman of the House Committee on Education and Labor subcommittee on labor standards, introduced amendments which he said would protect against an uncontrolled expansion of the program.

More than 20,000 agricultural workers are brought in to make up for labor shortages in certain sectors of the economy.

Opponents argue that domestic workers are available but are discriminated against in favor of foreign workers who accept lower wages and poorer working conditions.

According to Miller, his amendments would ensure that domestic workers are accorded priority over foreign workers for jobs as well as

human rights and labor standards.

FATHER HESBURGH, president of the University of Notre Dame, urged the subcommittee "to tighten the provisions of the present temporary worker program but not change its character drastically."

He called for flexibility in the H-2 program so that "we're not getting ourselves locked in" as the job situation changes.

Father Hesburgh reminded legislators that "we're talking about human beings, flesh and blood, people who have hopes -- often blasted hopes." These people "want to do what our forebears did" -- work their way up in U.S. society.

The Select Commission on Immigration and Refugee Policy has recommended that there be changes in the H-2 program "to improve the fairness of the program to both U.S. workers and employers."

It should be more responsive to the needs of employers and more protective of the rights of U.S. workers, the

commission said. The changes should not result in any more than a slight expansion of the numbers of temporary workers in the United States.

Father Hesburgh said that current talk of expanding the H-2 program to up to 500,000 workers was "far beyond anything we thought about" in the commission's study.

ATTORNEY STEVE KARALEKAS, who represented a variety of growers who use H-2 workers, testified that there is a labor shortage in the United States.

"While there may be enough Americans available to do agricultural work, not enough Americans are willing to do it. The overriding reason for this unwillingness is the fact that the work is temporary and of short duration," Karalekas said.

"The key issue is the need for a flexible, fair, responsible system," he said. But Karalekas said that rather than streamlining the H-2 program, the

amendments would do just the opposite.

Miller said his amendments would:

- Retain the existing statutory basis for the H-2 worker program, allowing temporary workers to be brought into the United States only if unemployed people capable of performing such work cannot be found in the United States.

- Restrict the stay of foreign H-2 workers to eight months unless the secretary of labor finds that longer periods are necessary.

- Follow the recommendation of the Select Commission on Immigration and Refugee Policy that Congress "remove the current economic disincentives to hiring U.S. workers by requiring, for example, employers to pay FICA and unemployment insurance for H-2 workers."

- Retain the role of the Department of Labor in certifying foreign workers.

- Provide sanctions for employers who violate the terms or conditions of a labor certification.

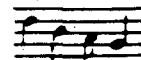
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Government has 'forsaken' nation's poor - Bishop

WASHINGTON (NC) -- The Reagan administration's New Federalism social service budget cuts are creating "a growing tide of people whose government has forsaken them" and taxing the abilities of charitable groups to help, Auxiliary Bishop James P. Lyke of Cleveland has told the House-Senate joint economic committee.

In fact, he said, speaking on behalf of the National Conference of Catholic Charities, "the suffering around us should shame our nation."

HE BLAMED the current hard times -- which, he said, are creating new populations of street families and turning former middle-class Catholic Charities contributors into charity cases themselves -- on both Reagan administration budget cuts and economic recession.

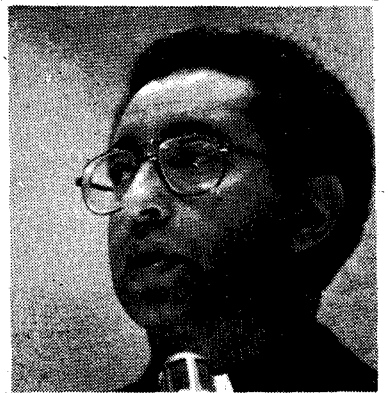
As requests for emergency food and shelter increase and non-profit agencies' resources decrease, the federal government must do more to care for the less fortunate members of society, the bishop said.

Yet, he said, "25 percent of our public health funds have been cut in Cleveland, with similar percentages elsewhere, even while requests for services are up because of increased poverty."

"CATHOLIC Charities agencies report from 100 percent to 400 percent increases in request for emergency shelter and food and other emergency services over a year ago," he added. "What I have cited is one view of the wreckage left partially as a result of New Federalism."

He said that "in the aggregate, about 50 percent of Catholic Charities

'In an economy as big, as complex and as rich as ours it is appropriate and essential for the federal government to assure that the resources of our land are shared equitably by all.'



Bishop James P. Lyke, Cleveland

income, nationwide, is from governmental sources: local state and federal."

"Our combined agency income dropped from \$506 million in 1980 to \$474 million in 1981. This reflects both the impact of the recession and the beginning of the New Federalism budget jitters since in both years there was roughly the same distribution of sources of income: government, church, United Way, fees, etc."

Suggestions that the private sector take up the slack left by government's pull-back from social services ignore reality, he said.

THE WORKING poor in particular have been hard hit by the budget cut-backs and the economy, Bishop Lyke agreed with two other witnesses: Jack A. Meyer, director of the Center for Health Policy Research at the American Enterprise Institute for Public Policy Research; and Lester M.

Salamon, director of the Center for Governance and Management Research at the Urban Institute. Both organizations are research centers in Washington, D.C.

Meyer suggested that the "safety net" that is supposed to protect the most needy in society has been "strained" by the budget cuts and economic problems.

The working poor "have fallen through the cracks of the safety net in the last few years," he said. "Something has got to be done about it."

He said the government needed to reform the social services system but further cuts would be unwarranted and "you need to ease up on people whose needs are greater."

Salamon urged a continuing partnership between government and non-profit groups in meeting society's needs.

Pax Christi Miami

strongly supports the National Council of Catholic Bishops in their attempts to address the "signs of the times" as shown in the drafts they have prepared regarding nuclear disarmament.

We strongly encourage them to maintain their prophetic stance as was shown in their condemnation of the possession and use of nuclear weapons.

While we support their stand on deterrence we challenge them to take concrete steps to be mediators of reconciliation between our government and other governments engaged in the arms race. In this way they will continue to "work for all people for all humankind always witnessing to the peace of Christ."

Representatives of Pax Christi Miami

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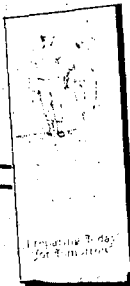


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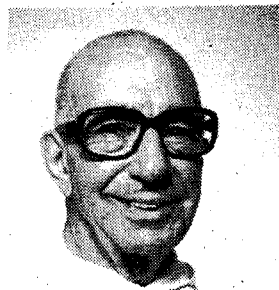


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Nativity scenes constitutional?

Supreme Court to decide by next year

WASHINGTON (NC) -- The Supreme Court has agreed to review whether local governments can sponsor nativity scenes at Christmas without violating separation of church and state.

The high court, in announcement April 18, said it would review a case from Pawtucket, R.I., in which two lower federal courts have ruled that city sponsorship of the nativity scene violated the Constitution.

Though the case before the court is

The justices' decision may settle several other disputes around the nation over officially sanctioned nativity scenes.

limited to the issue in Pawtucket, the justices' decision may settle several other disputes around the nation over officially sanctioned nativity scenes.

SOME OF THOSE disputes have involved local Knights of Columbus councils which have purchased the nativity scenes for erection on public property. In one of those cases the Knights said their right to erect the scene was guaranteed by the Constitution's free speech clause.

The high court's ruling on the issue may not come until late this year or in 1984.

The Pawtucket case involves a 40-year-tradition in which a city-owned nativity scene has been placed annually in a privately owned downtown park.

U.S. District Judge Raymond J. Pettine ruled in November 1981 that city placement of the nativity scene amounted to an unconstitutional endorsement of Christianity.

Late last year a federal appeals court upheld Pettine in a 2-1 decision.

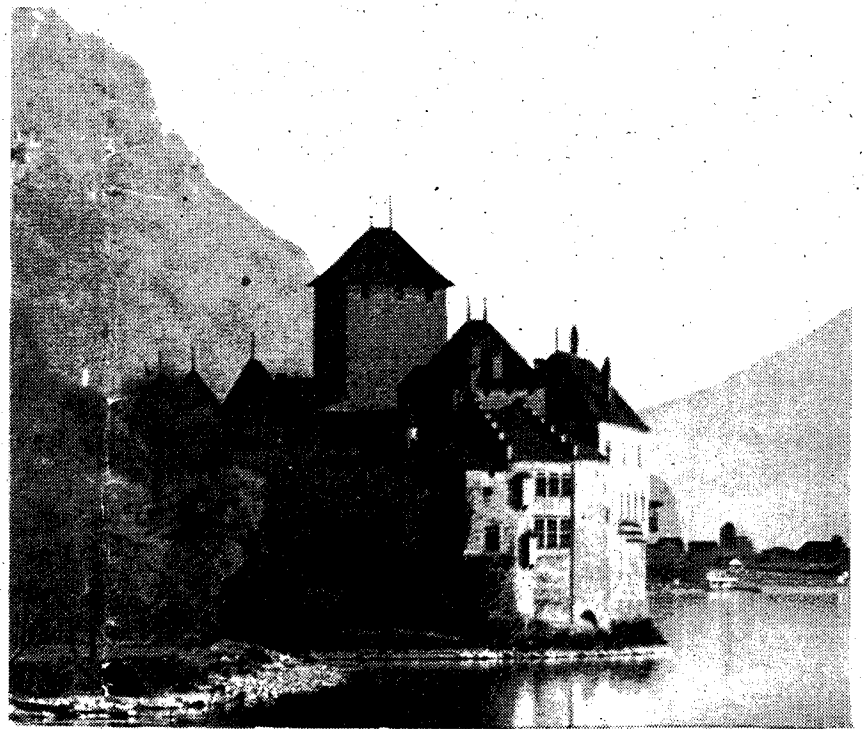
In nearby Providence, R.I., however, Pettine last December refused to grant an American Civil Liberties Union request that a nativity scene be removed from the steps of City Hall. Unlike the Pawtucket case, the judge ruled that it was unclear whether the ACLU had grounds for the suit in Providence because no city funds were used to erect the creche.

THE CHRISTMAS SCENE in Providence was placed by the Knights of Columbus, which said the steps of City Hall was a traditional place for people to gather to express themselves.

Similar battles have taken place in the past two years at the South Dakota state capitol in Pierre, where the Knights of Columbus were first to respond to a request by Gov. Bill Janklow for a donated nativity scene.

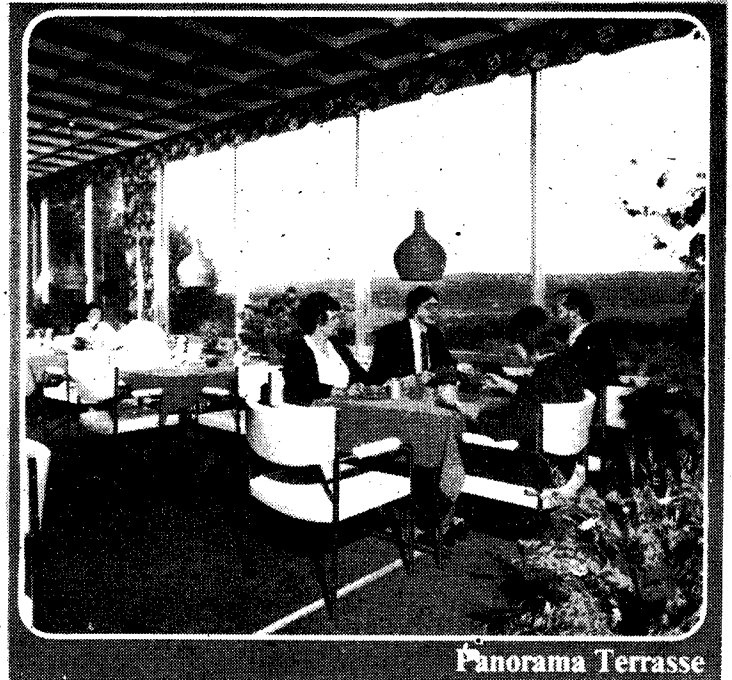
Janklow's decision to have a nativity scene in the capitol rotunda was praised by Bishop Harold J. Dimmerling of Rapid City, S.D., who said people need every reminder of the meaning of Christmas that they can get.

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Full Senate to debate Hatch

But abortion amendment gets no endorsement from committee

WASHINGTON (NC)—The Hatch-Eagleton amendment on abortion is headed for a debate by the full Senate, but it is going there with less than enthusiastic support from the Senate Judiciary Committee.

In a dramatic 9-9 tie vote April 19 the committee failed to approve the amendment, which attempts to remove a right to abortion from the Constitution. Instead the committee decided to forward the amendment to the full Senate "without recommendation."

THE COMMITTEE'S action means that Sen. Orrin Hatch (R-Utah), who first introduced the Hatch amendment in 1981, will get his long-awaited floor debate on the proposal. But the vote also indicated some slippage in support for the measure, which was approved by the same committee last year on a 10-7 vote.

Despite the tie vote Hatch was pleased that his amendment was headed to the Senate floor, where Hatch has been promised a debate on the proposal by Senate Majority Leader Howard Baker (R-Tenn.) sometime this spring.

"This will be the first time in history that the Senate will hold a full debate on abortion," Hatch said shortly after the committee action. "At least we have a vehicle so we can debate all

aspects of abortion."

As in the subcommittee, which approved the revised Hatch-Eagleton amendment March 24 after only 10 minutes of discussion, the full Judiciary Committee also disposed of the amendment after only a brief discussion, prompting one opponent of

rather than through simple legislation, said the effect of the 10-word amendment is "entirely unclear" because it does not spell out the rights and obligations of state and federal governments in dealing with abortion.

As approved by both the Constitution subcommittee and the full

first 10 words could get the greatest number of Senate votes while still reversing the Supreme Court on abortion.

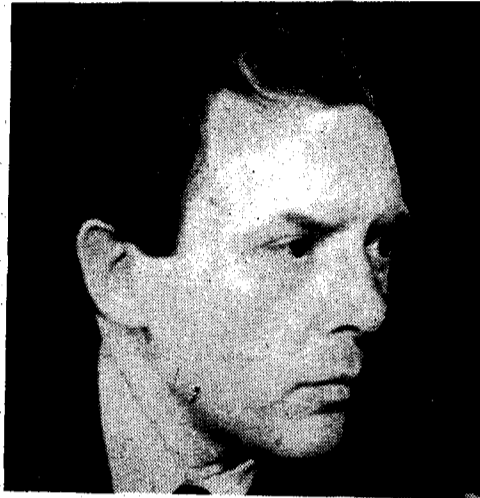
As the Judiciary Committee's roll-call vote took place, it initially appeared that the amendment had been approved on a 9-8 vote. But Sen. Alan K. Simpson (R-Wyo.), who had passed on the initial roll call, switched his vote to "no," creating the 9-9 tie.

In last year's 10-7 vote Simpson had voted for the Hatch amendment.

ANOTHER committee member who supported the amendment last year but voted against it this time was Sen. Joseph Biden (D-Del). Biden told the committee he voted for the Hatch amendment last year so it could be brought to the floor for a vote, but said he was voting against it this year because he opposed a "states' rights" approach on abortion.

REACTING to the tie vote, Father Edward Bryce, director of the U.S. bishops' Office for Pro-Life Activities, expressed "relief... gratitude... and disappointment."

He said he was relieved "that the great debate moves on to the Senate floor," gratified that Heflin, who did not vote last year, this time supported the right to life, and disappointed that Biden and Simpson "joined the seven senators on the committee who are more interested in the right to abortion-on-demand than in the fundamental right to life."



'This will be the first time in history that the Senate will hold a full debate on abortion. At least we have a vehicle so we can debate all aspects of abortion.'

Sen. Orrin Hatch (R-Utah)

the measure, Sen. Max Baucus (D-Mont.), to say the constitutional amending process should not be taken so lightly.

BAUCUS, while praising Hatch for meeting the abortion issue "head on" through a constitutional amendment

Judiciary Committee the amendment reads, "A right to abortion is not secured by this Constitution."

Hatch's original proposal also had included a second section giving the federal and state governments concurrent power to regulate abortion. But that section was dropped at the March 24 subcommittee meeting after Sen. Thomas Eagleton (D-Mo.) suggested that the Hatch amendment's

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Million \$\$\$ for jobs

Canadian archdiocese teams with government to create jobs for unemployed

TORONTO (NC) -- The Toronto Archdiocese and the Canadian government have joined forces in two multimillion-dollar projects to create jobs for about 700 welfare recipients. Begun in mid-April, the projects are to provide 16,380 weeks of work. Their projected cost is about \$11.1 million Canadian (\$9 million U.S.), with the

'It will give all those out-of-work people a skill and perhaps when the project is completed they can take that skill elsewhere and get more work.'

government providing \$6.5 million (about \$5.3 million U.S.) and the archdiocese funding the rest.

THE PROJECTS will involve repairs, renovations and modifications to 37 churches, a refuge for transients, university student housing and a summer camp in the archdiocese.

The archdiocese recently received funding approval for the projects under the federal-provincial Canada Ontario Employment Development Program.

The program was established to fund



JEERS FOR REAGAN--Part of an angry crowd of 4,000 unemployed protestors hold placards and shout "We want jobs!" and "Send Reagan home!" during a demonstration in the pouring rain outside the Pittsburgh Hilton, where President Reagan was addressing the National Conference on the Dislocated Worker. (Religious News Service photo).

municipal, private-sector and non-profit projects employing people who have exhausted their unemployment insurance benefits or who are receiving social assistance.

In order to provide the jobs, said the Toronto archdiocesan chancellor, Auxiliary Bishop Leonard Wall, the archdiocese decided "to accelerate its projected five-year plan to repairs and renovations."

"**THE MAIN REASON** for this project," said Father Nicola De Angelis, archdiocesan vice-chancellor and coordinator of the project, "is to work with the government to reduce

unemployment."

He said that by accelerating its repair and renovation plans the archdiocese was undertaking a financial burden, but he called it "a moral solution to the problem" of unemployment.

The archdiocese, working through contractors, is providing the management and skilled labor for the project, while the government funds

will pay the wages of the unskilled workers doing the actual renovations and repairs.

"It will give all those out-of-work people a skill and perhaps when the project is completed they can take that skill elsewhere and get more work," said Father De Angelis. "We want to give dignity to those now unemployed and without skills."

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Protests endanger papal visit

WARSAW, Poland (NC) -- Anti-government demonstrations being organized for May 1 by underground Solidarity leaders could jeopardize the June visit of Polish-born Pope John Paul II, said a joint communique issued April 19 by the government and the Communist Party Politburo.

By calling for demonstrations May 1, the underground sought to "cast a shadow over the preparations for, and put into question, the conditions necessary for a papal visit," the communique said. It was read over state-run television and distributed by the government news agency PAP.

EARLIER ON April 19 government spokesman Jerzy Urban was asked if May 1 demonstrations would force postponement of the papal visit.

"We don't expect such disturbances as would put into question the will of the pope to come or the will of the Polish government to play host," responded Urban.

May 1 is Labor Day in Poland. Pope John Paul is scheduled to visit June 16-22.

Also on April 19, a front-page commentary in the government newspaper *Rzeczpospolita* (*The Republic*) implied that unrest caused by anti-government demonstrations might mean postponement of the papal trip.

"Publication of such an appeal just two months before the pope's visit cannot be described as anything other than striving for confrontation," the newspaper said. It was the first comment in the state-run press of the underground call for May 1 demonstrations.

THE CALL was issued April 14 by members of the Solidarity Provisional

Reconciliation efforts failing

By Agostino Bono
NC News Service

The Catholic Church's efforts to mediate the disputes between the Polish communist government and its critics, especially leaders of the outlawed Solidarity labor movement, have yet to produce positive results, according to Cardinal Jozef Glemp of Warsaw and Gniezno, Poland.

Cardinal Glemp, leader of the Polish church, gave his pessimistic assessment April 17, two months before the planned trip to Poland of Polish-born Pope John Paul II and amid rising tensions in Poland involving several detentions of Solidarity's leader, Lech Walesa.

"We have used many words in an attempt to find synonyms for accommodation," said Cardinal Glemp April 17 at an outdoor ceremony attended by 10,000 people in the capital of Warsaw.

"But neither words nor gestures have produced expected results," said the cardinal. "The goal of reconciling people from opposing camps can only be achieved by a long process of dialogue accompanied by deeds in a spirit of good will."

Previously, Cardinal Glemp had implied that moves toward reconciliation were important preconditions for the papal trip, scheduled for June 16-22.

At the end of March Cardinal Glemp had called for calm

and dialogue in preparation for the pope's visit and said that there are some pro-government and anti-government people opposed to the papal trip who might try to disturb the public peace in the hopes of putting the trip in doubt.

"There are some who are discontented with this trip, for example in the old structure of the (Communist) party," he said in an interview appearing in the March 26-April 1 issue of the Italian magazine *Il Sabato*.

"And perhaps, also within the sector of the opposition, there are those who see in the visit of the holy father a support for the government," the cardinal added in the interview.

Pope John Paul had originally hoped to visit Poland last August, but the visit did not come about because the government feared the trip, which would have come while Poland was under martial law, could become the focus of anti-government demonstrations.

Poland's communist government has been leery about a papal visit because when the pope visited in June 1979 he was highly critical of government programs and supported the need for independent labor organizations.

According to many Polish sources, his trip stimulated the formation of Solidarity, the first labor union in the Soviet bloc independent of the Communist Party.

Coordinating Committee, a fugitive organization which has sponsored previous anti-government

On April 19 police held Walesa for questioning about his secret meetings. It was the third time since the secret

outlawed Solidarity, the independent labor movement, last October.

'Publication of such an appeal... cannot be described as anything other than striving for confrontation.'

demonstrations.

The underground Solidarity leaders issued the call after secret meetings with Lech Walesa, founder and head of Solidarity. Walesa said the meetings were to coordinate positions.

meetings that the 39-year-old Walesa, who is not a member of the underground Solidarity group, was held for questioning.

The communist government

Pope John Paul's visit to Poland was agreed upon after lengthy negotiations between church and state officials.

Cardinal Jozef Glemp of Warsaw and Gniezno, primate of the Polish church, implied in March that reconciliation efforts between the government and labor dissidents were important preconditions for a successful papal trip.

HOLY YEAR 1983

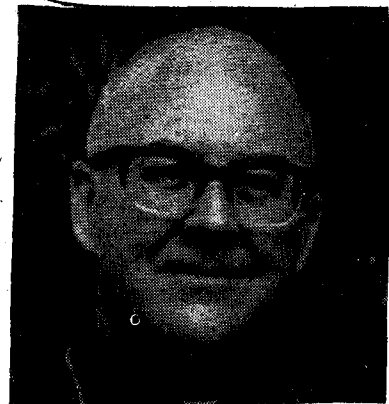
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Stress confession...

VATICAN CITY (NC)--Pope John Paul II has urged a group of U.S. bishops to give special priority to the sacrament of penance, including making it available during all the days of Holy Week.

In recent years, some bishops have adopted a practice of not scheduling confession periods on Holy Thursday, Good Friday or Holy Saturday, in order to establish a "liturgical quiet" for contemplating the death and resurrection of Christ.

The pope spoke to 23 bishops from eight dioceses in New York and from the military ordinariate on April 15. It was the first group of U.S. prelates to make their "ad limina" reports to the pope, required every five years so bishops can report on the status of their dioceses.

THE POPE invited the bishops "to go in search of those who have sinned, so as to invite them to return to the fullness of the father's love" and said that the hierarchy should "concentrate the attention of the faithful on the person of Jesus the redeemer, who personally forgives and reconciles each individual."

The faithful should be encouraged to confess their sins during Lent in advance of the sacred triduum as a spiritual preparation for the final events of Holy Week and in order "to diminish the heavy pressure on confessors," the pope said.

"Nevertheless, I would ask that bishops urge their priests to do

everything possible in their pastoral generosity and zeal to make confessions available also during the last days of Holy Week," he added.

THE PONTIFF also asked the bishops "to help ensure that the norms" on general absolution and on first confession be "understood and properly applied."

The Vatican requires that people receiving first communion should first receive the sacrament of penance and requires that general absolution be

limited to special circumstances and not be used as a substitute for private confession.

General absolution, observed the pope, has an "exceptional character" to it and "is not envisioned solely because of large numbers of penitents assembled for a great celebration or pilgrimage."

Of first confession, the pontiff said: "The treasures of Christ's love in the sacrament of penance are so great that children too must be initiated into them."



Pope John Paul II

...Revive sense of sin

VATICAN CITY (NC)--Pope John Paul II urged Italy's bishops April 14 to remind the nation's Catholics of their "moral responsibilities."

"AMONG the many evils which afflict the modern world, the most worrisome one is a frightened weakening of the sense of evil," he

oppressive degeneration of the 'system' and therefore ascribable to those who contribute to its conservation."

'For some the word "sin" has become an empty expression, behind which must be seen only deviant psychological mechanisms, to be returned to normality through an appropriate therapeutic treatment.'

The pope concelebrated a late afternoon Mass in St. Peter's Basilica with 264 bishops during the 21st General Assembly of the Italian Bishops' Conference.

"Don't be afraid to remind the men of today of their moral responsibilities," Pope John Paul said in his homily.

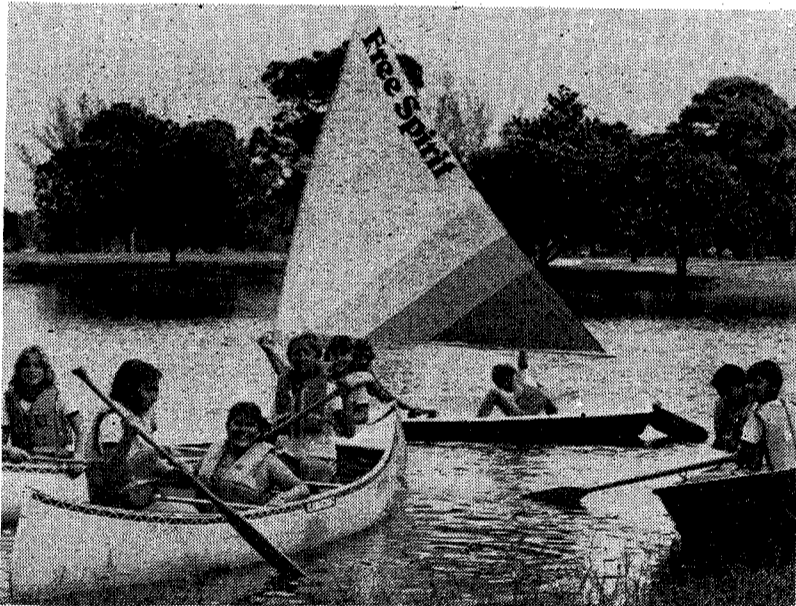
added.

"For some the word 'sin' has become an empty expression, behind which must be seen only deviant psychological mechanisms, to be returned to normality through an appropriate therapeutic treatment," the pope said. "For others, sin is reduced to social injustice, fruit of the

Still others see sin as "an inevitable reality, due to inclinations of human nature which cannot be defeated" or accept it as a "genuine concept" but then "interpret the moral law in an arbitrary way... aligning themselves slavishly to the permissive mentality of current custom," he said.

"The consideration of these various attitudes shows how difficult it is to arrive at an authentic sense of sin," the pope added. "When it is based only on man and his limited and one-sided ideas, forms of 'liberation' are achieved which end up in preparing new and often more serious conditions of moral slavery."

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El Salvador politician linked to Romero death?

By NC News Service

Three U.S. officials have linked Roberto D'Aubuisson, one of El Salvador's leading political figures and president of the Constituent Assembly, to the assassination of Archbishop Oscar Arnulfo Romero of San Salvador, two U.S. newspapers reported April 15.

The officials said the State Department received "highly reliable" information in 1980 that D'Aubuisson and about a dozen active-duty security force officers drew lots to choose who would kill the archbishop, said articles in the Los Angeles Times and Albuquerque (N.M.) Journal.

Archbishop Romero was a critic of the Salvadoran government's human rights record and of social and economic conditions in a country where a small but powerful landholding class controls national life.

He was assassinated March 24, 1980, while celebrating Mass. A month before his death the archbishop sent a letter to then U.S. President Jimmy Carter asking for a halt to U.S. military aid to El Salvador, saying it aided "unscrupulous military men" repress civilians.

INFORMATION ABOUT the assassination was contained in two cables sent to the State Department by the U.S. embassy in San Salvador, said the sources, described as three well-placed officials who said they had seen the cables.

The Los Angeles Times article said the three officials were interviewed on condition that they not be identified.

One cable, sent in November 1980, said lots were drawn to determine who would kill the archbishop, said the sources.

"It was seen as a great thing to kill Romero," one of the sources was

quoted as saying. "Like the only fair way of doing it was by lots—the excitement, you know, the honor, the privilege of killing Romero."

The Los Angeles Times also quoted Robert E. White, U.S. ambassador to El Salvador at the time the November 1980 cable was sent, as saying that a cable was sent to the State Department reporting that D'Aubuisson had gathered a group of people to plan the murder.

Another cable, sent about a year later, said the man suspected of killing Archbishop Romero was Walter Antonio Alvarez, 27, a former member of the National Guard, said the sources.

SALVADORAN PRESS reports have said that Alvarez was shot to death in September 1981 and his body dumped on a roadside.

D'Aubuisson is leader of the staunchly anti-communist ARENA political party which draws its support from El Salvador's landholding class. D'Aubuisson's party won 19 percent of the vote in elections in March 1982 for a Constituent Assembly to draft a new constitution. But he gained the assembly presidency by forging a majority coalition with several other parties.

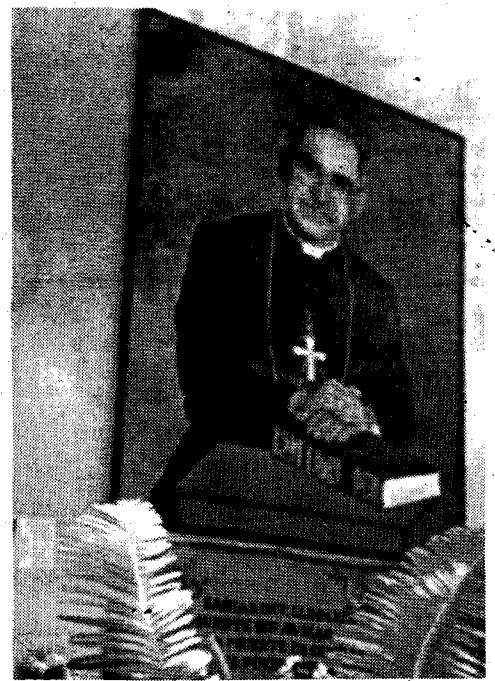
Speculation about D'Aubuisson's involvement in the archbishop's murder has been common in El Salvador since the assassination. D'Aubuisson has consistently denied any involvement in the case.

Judge Atilio Ramirez Amaya, who conducted the initial inquest into the assassination, was quoted in a Venezuelan law review as saying that D'Aubuisson and another retired military officer hired an assassination squad. The article appeared after Ramirez Amaya had left El Salvador in April 1980 following two attempts on his life.

No serious investigation into the case has been conducted since.

At the time of the assassination D'Aubuisson was an ex-intelligence officer who had attained the rank of major.

Several months after the archbishop's death, D'Aubuisson criticized him as a communist dupe.



This portrait of slain Archbishop Oscar Romero hangs in the San Salvador Cathedral where he was murdered.

"THE ARCHBISHOP was in good faith when he defended the popular masses and became identified with them, but he was used in the communist plans to take over (the government)," said D'Aubuisson in July 1980.

"The church has been infiltrated by communists who want to make use of the people's faith in the priest. Many priests have joined the guerrilla movements or favor the Marxist-Leninist line," he added.

Pope John Paul II has praised Archbishop Romero on numerous occasions. When the pope visited El Salvador March 6 he prayed at the tomb of Archbishop Romero and called him a "conscientious pastor whose love of God and service to his brothers led him to lose his own life in a violent manner as he celebrated the sacrifice of pardon and reconciliation."

When Pope John Paul arrived in El Salvador, he chatted briefly with D'Aubuisson who received the pope at the airport along with other major government figures, as required by protocol.

30,000 murdered but no punishment

SAN SALVADOR, El Salvador (NC)—More than 30,000 Salvadoran noncombatants have been murdered in the past four years without their cases being investigated, said Archbishop Arturo Rivera Damas of San Salvador April 17 in commenting on the country's human rights situation.

He said Salvadoran political leaders should "look for the real causes of our evils so they can take adequate measures against them."

Archbishop Rivera Damas contrasted the lack of investigations in the cases of Salvadorans with the investigations into the cases eight U.S. citizens killed in El Salvador.

"Curiously, in the cases of North American citizens there are people detained who pertain to the security forces," he said during a Sunday homily at the San Salvador cathedral.

"In the cases of the thousands of murdered Salvadorans very few have been brought to justice. Where are the perpetrators of those crimes? What wall holds back justice so that it almost never finds the authors?" the archbishop said.

"Those murders continue in many cases with victims pulled from their

houses in the middle of the night," he added.

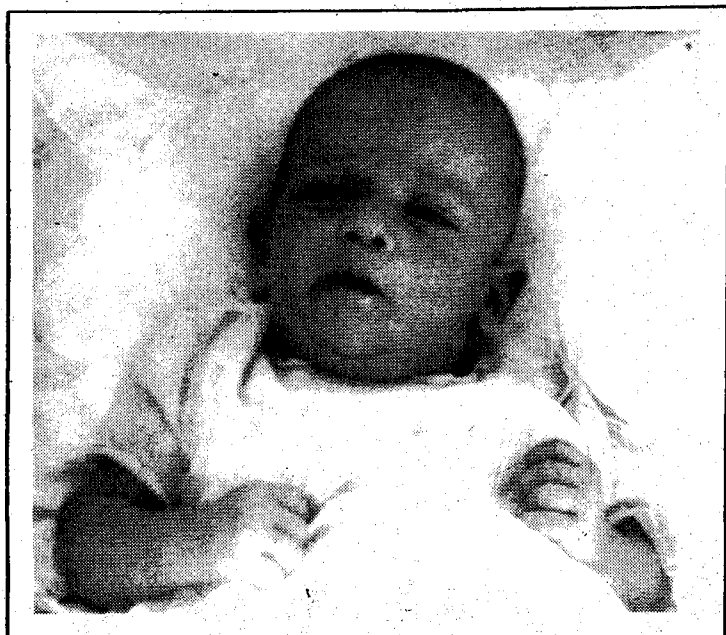
Four of the U.S. citizens killed were Catholic women missionaries. Finding the murderers of the U.S. citizens has been a key issue in U.S. congressional debates over aid to El Salvador. Five members of the Salvadoran National Guard are charged with the 1980 murders of the four churchwomen.

The other U.S. citizens killed were two agrarian reform advisers, a journalist and a tourist. Two National Guard members are under arrest in the case of the tourist. No one has been arrested in the case of the journalist.

The archbishop's homily came a day after U.S. Attorney General William French Smith ended a two-day visit to El Salvador in which he raised the possibility that U.S. aid could be cut if there are no convictions in the murder cases.

"You could easily say in terms of our relations this is the most important issue," said Smith April 14.

He said the United States does not wish to impose its thinking on Salvadoran officials but is willing to help El Salvador restructure its judicial system.



HAVE YOU SEEN THIS BABY?

We at St. Francis Hospital on Miami Beach are searching for this baby and the other 25,000 babies who have been born at St. Francis over the past 56 years.

In recognition of the creation of a whole community of babies over the years, we have founded the St. Francis Hospital Baby Alumni Club to celebrate and to honor the birth of each and every St. Francis baby.

St. Francis alumni, you are one of thousands of our babies, but in our eyes you are one in a million. If you or a member of your family was

born at St. Francis, please let us know by completing and returning the membership information form below.

In commemoration of the miracle of your birth, we'll present to you a special certificate you can frame to honor the event, and we'll enroll you as an official member of the club.

Don't become a missing person. Do as the baby pictured above did — identify yourself as a St. Francis baby. By the way, you're looking at two-month old Alex Daoud, now a Miami Beach city commissioner.

MEMBERSHIP INFORMATION

YES! I was born at St. Francis Hospital and would like to join the St. Francis Hospital Baby Alumni Club. Please send my certificate. (If other family members are St. Francis babies, please list information on a separate sheet.)

Name	(Maiden Name)
Address	Phone
Occupation	
Birthdate	

St. Francis Hospital
ATTN: Community Relations
250 West 63rd Street
Miami Beach, Florida 33141

Publisher: More Christians should protest abortions

By Dick Conklin
Voice correspondent

Pompano Beach—Mr. Jean Emond, a transplanted French Canadian recently in the local news, has asked more Christians to join the people who picket abortion clinics.



Jean Emond

Want to help Food for Poor?

Anyone wishing to help the poorest of the poor in the Caribbean in Haiti or Jamaica (See last week's Voice) with funds, food, mattresses, school supplies--almost anything--contact: Food For The Poor, 1301 W. Copans Rd., Pompano Beach, Fl. 33064. . . or call 944-1959 in Dade or 973-4150 in Broward.

Speaking at a fund-raising dinner for Gold Coast Right to Life, Emond told of a recent lawsuit he and the Omega organization faced when their picketing hurt the business of a Fort Lauderdale abortion clinic.

The owners of the Aastra center sued Omega last November when their business dropped from 150 abortions a month down to around 80, primarily due to constant picketing from the pro-life group. The trial ended in March when the Omega members were acquitted and allowed to continue their picket line.

"SO WE GOT SUED," Emond told his audience, gathered at the John A. Hill Knights of Columbus hall in Pompano Beach. "It really was the owner of the clinic against five selected individuals. During the trial the owner was thrown out of court for signalling three of his own witnesses. The judge ruled in our favor and told the abortionists to leave the picketers alone."

Emond, who published *Bonjour* and *Debate* magazines locally, became interested in the pro-life struggle after moving to South Florida.

While *Bonjour* is aimed at French-speaking tourists, *Debate* is a high-quality, no-advertisement publication that examines social issues and other

topics of current interest. The last two issues have focused on the abortion issue through a series of articles and photo essays. Emond's goal is to get more people involved.

"We are in dire need of people who will stop watching the holocaust and start getting involved," he says. He admitted that walking a sidewalk with a picket sign is not a glamorous pastime, yet it does cause young women occasionally to change their minds.

"People drive by and yell things at you and make obscene signs. Make it a prayer, 'Lord, use us. Work through their consciences.'"

"LOOK AT IT as a privilege to picket one place for a year. This is not like the 60's when many people picketed without much of a cause. I'm not capable of understanding 1.5 million babies a year, but I am capable of understanding one-on-one. Mother Teresa salvages babies from the garbage cans of Calcutta, giving each one the same love and care.

"The little ones need champions; they need our donations, our letters and our picketing. Faith without works is dead. If you want to learn the works of the Spirit: Faith - Love - Charity, get out there on a picket line! Can you imagine what would happen if people



from each church were to go out and get involved picketing their nearest abortion clinic?"

"Some of you have teenagers here tonight. They could walk into Planned Parenthood tomorrow morning and get an abortion. And if you as a parent were to try and stop it, you could be sued. And guess who is paying for it? You!"

"Many of the schools are teaching pro-abortion sex education. Once Planned Parenthood gets in, the schools won't allow Right to Life in. What will it take to wake us up? We are on a collision course."

The first big step...

Sister Debbie makes first vows of profession

By Dick Conklin
Voice Correspondent

"We are sons of the morning; we are daughters of day; The One who has loved us has brightened our way. The Lord of all kindness has called us to be a light for His people to set their hearts free."

from "City of God," hymn sung at Rite of Religious Profession, Sister Debbie Armstrong, Sisters of Mercy.

The ceremony at the Sisters of Mercy Novitiate chapel was every bit as joyful as the happy young woman receiving all of the attention. As friends, family, sisters, priests, and Archbishop Edward McCarthy looked on, Sister Deborah Lee Armstrong said her vows of first profession. A novice for the past two years, she will con-

tinue her studies at Florida Atlantic University and St. Vincent de Paul Seminary.

Sister Debbie has known the Sisters of Mercy since her school days in Melbourne, Florida, where she attended Ascension school. During high school she found time for parish activities like choir, first grade CCD, and the youth ministry team. After some

college studies and a year of working she decided to come to Deerfield Beach where the Sisters of Mercy have a novitiate.

"I guess I used to think of convent life as sort of desolate and secluded," she remembers. "But it wasn't that way at all."

"You are still free to be yourself, to work with kids, teach CCD, work with the migrants. I'm very free to be who I am here and that was one thing that made the Sisters of Mercy so inviting to me."

She hopes to get into the field of special education, teaching children with learning disabilities. In a few more years she will take her final vows.

In his remarks at Sister Debbie's Rite of Religious Profession, Archbishop McCarthy asked everyone to rediscover the prayer life. "Some say we are suffering more a crisis of prayer than a crisis of faith," he said. "In this Holy Year we are going to dedicate the Archdiocese to prayer."

Religious sisters are at the heart of the kingdom around us. Each of us should be a recruiter for them. May many more young women have the conviction and courage to follow Debbie."

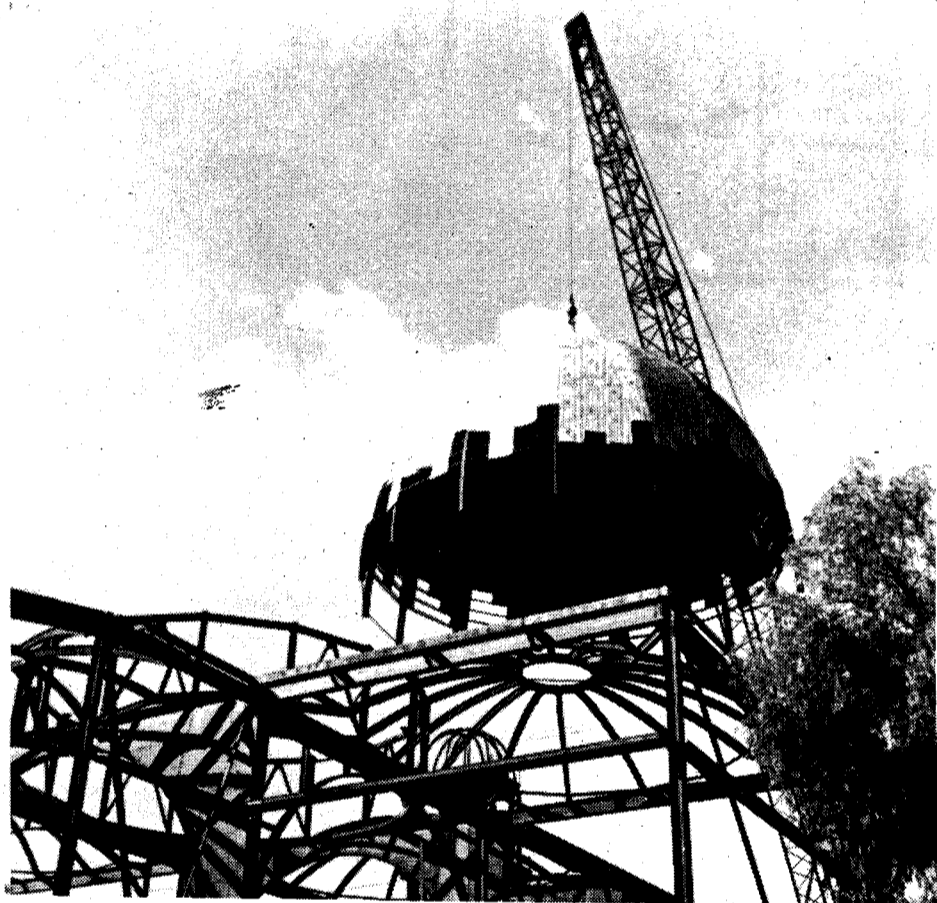
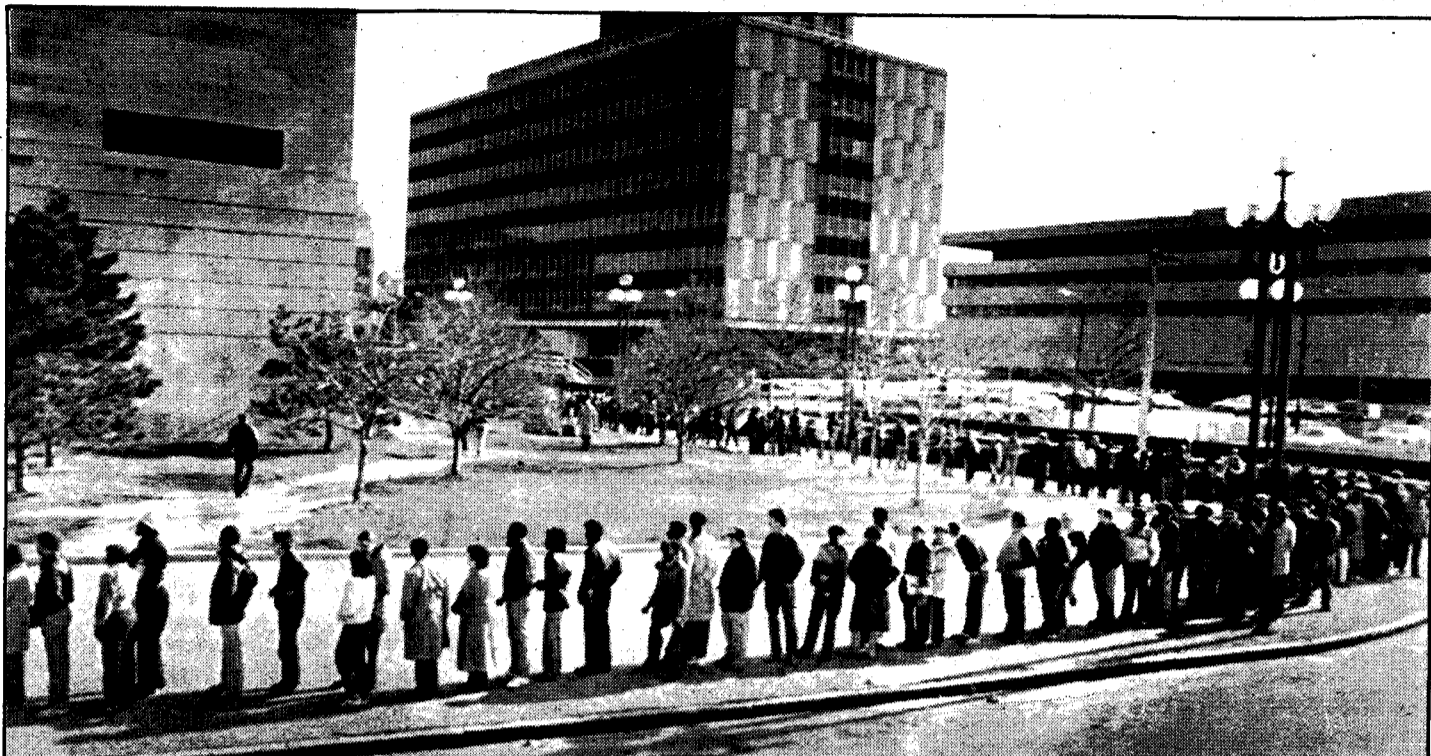


"I guess I used to think of convent life as sort of desolate ... but it wasn't that way at all."

News at a Snap

QUEST FOR JOBS

An estimated 10,000 to 15,000 unemployed wait in line outside the Memorial Auditorium in Buffalo, N.Y., to apply for 200 federally-funded public service jobs. A lottery system will be used to select 1,000 applications from which the jobs will be filled. (NC photo).



DOMES DELIVERY

A large crossing dome is laced atop the new parish church at historic San Juan Capistrano (Calif.) Mission recently. The 10-ton dome, which measures 28 feet in height and 46 feet in diameter, will become a visible landmark to visitors—who are most numerous in early spring when the swallows return each year from their winter home in Argentina. (Religious News Service photo).

MICHIGAN NUN MAY TAKE LEAVE

Sister Agnes Mary Mansour, whose resignation as director of Michigan's social welfare department was reportedly demanded recently in a Vatican letter to Archbishop Pio Laghi, the apostolic delegate in Washington, has said she will take two to three weeks to review her options—including a "possibility" that she could take a leave of absence from the Sisters of Mercy while remaining in the Michigan job. Sister Mansour had earlier been ordered by Detroit Archbishop Edmund Szoka to quit her job or retract her statements regarding support of public funding of abortions for poor women. (Religious News Service photo).



PEACE WALK

Members of Pax Christi, the Catholic peace organization, walk through New York's pornography district near Times Square enroute to the battleship Intrepid—now a museum—docked in the Hudson River. The peace march began at the United Nations and included stops at the United Nations and included stops at the offices of McDonnell Douglas aircraft company, Bryant Park—a hangout for drug addicts—and an anti-nuclear demonstration at the Riverside Research Institute. (Religious News Service photo).

Matter of Opinion

Brick and mortar and what it means

The average Catholic's involvement in the Church is through the parish.

The parish is your window to the Faith. When a new parish hall or church building is dedicated it is a joyful occasion, as your experience of the Faith at the institutional level will be changed by the new environment.

And at most such dedications the point is made that souls are not saved by brick and mortar but by grace and love. Nevertheless, buildings can be not only an important practical part of church life but also an expression of the personality of the faith community.

EDITORIAL

That is why all Catholics of South Florida can take pride in the new Archdiocese Pastoral Center whose dedication is featured in today's *Voice*. For, while most Catholics experience their church directly through their parish, the tone of the community of believers of South Florida begins at the Archdiocese level. And that tone, as symbolized by the new Center is clearly one of love and concern for the people of South Florida, perhaps best symbolized by the famed Mestrovic Pieta now situated at the Center's Garden of Memories.

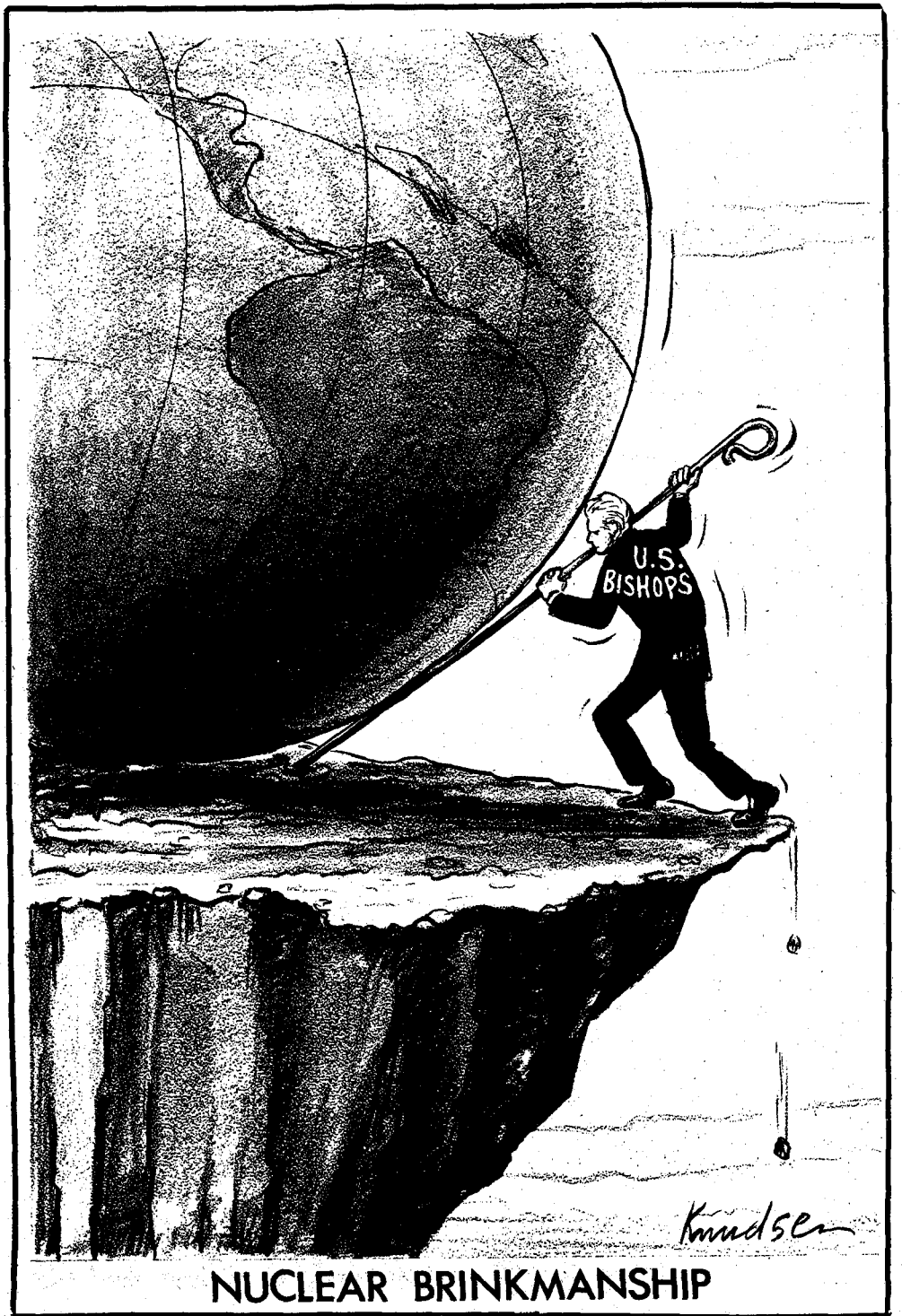
As Sister Catherine, Archbishop McCarthy's sister, said, "It is more than a building."

The character of the Center began with the Archbishop's vision of a structure not of imposing officialdom but of openness, one that would be inviting for people to walk into, whether for a visit or for needed contact with a particular ministry.

Then came the architects whose lives had been changed at a Cursillo retreat and who translated the Archbishop's vision into a design blending South Florida ethnic and historic factors with symbolical expression.

Next came the contractor who is an involved layman engaged in prison ministry, putting brick on brick with tender care. Even the landscaper brought more than greenery to the facility, with palms and lillies and special arrangements of religious significance.

Many area Catholics may never see the facility, though all are welcome to visit any time. But we believe the Catholic com-



NUCLEAR BRINKMANSHIP

munity of South Florida will benefit from the unifying effects of the Pastoral Center and from the caring attitude that underlies the Center's accomplishment.

'Unimaginable!'

"In France, that would be unimaginable."

So said a spokesman for the French Bishops recently. He was referring to the U.S. Bishops' willingness to develop and discuss their war and peace pastoral in the full glare of public debate.

Next month the bishops will meet to finalize the document. Regardless of one's personal views of the various parts of the document, American Catholics can be proud of the bishops' openness in letting the whole world see the document develop.

Observing the various bishops' comments allows Catholics to better understand Church leaders' thinking. It also has the advantage, especially in such a complex and controversial area, of allowing the reasoning and wording to mature and be refined as public and official reaction is fed back to the bishops.

It puts extra heat on the bishops, but the result is worth it.

And besides, they should be used to heat.

They live in a democracy.

Religious ed teachers are professionals

By Father Eugene Hemrick

Why do lay people become religious education ministers in parishes? The problems the job presents do not make it enticing.

But when these people were asked in the recent "National Profile of Religious Education Directors" whether they consider themselves professionals, the reply was a unanimous yes. These are people with master's degrees in theology, religious education or a related field. They are salaried and work full time on a parish staff.

HALF THE LAY people in this field are not satisfied with their salaries, however. Nor should they be. Statistics show that the salaries they earn are not nearly commensurate with those of other professionals. Yet it is not uncommon for a parish director of religious education to work weekends

and late evenings and put in 60 hours a week.

The national profile revealed that more than one-third of these people feel the parish religious education structure is ineffective. This is especially true at the high school level where religious education programs must compete with sporting events and other outside activities. Likewise, it is fact that many parents pose a problem to religious education programs because they force their children to attend while they themselves don't go to Mass.

Such factors represent only the tip of a disruptive iceberg which confronts the parish religious education director.

Yet, when asked about overall satisfaction with their positions, directors almost unanimously say they are satisfied and would encourage others to enter the profession. This is

verified by the fact that they spend an average of eight years in the field of religious education.

BUT WHY IS THERE satisfaction and such long endurance in light of the negative circumstances these people face? The two main reasons cited are a desire to share their religious faith and a wish to serve public school students who, the directors feel, get shortchanged.

I discussed these responses with a diocesan director of religious education. He felt that an additional reason for satisfaction on the parish director's part comes from working in a parish structure. A parish time schedule is less structured than that of many other employment situations with 9 to 5 schedules, and the desired product of the parish is the moral good of people.

And, although other kinds of work

do stress community spirit, they fall short of the community that is inherent in a parish where priests, parents, children, teachers and a director must work together for the goal that is desired.

Would it be inappropriate to suggest that the main underlying reason why directors are satisfied with their work is because they are responding to a very special calling and responding to God's love?

I do not introduce this pious thought as a way of bypassing the many complex organizational problems religious education directors face. As much as I am for just wages and against situations that burn out these directors, I have to believe that many enjoy their work and endure in it because it is much more than a job to them.

NC News Service

Greeley and Gandhi

I agree and disagree with Father Andrew Greeley on two points he made in farewell columns for both his secular press and Catholic newspaper syndicated series.

He maintains that working on fiction "affects people more deeply" than his writing efforts as a columnist and presumably as an author of serious books on socio-religious issues. The feisty writer cites, as a kind of proof, two letters from persons who maintained they found their way back to God and the Church through reading his first novel.

I think Greeley is wrong here.

It may be indeed more satisfying to receive two specific letters from actual individuals who have been touched by a novel than to speak or write about a tender God to attentive, but seemingly unappreciative clergy or other Church leaders. But I am not so sure he will affect as many people or move



BY FR. JOSEPH
M. CHAMPLIN

may ultimately bring more comfort to more recipients.

Greeley has been strongly and positively affecting leadership people, and others as well, in the Church for over 30 years. He reads widely, thinks brilliantly, writes clearly and sharply challenges us all.

Unfortunately, some intense inner anger has been

'Unfortunately, some intense inner anger has been allowed regularly to run over into his recent writings and flaw them. For instance, Greeley's last column contained a typical blast at the 'incompetence, corruption, dishonesty and hypocrisy in the Catholic Church leadership.'

them as deeply.

THAT WOULD be like maintaining the bedside nurse does more good and touches people more profoundly than the floor supervisor of a hospital or the director of a nursing school.

All three have equally important tasks. Rubbing a patient's back probably brings more satisfaction to the doer, but training 100 students how to rub backs

allowed regularly to run over into his recent writings and flaw them. For instance, Greeley's last column contained a typical blast at the "incompetence, corruption, dishonesty and hypocrisy in Catholic Church leadership." Those are pretty severe terms, particularly the final two, and push the author dangerously close to the realm of judgements only God can make.

WE PRAISE the Lord that some hurting readers found healing through Greeley's novels. I would not concur, however with his statement he has or will affect people more deeply by fashioning fiction than writing other works.

On the other hand, I agree with him in his assertion that religion has been and can be "effectively communicated in stories that appeal to the whole person instead of being communicated in doctrinal treatises aimed at the intellect alone."

For example, Americans have been treated over the past winter to several excellent, award winning films which convey in a moving way religious truths or principles through stories.

"Gandhi," as one illustration, a three hour production depicting the life of India's famous peacemaker, speaks to viewers about many spiritual concerns and does so in ways that touch our entire being.

The injustice of apartheid in South Africa jars us.

THE PLIGHT OF the massive poor unsettles us. The violence, misunderstanding, alienation and hatred between peoples saddens and sickens us.

The conviction, courage, prayer and fast of Gandhi inspires us.

The power of good example instructs us.

The gentle, dedicated love between this husband and his wife makes us laugh, smile and cry. When the frail figure keeps a night long vigil at her bedside, firmly holds on to the dying woman's hand and weeps silently at the moment of his beloved's death, it is not only Gandhi who sheds a tear. We do.

Such a religious story, dramatically visualized for us, touches our hearts as well as our head.

The bishops' pastoral

The final draft of the Catholic bishops' pastoral letter on war and peace has reached the 285 bishops of the nation. They are in the process of making suggestions for additions, deletions, modifications and the pastoral will come to the floor of the spring meeting in May in Chicago, where after final debate it will come to a vote.

Acceptance of the pastoral requires the vote of two-thirds of the bishops. There will be some bishops who may find it not radical enough, there may be some who will think it not moderate enough. They will represent only a small minority of the bishops. It will be overwhelmingly approved. It is not likely that it is not impossible that it could be unanimously approved. It should be. It is a remarkable document, a prophetic proclamation for peace, a challenge to old presumptions that war is a natural state in the world that can be avoided only by threat of war.

The third draft differs from the first two drafts. The secular press described the third draft as having softened its previous stance. That does not really describe the difference. It seems to me that the third draft is a more universal presentation, stating hard principles but not entering into transitory disputes. The benefit in this is that it becomes an instrument of guidance not just in the spring of 1983 but in the years ahead.



BY
DALE FRANCIS

initiation of nuclear war, in our judgement, would be an unjustifiable moral risk. Therefore, a serious moral obligation exists to develop defensive strategies as rapidly as possible to preclude any justification for using nuclear weapons in response to non-nuclear attacks."

The third draft recognizes the necessity of deterrence but not as a strategy on a long-term basis but justifiable in conjunction "with resolute determination to pursue arms control and disarmament."

Where there were some peace activists who belittled the service of men and women in the armed forces, the new draft recognizes they are "contributing to the maintenance of Peace." Where some peace activists have called on Catholics to refuse even registration, the draft says that "laws should make humane provision for conscientious objectors who refuse to carry arms, provided they accept some other form of community service."

'The new draft recognizes the right of individuals to take a pacifist position but it states this cannot be an option for a nation, which must provide defense of the nation.'

For example, it does not state support for the nuclear freeze movement, which has political overtones, but it does say, "We support immediate, bilateral verifiable agreements to curb the testing, production and deployment of nuclear weapons systems."

THERE IS no equivocation in the denunciation of nuclear war. The bishops said, "We abhor the concept of initiating nuclear war on however restricted a scale. Because of the probable effects, the deliberate

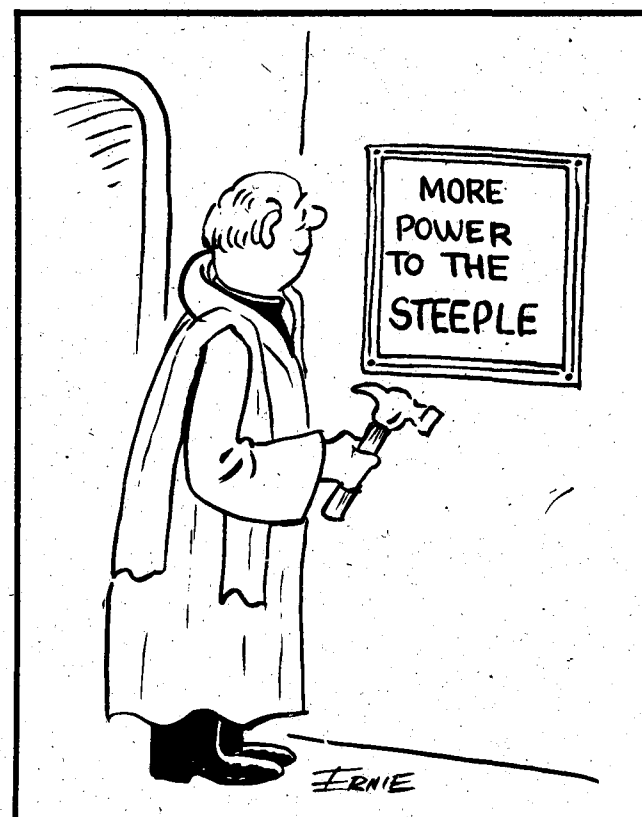
THE NEW draft recognizes the right of individuals to take a pacifist position but it states this cannot be an option for a nation, which must provide defense of the nation.

There is so much more in this letter there is no possibility of reviewing it all. But what can be said it is a letter that makes a prophetic statement for peace, that can have the effect of turning through first of all to the necessity for peace, that does this with a real effort to respect the truth that not all who desire

peace are agreed on how it can be attained. The draft states, "We stress again that readers should be aware, as we have been, of the distinction between our statement of moral principles and official Church teaching and our application of these to concrete issues."

When the letter is received by the people let it be received with openness to its insights and with prayerful study. And if there are disagreements, let them be expressed with charity and respect for differing opinions that the bishops have shown.

Dale Francis is a nationally syndicated columnist.



Soviet Destiny

An old dictum says: "Imitation is the sincerest form of flattery."

If so, religion is being greatly flattered in the Soviet Union these days.

After decades of trying to suppress and destroy religion, the Soviets are establishing rituals in forms that blatantly imitate the rituals of religion.

The Soviet Republic has instituted elaborate socialist rites for life's milestones, from birth through marriage and death, according to a report in the New York Times.



BY
ANTOINETTE
BOSCO

THE SOVIET STATE in other words, is taking over the traditional functions of religion and using them to make the state appear mightier than it is.

Everything familiar to religious tradition is there: a celebrant in robes, usually a woman wearing a badge of office on a broad chain around her neck; candles lit from an eternal flame; and exhortations, such as the Ceremonial Registration of the Newborn (the imitation of baptism): "Let this star light the path of your son as the star of October lights the path for the whole world."

The rituals also have organ music; altarlike tables and foods associated with church feasts, like sweet Easter cake (kulich) now called spring cake.

Icons have been copied, replaced with portraits of Stalin, Lenin and Andropov. Even the Ten Commandments have been somewhat cloned, becoming the Moral Code of the Builders of Communism.

I WAS REMINDED of the one brief meeting I had with the late philosopher and psychologist Eric Fromm about 15 years ago. I was a reporter and covered his talk on "Is God Dead?" at Queens College.

Fromm said that when people attempt to find a deep satisfaction with "fake reality," they have only the "destiny of alienation" to look forward to.

Somehow the communist imitation religion seems to fit into Fromm's category of fake reality. For while customs, ceremonies and rituals can be decreed by the state, these are only external signs and not the essence of religion.

The state is the state and no amount of trying to substitute it for "God" can give it the power that religion promises: to fulfill people's yearning to be part of all the grandeur, the motion, the unknowns of the universe; to nourish the hunger in us to understand existence in terms of eternity.

That same night I had parked behind a car with a bumper sticker saying, "Maybe your God is dead, but mine isn't."

THE STICKER may have been stating a universal truth that partly explains why the Soviets had to bring back some form of religion, albeit an imitation.

No one, not even the communists, have been successful in "Killing" God permanently. The experience of history is that the quest for meaning and the need to acknowledge a life force greater than oneself is somehow basic to the human condition.

Religion can be suppressed--killed--by a state, but the death is temporary. Rebirth follows.

According to the New York Times article on the Soviet rituals, a poll indicated that 90 percent of the Soviet people said the rites were needed; 50 percent, however, said they did not achieve their purpose.

Jesus once gave some good advice to the Romans. The Soviet Union might do well to heed it. "Render to Caesar the things that are Caesar's and to God the things that are God's."

Child asks if parents are going to hell

Q. I am not a teen-ager. I am only 9-years-old. But I hope you will let me write to you. I worry a lot and sometimes cry at night when I am trying to go to sleep. My mom and dad got a divorce and I am afraid they will go to hell and I will never see them again. Doesn't Jesus say in the Bible that it's wrong to get a divorce? Doesn't that mean my mom and dad will go to hell? (Louisiana)



BY TOM
LENNON

A. First, let's suppose the worst. Let's imagine that your mom and dad have committed a terribly serious sin. Is it then certain they will go to hell?

By no means. Listen for a moment to the way the Bible describes God in Psalm 103: "The Lord is compassion and love, slow to anger and rich in mercy ... He does not treat us according to our sins nor repay us according to our faults ... As far as the East is from the West so far does he remove our sins."

The Lord can find a way to save the worst of sinners. And while hell is a possibility, the church does not know and has never said whether anyone is actually in hell.

Second, it is not certain that your parents have sinned at all in getting a divorce. True, Jesus does not want married people to break up.

Still, the church knows how complicated some situations are that lead two people to separate, painful though it may be for one or both partners and for the children.

But far from condemning the separated couple to hell, the church desires that both partners stay close to Jesus, remain in the church and receive the sacraments.

A permanent marriage is still the ideal for all Christians but many of us fall short of one or more of the Christian ideals in some way.

That does not mean we should give up and despair, for the Lord is rich in mercy and can find ways to save even the worst of sinners.

Instead, to the very end, we should keep on praying for ourselves, our relatives, our friends and enemies and for all the sinners in the world.

At night, rest assured. There is no reason why you should not dream with pleasure of that happy day when you will be with both your parents in heaven.

Gone forever then will be the frictions, misunderstandings and heartaches that mar your lives now. Happiness and love will fill your eternal day.

(Young people may send questions and comments on personality development, interpersonal relations, social life, school life and family relations to Tom Lennon, 1312 Mass. Ave. N.W., Washington D.C. 20005.)

Parenting: a saintly role

The hardest job in the world, I think, is that of being a mother of small children.

The second hardest job in the world is being the mother of teenagers. "When's dinner?" "I need money." No matter how much you try you can never win. You can give your life's blood; in return, be prepared for some scorn until they mature.



BY FR.
JOHN CATOIR

Fathers are involved just as deeply; parenting for them is no picnic either. Caring for a teenager requires great patience. Like a caterpillar trying to get out of its cocoon, the adolescent is struggling painfully to become an adult.

ALL IN ALL, parenting is so tough that surviving it with some dignity is a sure sign of heroic virtue. I mean it. There are so many hidden saints in this world who don't know they're saints.

A saintly character is not one who is perfect in every aspect. Heroic sanctity is expressed in many ways in the lives of ordinary people, but always it is a charisma, a grace given for the benefit of others.

Lawrence Cunningham, in his book, "The Meaning of Saints," gives this definition: "A saint is a person so grasped by a religious vision that it becomes central to his or her life in a way that radically changes the person and leads others to glimpse the value of that vision."

Granted, there are many hard-working parents who have no religious vision, but there is an extra dimension in the spiritually-grounded parent. They develop a special kind of self-forgetfulness.

IN "THE VARIETIES" of Religious Experience," William James wrote that saintliness can best be described as the habitual state of those who have undergone a powerful transformation or religious conversion of some kind. "Becoming a new person" is a sign of the spiritually mature adult. James outlines some characteristics of the religiously transformed: a feeling of being in a wider life than this world's selfish little interests; a sense of God's presence in one's life, and a willing surrender to His friendly dominion; an immense elation and freedom, as the ego begins to melt down.

I think millions of ordinary people know exactly what James was talking about. So I make my plea, don't be discouraged, mother and dad, if the kids wear you down. Lift up your heart and have a new confidence. You're probably a saint.

Fr. Catoir is director of The Christophers.



"IS IT WORTH A CRACKER TO FIND OUT MY VIEWS ON THE EPISCOPAL PRIESTS?"

Do nursing homes overmedicate?

Dear Dr. Kenny: I am a nursing home administrator and found your column on nursing home alternatives unfair.

You say institutions often overmedicate. This is extremely misleading. Any medications prescribed for our patients are prescribed by their attending physician. A pharmacy consultant visits our facility monthly to audit our patients' charts and medicine records. We are regulated and surveyed by the state health department.



BY DR. JAMES AND MARY KENNY

The patients in our home are not overmedicated. Such actions are in opposition to our corporate philosophy and would not be condoned by our ownership or administration.

You also say that "institutions are expensive." Our charges, like those of other businesses, are based on our costs. I think you will find that the profit factor for a proprietary nursing home is rather small compared to other businesses. You should also reflect to your readers that nursing homes operate 24

hours a day, seven days a week, 365 days a year, and staff professional people.--Pennsylvania.

Thank you for taking the time to write a detailed letter. Our column was not an attack on institutions, but an endorsement of family care. Our endorsement stands.

Elderly people in institutions receive more medication than elderly people in the same health living at home. According to a recent study of proprietary nursing homes, the average patient has 5.5 drug prescriptions. Persons of similar age and health living at home receive less than two.

What commonly happens in the nursing home is this. John complains he cannot sleep at night. The nurse's aide tells the nurse supervisor, who writes it in John's chart. The physician is informed and prescribes sleeping medication as needed.

A few days later, John has trouble urinating. An antibiotic is prescribed by a physician to handle a possible infection. John gets a stuffy nose. An aide reports to the nurse, who tells the physician, who prescribes a decongestant. In no time the regular medicine intake accumulates.

What commonly happens at home? Charlie can't sleep. His daughter fixes him a glass of milk and sits up a while talking calmly with him. When Charlie has trouble urinating, his daughter will try extra fluids first, listen to his complaints and wait a few days. For

a stuffy nose the family may use a vaporizer, sympathy and patience rather than medication. Often minor complaints clear up without medical treatment.

In institutions nurses chart every little complaint (as they are trained to do), and doctors resolve these complaints with medication (as they are trained to do). Drugs are a radical medical treatment and need to be restricted to serious medical problems. (For a forthright argument against routine use of drugs, read "Confessions of a Medical Heretic," by Robert S. Mendelsohn, M.D., a 1980 Warner Books paperback.) Families are more apt to provide non-drug remedies for minor problems.

You also object to my claim that institutions are expensive. You are, of course, quite correct in explaining that all your costs are reasonable. I agree.

Nursing home care costs at least \$1,000 per month. Even when an elderly person contributes substantially to the family for room and board, he can be well provided for at less than \$500 per month. Family care is considerably less expensive precisely because the "help" is not paid.

Family care of the elderly is not always possible. But when it is possible, family care is the first and best alternative.

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

(NC News Service)

'Stop hitting or I'll spank you'

Contradictions are an occupational hazard of parenting. Who among us has not heard ourselves say, "If you hit him again, I'll spank you" or screamed, "Stop that screaming." In parenting, perhaps more than any profession, the medium is the message. What we dislike so intensely in our children's behavior is often the tool we reach for in correcting that behavior.

Inevitably this backfires. With me, it isn't spanking or screaming but words. A child psychologist once told me that professional parents often use vocabulary to control children and I felt a shiver run through me. I knew exactly what he meant.

When I told my three-year-old he was behaving obnoxiously, it quieted him considerably. He didn't know what obnoxious meant and therefore, to him, it could have been something worse than terminal. Once he learned the world, I reached for another unfamiliar one like incorrigible.

THIS MEANT, of course, that I had to keep a steady supply of words on hand and also that my children were driven to understand behavioral vocabulary early. I suppose that if they're ever analyzed by a therapist, he will be astounded by the lopsidedness of their word power. They may not know what microbiology means but they will have a working acquaintanceship with irreparable and in-



BY DOLORES CURRAN

compatible.

It's intriguing to me why parents reach for tools that they themselves hated as children. One mother summed up the paradox by sighing, "Why do I constantly hear my mother coming out of my mouth?"

That's because we still tend to borrow our parent's techniques in parenting, even if we didn't like them. In calm times, we reach for other methods like the "long talk," but in emotional moments we spank, shout or ridicule and feel terrible about it later. Feeling guilty is a natural by-product of parents.

An auxiliary problem is that spouses can come into marriage with very different styles of parenting. One can come from a family with emotional quick-to-

react disciplinary methods and the other from a calm rational reaction and this can set up a conflict immediately apparent to and utilized by clever children. If they sense guilt, uncertainty, or conflict between the parents over a given issue, they're quick to use it to their advantage.

THE SOLUTION I believe, is to accept ourselves and our partner as we are and thereby teach our children that we can have different parenting styles and personalities and do an effective job of mutual parenting. There are no right styles of parenting, only different ones. Lucky the children who have one laissez-faire and one firm parent, as long as the parents see the value in diversity. Each tempers the other. It's when parents try to change the other to their style that real difficulties emerge.

I found that out recently when I played my game of mystifying vocabulary with my seventeen year-old son who had reacted to one of my motherly cautions with unhidden resentment.

"Mike," I sighed condescendingly, "I hope you work your way through this Oedipal stage fairly soon."

"Aha!" he reacted with glee. "I know who Oedipus was. We studied him in mythology."

As I said, sometimes it backfires.

Alt Publishing Co.

Family Night

(Contributed by Mimi and Terry Reilly)

Opening Prayer

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

Something To Think About

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

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

Activity Ideas

Young Families

Read aloud Acts 5:17-20, then Acts

12:7. Have everyone draw and color a picture of an angel. Then read Luke 1:26-38.

Middle Tears and Adult Families

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

Snack Time

Angel food cake and a fruit drink.

Entertainment

ELECTRICITY HUNT Have all the

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

Closing Prayer

God our father, in a wonderful way you guide our work and the work of angels. May those who serve you constantly in heaven keep our lives safe from all harm on earth. Amen.

Do you listen?

Readings: 1 Acts 13:14, 43-52; Revelation 7:9, 14-17; John 10:27-30

By Fr. Richard Murphy, O.P.

Some years ago a companion and I entered a school cafeteria. It was noon and we were instantly enveloped in high-level noise. My companion then said to me, and I've never forgotten his words, "I wonder if anybody listens."

It would be difficult to overestimate the value of listening. Much of our learning comes from it. Reading is important too, but the only books some people read are other people's faces. Hearing is more important than we realize.

When the apostles preached they found some who were willing to listen, but there were others who would "stop their ears" when they heard the word resurrection. In the strange ways of divine providence, this voluntary deafness drove the disciples to make a revolutionary decision—they would go to the Gentiles! And there they found

listeners.

JESUS' friends always listen to His shepherd voice and are richly rewarded by a share in His eternal life. They become friends. We feel comfortable with friends. They take us as we are, listen to us, put up with us, and stand by us in bad times. In a lifetime we get to know many people but have few real friends, a mere handful. But God is one of these, and we treasure His friendship, listen to Him, and imitate the Lord Jesus.

As centuries have unfolded, the powerful gospel message has never failed to find open ears. John the seer of Patmos tried to describe the heavenly court. He saw there a great cloud of witnesses who stood before God's throne. There were people from every nation and tongue, God's friends who had held fast to Him despite great suffering and persecution. They had listened to the message, lived by it, and died for it.

WHY DO good people have to suffer, to bear heavy crosses? The question is an agonizing one, but not new. St. Church (St. Catherine of Siena is the other one), once underwent a painful spiritual trial. For days on end she felt alone and abandoned by God. When He next made His presence known to her, she burst forth in loving reproach. Unperturbed, the Lord simply replied, "I treat all my friends that way." She replied, "Small wonder you have so few of them, then!"

God of course is never far from us. He speaks to us constantly through the Scriptures, in which we hear His voice. He speaks to us through His church, through the example of the saints, and in the stillness of our hearts, through the promptings of the Holy Spirit.

DO I LISTEN well? Jesus taught us to pray always, to eat His flesh and drink His blood. He said, "Take up your cross daily and follow me." Constancy is the mark of a good

friend. So also, imitation.

I must listen to God as He speaks to me, without trying to water down His invitation to courage and heroism, to faith and trust and love. Everyone has minor frustrations to cope with, and everyday living brings with it many annoyances, but we are not often called upon to bear a big cross. We have our good days too.

Jesus' mysterious words, "I and the Father are one," refer to the divine nature He shares with the Father and the Holy Spirit. What a marvelous shepherd He is. No one can steal His friends from Him. He asks us to bear this life's trials in union with Him. They are thus transmuted into matters of great value.

The great cloud of witnesses that stand before God's throne is made up of God's faithful friends who while on earth listened to His voice.

Alt Publishing Co.

Conceptions about hell

Q. What does the church think hell is like? Have things changed about that too? Is it true that some theologians don't believe in hell anymore? (Pennsylvania)

A. I'm not sure I understand your question. You ask whether the church has "changed" its beliefs about hell. Changed from what?

Many popular conceptions about hell—that it is a place of bizarre and excruciating torture by fire or whatever other means—have never been taught as doctrine by the church. Check any old catechism and see.

The Bible uses much symbolic language in both the Old and New Testaments about punishment for sin, but picturesque details are not, and never were, part of Christian dogma about hell.

Many misconceptions of the past few hundred years result from the fertile and frequently overworked imaginations of medieval artists who gave us some unimaginably lurid pictures of the devil and his kingdom.

The church still teaches, as it always has, that human beings can, by their deliberate choice, turn themselves off from God and say no to his invitation to friendship and life by a radical selfishness which effectively closes them off from others and from God himself. This alienation from divine love, especially if it should be eternal in its consequences, would bear its own form of regret, pain and unfulfillment.



BY FR. JOHN DIETZEN

Artists and poets occasionally run wild in depicting how horrible such a separation might be. But the Christian and Catholic Church has never claimed to know or teach who, if any, are in this tragic situation or what the specifics of their condition might be.

"The church still teaches, as it always has, that human beings can, by their deliberate choice, turn themselves off from God and say no to his invitation to friendship and life by a radical selfishness which effectively closes them off from God Himself."

Regarding the last part of your question, I know of no theologian of any stature who doesn't believe that eternal alienation from God is possible. A numer might ask, however, considering the power and evident universal intention of the saving work of Jesus in bringing the redemptive mercy of God to the world, whether anyone has in fact so conclusively and totally rejected God's love as to "lose his soul."

Again, we simply don't know.

Q. I read in a national magazine about a Catholic priest who is also a Zen Buddhist. Unless I'm wrong, Buddhism is a religion that isn't even Christian. Can you tell me how in the world a priest can be one? If this is ecumenism, it's too far out for me. (Massachusetts).

A. I suspect the article didn't really say that the priest was a Zen Buddhist. It probably said that the priest was a follower or disciple of Zen which is an entirely different thing.

The name Zen primarily designates a school or program of meditation which has proven helpful not only to people of the East but to Westerners as well. It is quite possible for a person to be a Christian and a Catholic priest and practice this form of meditation.

Since Zen rose out of Buddhism it is often identified with that religion.

Many Buddhist religious beliefs are, of course, contradictory to Christian faith. What Buddhism teaches about God, for example, is radically different from the Christian belief in one personal God.

You are right, therefore, in assuming that no one can be a Buddhist, in any traditional religious sense of the word, and at the same time be a Christian.

Q. A recent response in your question column said that cremation is permitted in the Catholic Church. We have a Catholic encyclopedia, dated 1968, which states clearly: "Cremation is strictly forbidden by the church, out of reverence for the body which in life was the temple of the Holy Ghost."

It states further that this practice runs counter to Christian tradition.

Is this teaching now outdated in favor of a new rule "to meet the needs of the people?" If not, you should set the record straight. (Pa.)

A. This regulation of the church (and it was simply a regulation, not a doctrinal teaching) has been changed

by the church. But, first, a couple of points should be clarified.

The church's regulations forbidding cremation are relatively recent, the first general law on the subject coming less than 100 years ago (1886). Until around that time, inhumation (burial in the ground) was common in the Western world.

During the last century, however, some anti-religious groups, particularly under the influence of Masonry in Europe, began to promote cremation as a sign of rejection of the Christian belief in the resurrection. (How could "God" collect all that smoke together again?)

Because of that attitude the church instituted the ban on cremation, a rule which was incorporated in the first Code of Canon Law in 1918. Since that time, the danger of such interpretations of cremation has all but disappeared.

According to the introduction to the Revised Rite of Funerals, (No.15), "Christian funeral rites are permitted for those who choose to have their bodies cremated unless it is shown that they have acted for reasons contrary to Christian principles."

The document notes the church's preference for the custom of burying the dead in a grave or tomb, as Jesus was buried, but cremation is still quite permissible.

If the body is to be cremated, the usual funeral rites, including the Mass of Christian Burial with the body present, may precede the cremation, or a memorial Mass may be offered afterward.

(Confession without serious sin is among matters discussed in Father Dietzen's free brochure on the sacrament of penance. Available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

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Actors save 'Max Dugan'

By Michael Gallagher

After the somewhat somber and melancholy "I Ought to Be in Pictures," Neil Simon's adaptation of his own play, he has turned to sunnier material in "Max Dugan Returns," an original screenplay directed by Herbert Ross.

"Max Dugan Returns" is more of a crowd pleaser, but, unfortunately, it's all too obvious that pleasing a crowd was about all that Simon had in mind when he put it together.

Marsha Mason (Simon's wife in real life and one of the foremost interpreters of her husband's craft) plays Nora McPhee, a hard-working widow. Her teen-age son, Michael (Matthew Broderick), is a good-fieldings, no-

sagging economy, both the private and public sector.

Every time Nora and Michael return home, they find new proof of her father's largesse--enough electronic equipment for a Rolling Stones concert, a refurbished kitchen, and a complete face-lift to the bungalow, inside and out, complete with gingerbread turrets and potted plants. A more personal gift is Harry Lau, the batting coach of the Chicago White Sox, whom Max, appalled that his grandson's batting average is lower than his IQ, hires to tutor him.

Nora is torn between gratitude and scruples, an inner struggle that a most pertinent external factor swiftly aggravates: she happens to be dating Brian Costello (Donald Sutherland), a

'Max Dugan' Returns is more of a crowd pleaser, but, unfortunately, it's all too obvious that pleasing the crowd was about all that Simon had in mind when he put it together.'

hitting member of his high school baseball team.

Despite being hard-working, Nora is close to impoverished. She's a high school English teacher, you see, and a victim of the injustice of a society, Simon seems to be telling us, that cruelly slights those charged with forming the minds of our young while it showers wealth upon popular writers.

Such are the circumstances when late one rainy night comes a knock at the door of Nora's peeling bungalow. When she responds fearfully, an empty gun clutched in both hands, she encounters a sinister figure dressed in black and carrying two suitcases.

Fear yields to resentment when Nora discovers that the figure is her father, Max (Jason Robards), who left her mother and her years before in Chicago when she was only nine. Max, it turns out, has only six months to live, and he wants it live it right there, getting to know his grandson. He is also burdened with something more than remorse and morality: \$687,000 in cold cash of dubious origin neatly packed into one of his suitcases.

When Nora challenges him, Max readily admits that the police might have more than a passing interest in the source of his wealth. More unsettling still, he implies that back in Las Vegas, where he has labored ingeniously for several years, there are people who might contend that his remaining six months is half a year more than Max deserves.

But Nora can't quite bring herself to throw out her old and ailing father no matter how much of a reprobate he might be. And while she ponders her problem, Max pitches into to boost the

witty and humane police detective, a man so cultured that he can misquote from "Ulysses" with ease, but who, as a professional, yields nothing in zeal to Victor Hugo's Javert in tracking down elderly transgressors.

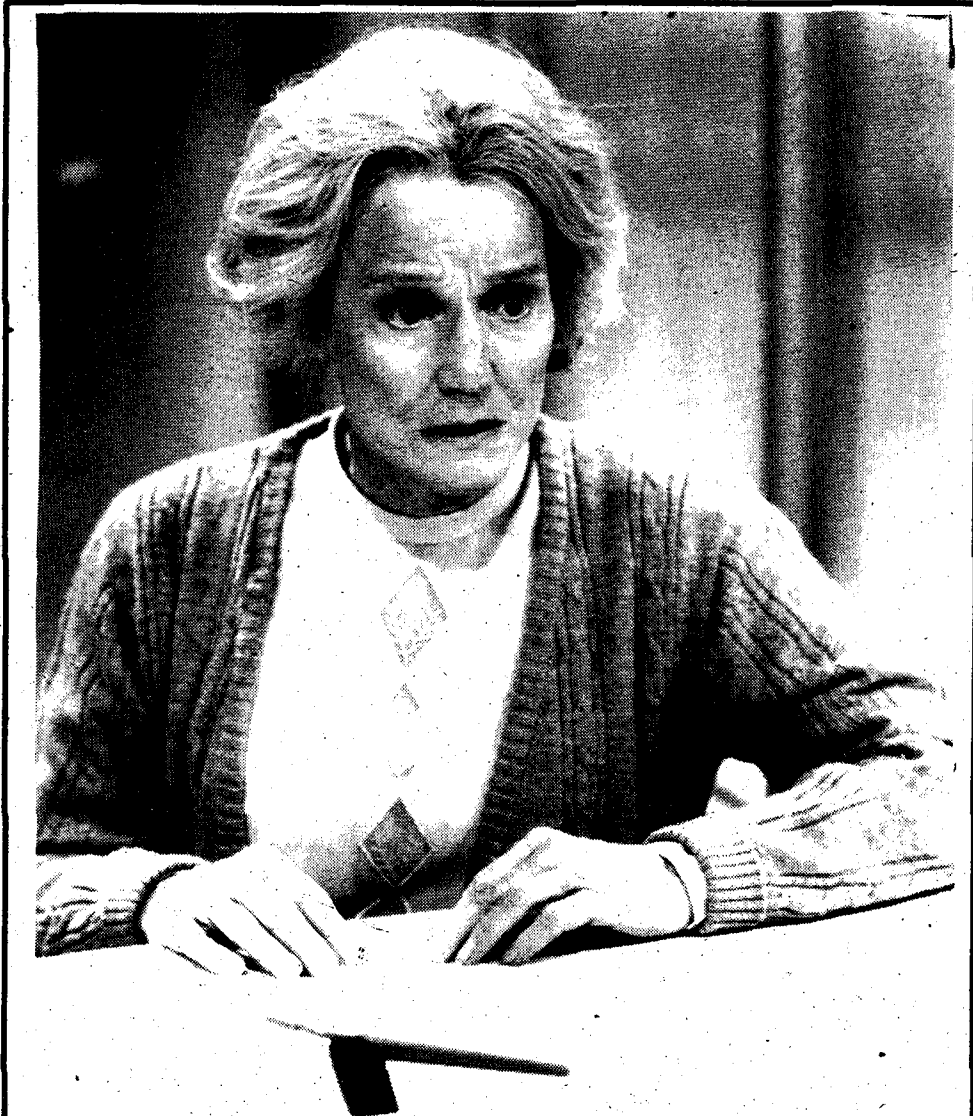
Such a man, therefore, could hardly be expected to pass over without probing comment the abrupt appearance of a yellow Mercedes convertible in the driveway of a high school English teacher.

All of this is mildly amusing but terribly bland and unconvincing. Simon and director Herbert Ross, moreover, leave a lot of loose ends, maybe because they didn't want to face up to some of the more disturbing implications of the plot--things like morality and the biblical injunction against stealing.

What entertainment value the picture has is due to the performers. Miss Mason is warm and personable as always. Young Matthew Broderick is good as her son, although he's a bit studied at times in his reactions. And Sutherland makes a good contribution.

It's Robards, more than anyone else, however, who is responsible for the partial rescue of the picture, with his formidable presence and impressive delivery. But it's a bit sad to realize that his talents deserve far more than roles such as this.

There are some mild verbal vulgarities and a fuzzy moral stance vis-a-vis the biblical injunction against stealing, but since the picture is so innocuous, the U.S. Catholic Conference has classified it A-II, adolescents and adults. The Motion Picture Association of America rating is PG, parental guidance suggested.



STROKE VICTIM - Constance Cummings stars in the role which earned her a Tony Award on Broadway, in the new television adaptation of "Wings" on American Playhouse at 9 p.m. Tuesday, April 26 on PBS, Channel 2. The story focuses on an aging aviatrix who struggles to regain her health after a debilitating stroke.

CAPSULE REVIEWS

0 MONTY PYTHON'S THE MEANING OF LIFE

This latest Python outing--John Cleese, Terry Gilliam, Eric Idle, Terry Jones, and Michael Palin--is a departure from their recent films, which have been more or less conventional in form, and a throwback to the sketch format that marked their earliest work. This, however, breaks new ground--not, unfortunately, in terms of satire but of grossness for its own sake. There are some very funny moments, but much of it--a sequence on organ transplants and another on

gluttony--becomes so vile that it is almost unwatchable. And for all its excesses, the Python brand of humor remains surprisingly toothless (except perhaps for its unremittingly scathing treatment of women)--the product of bright, well-bred but naughty boys who bear a lot of minor grudges but lack sufficient education and passion to zero in properly on their targets. Because of the picture's attack on formal religion, its use of graphic nudity, and the grossness already noted, it has been classified O, morally offensive, by the U.S. Catholic Conference.

REAL TO REEL

Cancer researcher Dr. Claire Thuning, whose faith is an important tool in her work, and St. Anthony Farm, a unique rehabilitation project in the San Francisco area, are featured on this week's edition of "Real to Reel," Sunday morning at 7:30 a.m. on WCKT-TV, Channel 7.



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New CCS members told of sacrifices of 20's and 30's

New members of the General Board of Directors of Catholic Community Services, part of the Ministry of Christian Services of the Archdiocese of Miami, were recently told of the scope of the work of the agency and the duties and responsibilities they have assumed as board members.

Msgr. Bryan Walsh, CCS Executive Director, recalled the "extraordinary sacrifices" made by the priests and laity in the 20's and 30's in South Florida, and added "we are direct products of that story and we should be aware of our historical background." He said, "it is remarkable when we realize that the Church in Miami in 14 years, from

1926 to 1940, created 3 new parishes, 3 new high schools, 4 grade schools, a Catholic college and a Catholic hospital. And remember, these were the depression years, when Catholics in Miami numbered less than 10,000."

Msgr. Walsh told the new members of the board that CCS has "a responsibility to the community. However, the Agency is part of the ministry of the Church and our first duty is loyalty to the Archbishop and the Archdiocese."

The new members of the CCS General Board were joined during the session by some others who have served in previous years. Present were:

Francisca Aldrich, Peggy Brodeur, Barbara de la Fuente, Mary Griffin, Joseph F. McAloon, Betty McCoy, Llynore O'Brien, Angela Pickett and Fran Shaheen.

The new members, along with Arthur W. Kane, Chairman, and Francisca Aldrich, vice chairman, were installed by Archbishop Edward A. McCarthy during a Mass at Barry University in February.

The General Board of CCS is responsible to the Archbishop for overseeing the work of the Agency, which administers a multiplicity of social service programs through some 55 outlets throughout the Archdiocese.

Catholic Community Service continues to look for dedicated men and women who can lend their time and talents in this essential ministry. Volunteers, especially those with knowledge of finance, personnel and provision of client services, are always welcome to serve on the various committees of CCS.

Those men and women who are committed to the social values and teachings of the Roman Catholic Church and the programmatic commitments of the Archdiocese of Miami, are invited to contact Mrs. L. McGuinn, at CCS, 754-2444 Miami.

Catholic lawyers' Red Mass in May

The Catholic Lawyers Guild of Dade County, will sponsor its annual Red Mass on Wednesday, May 4, at 12 noon at Gesu Church, 118 N.E. 2nd Street, Miami, Florida. A luncheon will follow.

Traditionally, such a Mass is held during the reopening of the Courts to seek Divine Guidance and blessings upon the legal profession during the judicial year.

It derives its name from the red vestments worn by the priest. Archbishop Edward A. McCarthy, D.D., bishop of Miami, will be the principal concelebrant.

A luncheon for families, friends,

lawyers and judges will follow at the Everglades Hotel, 244 Biscayne Boulevard, Miami.

The luncheon will feature nationally known attorney, Edward Bennett Williams, of Washington, D.C.

The program will conclude with the presentation of the St. Thomas Moore Award to an outstanding lawyer.

All are invited to both the Red Mass and the luncheon. Only a limited number of tickets to the luncheon are available for \$14.00 per person.

For further information and reservations, please contact John Thornton, Jr. in Miami at 358-0346.

Week of winners at St. Juliana

St. Juliana School in West Palm Beach had quite a field day, recently, collecting more awards in one week than ever before in school history.

Two of its students placed first and second in the Annual Kiwanis Club Spelling Contest. First place winner Monica Bengochea, an eighth grader, and second place winner Nelly Ramos, a seventh grader, represented St. Juliana in the state competition held April 6 at the Helen Wilkes Hotel in downtown West Palm Beach.

Kiwanee Spelling Bee officials said St. Juliana is the first school to ever have won both first and second places in the competition.

St. Juliana also won two first place ribbons in the Palm Beach county Regional Science Fair. Elena Perez and Gary Brown received medals and monetary awards as well, for their

science projects.

In sports, Denise Howell and Susan Little won first place in the Knights of Columbus Basketball Free-Throw Contest, a ranking that makes them state champions.

St. Juliana's Girls Softball Team, coached by Pat Smith, won first place in the Palm Beach County Catholic School Softball League and Softball Tournament.

In basketball, the girls placed first in the Dade County All-School Basketball Tournament as well as in the Palm Beach County Catholic School Basketball League and Tournament.

Finally, the Boys Basketball Team, coached by Bruce Haver, placed second in the Palm Beach County Catholic School Boys Basketball League and Tournament.

Training days for special ministers

Saturday, April 30 - Blessed Trinity Parish, Miami Springs - 10a.m. to 3 p.m. Saturday, May 28 - St. John Neumann, Miami - 10 a.m. to 3 p.m.

REQUIREMENTS: The pastor should send to the Office of Worship and Spiritual Life, Archdiocese of Miami, P.O. Box 382000, Miami, FL 33238-2000, a letter of recommendation including the names of all those he wishes to appoint, notification of which training day they will attend and

a check to cover registratin fees of all those attending. Checks should be made payable to the Archdiocese of Miami. Deadline for registration is the Wednesday before the workshop specified in the letter.

For further information please call the Office of Worship and Spiritual Life at the Pastoral Center, 757-6241, Ext.351, 352 or 353 and speak with Mrs. Blank or Mrs. Vandenberg.

Sr. Albert takes vows

Sister Peggy Albert, O.P., will take her final profession of vows in the Adrian Dominican Community, at Barry University Cor Jesu Chapel, Saturday, April 23, at 4 p.m.

Sister Peggy holds a B.A. from Wayne State University and an M.S.W. from Barry University. She is a counselor in Student Services at the university.

Sister is the daughter of Mr. and Mrs. Ronald Albert of Fort Lauderdale.

St. Catherine holds bible series

St. Catherine will offer a series of classes focusing on the church and the bible. On Tuesdays, April 26th, May 3rd and May 10th is "The Church as People of God and Community of Believers," at 7:30 p.m. at the parish hall, 9200 S.W. 107th Ave. Rosemarie Kamke, principal of Immaculata - La

Salle High School and instructor at the Archdiocesan Lay Ministry Program will be the speaker. On Wednesdays, April 27th, May 4th, May 11th Prof. William Lynch, Bible professor, counselor, and lecturer will speak on an "Introduction to the Scripture." All lectures will be held at 7:30 p.m.

Chaminade holds exam for new students

The entrance exam for new students interested in entering Chaminade High School this fall will be held on the school campus in Hollywood, Saturday, May 14th at 8 a.m.

Registration forms and further information may be had by calling the Admissions Office at 989-5150 (Broward) or 624-1681 (Dade) between 8 a.m. and 3:30 p.m. weekdays.

Students will be required to report to the Main Office, 500 Chaminade Drive, Hollywood, by 7:45 a.m. Testing will begin promptly at 8 and will conclude by 11 a.m.

New St. Francis "Alumni" Baby Club

Babies born at St. Francis are invited to join the new St. Francis Alumni Club. Approximately 25,000 babies were born at St. Francis hospital between 1926 and 1965. Due to the length of time involved, several moves of offices, and inadequate storage, many of the hospital's maternity records are unavailable.

For further information, please contact Brad Zuckerman at St. Francis Hospital's Community Relations Department at 868-2783.

It's a Date

Singles-Divorced Widowed

THE GREATER HOLLYWOOD CATHOLIC WIDOWERS CLUB will hold election of officers at their meeting Friday, May 6 at 7:30 p.m. at Nativity Parish Hall, 700 Chaminade Dr., Hollywood. Dancing, and refreshments will follow the meeting.

ST. JULIANA'S SEPARATED AND DIVORCED SUPPORT GROUP invites everyone to a picnic at 3 p.m. Sunday, April 24 at Dreher Park, Pavillion No.3, West Palm Beach. Bring a dish and drinks.

ST. CLEMENT'S PARISH will host a mini-seminar for separated and divorced Catholics entitled, "HOW TO BE THE BEST POSSIBLE YOU" at 7:30 p.m. Tuesday, April 26 at the parish hall, 2975 North Andrews Ave., Ft. Lauderdale. Sr. Muriel Brennan, R.C., Cenacle Sister, will be the guest speaker. \$2 donation required.

Meetings

WOMEN OF THE LIGHT CLUB will hold their monthly bible brunch from 9:30 to 11:30 a.m. April 30, at the Marriott Hotel, 1201 N.W. 42 Ave. The reservation deadline is April 27. For reservations, call: 948-6152 Dade, or 584-4786, Broward.

SECULAR FRANCISCANS will meet at 12 noon, April 24 at St. Anthony Catholic Church in Ft. Lauderdale. Visitors are welcome.

FR. SOLANUS GUILD will hold their regular meeting at May 1st. at Blessed Sacrament parish hall, 1701 E. Oakland Park Blvd. Annual raffle party with prizes is included.

Potpourri

DAUGHTERS OF ISABELLA, CIRCLE No.884 will hold a BLOOD DRIVE at 8 p.m. Wednesday, April 27 at the Knights of Columbus Hall, 270 Catalonia Ave., Coral Gables. Coordinating the blood This is a joint effort by the

Daughters of Isabella, the Knights of Columbus and the Italian Sons & Daughters. Individuals will receive a free steak dinner after donating a pint of blood. Anyone between the ages of 17 and 85 years of age and in good health can donate.

HANDICAPPED RETREAT sponsored by St. Juliana Church will take place from 9 a.m. to 4 p.m. on Saturday, May 7 at the church, 4500 South Dixie, West Palm Beach. The physically handicapped, the elderly and shut-ins will be honored. Fr. Jim Vitucci, director of Handicapped Ministry is in charge of the program. Lunch is provided by the St. Juliana Women's Guild. Reservations deadline is April 29.

ST. ELIZABETH SETON ALTAR GUILD will hold a fashion show and luncheon produced by members at 1 p.m. Sunday, April 24, at Golden Gate Community Center. Admission is \$5 at the door.

ST. BERNADETTE CHURCH will hold a Hawaiian benefit show and dance featuring the Royal Polynesian Revue and Dance Band from 8

p.m. to midnight at St. Bernadette Church, 7450 Stirling Rd., Davie. B.Y.O.B.; set-ups available. Door prizes awarded. Tickets are \$10 per person. Proceeds will go to Alan Bondaug, cancer victim.

OUR LADY OF THE LAKES will hold a bunco part sponsored by the Women's Club at 7:30 p.m., Saturday, April 23 at the parish center. Tickets may be purchased in the rectory office.

CHURCH WOMEN UNITED will sponsor a May Fellowship Day to focus on the ways to build creative and healing relationships between all people. A service written by women of black denominations will be presented for this ecumenical event. The luncheon is slated for 11:30 a.m. on Thursday, May 5 at the Miami Springs Villas. Tickets are \$7.50 per person.

ST. MAURICE LITURGICAL DANCERS will celebrate National Dance Week (April 24-30) with a special program of demonstrations and a lecture at 8:15 p.m. April 26 at St. Maurice, 2851 Stirling Rd., Ft. Lauderdale. There is no admission fee.

A Quixotic look at G.K. Chesterton

THE OUTLINE OF SANITY, by Alzina Stone Dale. Eerdmans (Grand Rapids, Mich., 1982). 354 pp., \$18.95.

Reviewed by Father Augustine P. Hennessy

NC News Service

TO CALL a very scholarly and meticulously documented book "fascinating" is an unusual tribute to its author. But to say it remained fascinating even while being read amidst the hubbub, strident mechanical noises, bustling crowds and multiple moods encountered in a metropolitan airport is to test its power

to allure against a very demanding criterion. For me, this work of Alzina Stone Dale came through this exacting test with flying colors.

Chesterton, the hero of this study, was undoubtedly a fascinating man, and author Dale makes him come alive again for those who remember being enriched by so many of GKC's works, which still remain remarkable sources of integrated wisdom.

In the early pages of her book, Alzina Dale highlights many interesting details concerning Chesterton's youth.

She reports: "At one point his parents

took him to a brain specialist presumably to try to make sense of the puzzle that Gilbert was as bright as a button yet brought home poor school reports--only to be told that he had a large and very sensitive brain and it was an even chance whether he would grow up a genius or an imbecile."

For Chesterton, the normal wife's attitude toward the normal husband is, as he says in commenting favorably on George Bernard Shaw's "Candida," "an attitude which is not romantic but which is quite quixotic, which is insanely unselfish and yet quite cynically clear-sighted; it involves

human sacrifice without in the least involving idolatry."

SHE CONCLUDES with an epilogue titled "The Everlasting Man." Her own final image of GKC is a lively pen-picture: "If he were alive today, Chesterton obviously would be a Russell Baker or an Andy Rooney, live on "Sixty Minutes," with cape and sword delighting a worldwide audience with his amusing observations. But his underlying message would always be there too; that one must learn how to love the world without trusting it, and that the historic Christian Church was founded by a real man and for that reason it is indestructible."

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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. Sharon

THANKSGIVING NOVENA TO ST. JUDE Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked. 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. Sharon

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. Marion

Thanks to St. Jude, St. Ann, St. Anthony & St. Michael for prayers answered. Publication promised. A.H.

THANKS TO ST. JUDE FOR HIS INTERCESSION AND PRAYERS ANSWERED. A.B.

Thanks to St. Jude for favor received. Publication promised. F.C.

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Pathways of the Spirit

KNOW YOUR FAITH

By Father James A. Black
NC News Service

Do you believe in sin? Is sin real or is the concept outmoded?

Many people seem to make moral decisions according to the criterion, "Everybody's doing it." If everybody is doing it, is it OK? Or have we simply lost our sense of sin?

There are several possible explanations for the way today's people perceive sin. Interestingly enough, most of those explanations tend to assume sin's reality.

"WE'RE HEARING things from both sides," explained Jim Steinbrecher, a high school student in Nashville, Tenn. "We've been brought up according to one set of standards. But our surroundings offer an entirely different set of values."

Steinbrecher suggested that television was one factor in the perception of sin today. "We frequently see situations presented in which moral decisions are treated lightly and this is sometimes reflected in the way people live," he said. "People don't seem to see any actions as wrong in themselves."

Stefanie Cunningham, another high school student, claims that people often rationalize their actions. "They fool themselves into believing that what they've done isn't really serious or doesn't really matter," she said.

When pressed, most people would admit sin is a reality in their lives. If so, maybe it's not so much that people are changing their perception of sin but rather that they are simply ignoring its presence in their lives.

THE SACRAMENT of penance is the normal means by which sin is forgiven. And it's also a means of discovering the very reality of sin--and goodness--in our life. Penance provides a forum for reflection and self-examination.

Some Catholics fear the sacrament of penance. And they may even minimize their sins or rationalize them away. After all, if sin can be ignored, there's no need to receive the sacrament of penance.

When was the last time you went to confession? People offer any number of reasons for not going. Here are some of the more common objections I've heard with a brief reply for each.

1. "I don't go to confession because it's too embarrassing."

But embarrassment isn't the worst thing in the world. And maybe we ought to be embarrassed by some things we do! If we make a greater conscious effort to grow in Christ, the reality of sin will become less a part of our lives and we won't be so embarrassed.

2. "The priest might know who I am."

So? You're a human being struggling to overcome your sinfulness. What's wrong with that?

3. "I feel uneasy going into that dark box."

Then go face to face or make an appointment to see your parish priest.

4. "I feel uneasy going to face-to-face reconciliation."

Use the anonymity of the confessional. It doesn't

Some Catholics fear the sacrament of penance. And they may even minimize their sins or rationalize them away. After all, if sin can be ignored, there's no need to receive the sacrament of penance.

Sin?

You better believe it!



A teen-age girl picks up a bottle of lotion, worth a little over a dollar, and slips it into her bag when no one is looking. Perhaps she is thinking, "Everybody does it," or "Their prices are too high anyway," or "One bottle will never be missed." Many people today seem to have lost a sense of sin.

(NC photo)

matter how we go, but it does matter that we go.

5. "But I don't always feel forgiven."

Fortunately, the reality of forgiveness isn't dependent upon what we feel. We don't always feel loved either. But that doesn't lessen the reality of the love of God for us.

6. "My sin is too great to be forgiven."

Who are you to put limits on what God can do? Isn't that your pride that's really getting in the way? We frequently set up obstacles to our own forgiveness.

7. "It's been such a long time since my last confession."

If you keep putting it off it'll only get longer.

8. "I'm afraid that the priest might get angry with me."

His role is to extend the love and mercy of Christ to you.

9. "I don't think I need to go."

Think a little harder.

10. "OK, you win. I ran out of reasons."

No, actually, you're the one who wins. May you find the Lord's peace!

By Father John Castelot
NC News Service

Ezekiel's fellow exiles were in the habit of quoting a proverb which expressed their cynicism and pessimism: "Fathers have eaten green grapes, thus their children's teeth are on edge." (Chapter 18:2)

They saw their sad plight as a divine punishment for the sins of their forefathers and considered themselves more or less innocent victims caught in a trap from which there was no escape.

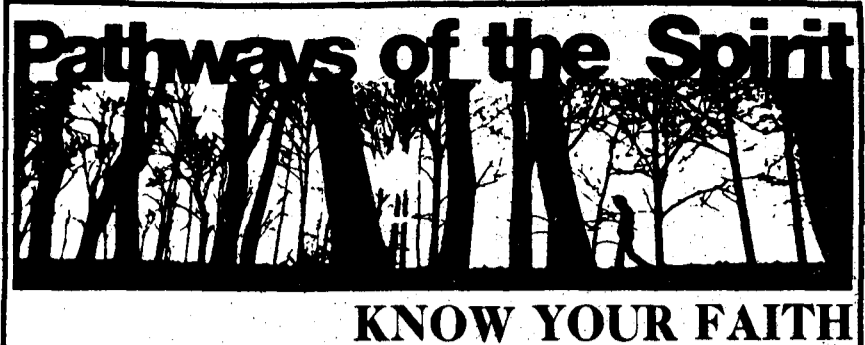
While there was an element of truth in this, Ezekiel hammered home the truth that ultimately each individual is responsible for his own actions and for the consequences of those actions. While their sorry situation was the result of their fathers' and their own sins, it was not an irrevocable sentence of unending doom.

EACH PERSON could do something to bring about better days. The Israelites could contribute to the rebirth of a new, chastened people of God by accepting the penance and profiting from it to become a better people, more truly faithful to God.

This note of hope is the dominant one running through most of the rest of

Father of Judaism

'The sin of the world'



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

What first comes to mind when you think of sin? A preacher's words against it? Some of your own actions? Your last confession?

I want to ask you to think for a moment of sin in the singular—not sins, but sin. The very early Christians often spoke of sin this way. Why?

Following an ancient Christian tradition, when we recite the Gloria of the Mass we say of Christ, "You take away the sin of the world." There is a difference between the sin of the world and our own personal sins. Our sins, in the plural, are our own personal actions. And bad actions can be judged.

But the sin of the world is not an action. It is a wound in our human nature. And wounds are meant to be healed.

So in this article I want to spend some time looking at sin not in terms of actions to be judged, but in terms of that wound that needs to be healed.

IN OUR CATHOLIC tradition the sin of the world also goes by another name. Theologians call it original sin, because it is the origin, the source, of our individual wrongdoing. It is the wound that gives rise to our own sins.

It is important to understand this wound. But what does the wound look like? Let me give an example.

I was traveling in Latin America, delivering funds to a mission. It was raining and miserable. As my group approached the village that was the goal of the journey, we came upon an especially desperate-looking collection of dripping and soggy shacks made of cardboard, sticks and old plastic bags.

Within the shacks, shivering families huddled together in the cold and mud. I looked at them, but the face of real, human poverty was more than I could abide. I turned away.

IN MY TURNING away we can see the sin of the world as it is written in one man's being. I was not abandoning them. To the contrary, I was bringing them the means to have better housing and health care. My actions were good.

But I could not look their poverty in the face. Their condition, because of my own fears, made me see them not as other people just like myself except for their economic situation, but as frightening or fearful. And that is the sin of the world, or original sin, as it is in us.

Bishops have pointed out that another example of original sin can be found in an economic system that would allow people to live in such

Theologians call it original sin because it is the origin, the source, of our individual wrongdoing.



Like the rebirth one can see and feel on a beautiful spring day, being freed from sin can be seen as a rebirth or a healing. The church teaches that God became man to free us from sin. Great theologians, like St. Thomas Aquinas, point out that freedom from sin includes being freed from original sin, or the sin of the world. (NC photo)

misery. The bishops speak of helping to heal this wound by healing the lives of suffering people.

THE CHURCH teaches that God became human in the person of Jesus of Nazareth to free us from sin. Great theologians, like St. Thomas Aquinas, point out that first and foremost this means freedom from original sin or the sin of the world.

Original sin is not a wrong action as much as a wound in need of healing. Being freed from original sin means having this wound healed. For this reason we can speak of the Chris-

tian life as a life of healing.

We baptize small children at the very beginning of their lives not because they have done anything wrong but because, like us, they share in the wound that is part of being human. The lifelong process of healing begins with this baptism. We recognize, by our presence as baptismal witnesses, that as children grow up they will need our help to cope with the fears and weakness that are part of being human.

FOR AS we all know, once we grow up we can allow that wound

within to lead us to wrong actions—our sins in the plural. Then we need to have our sins forgiven. For this we turn to the sacrament of penance.

But the sacrament of penance does not stop at forgiving our individual sins. It goes deeper. It also touches the root of sin in us, original sin. Like all the sacraments, penance applies a moment of healing to that wound.

For all of the Christian life is a process of healing the wound of original sin, the sin of the world.

the book and Ezekiel develops the theme in a variety of ways.

One of the most striking is the vision of the dry bones. The situation of the exiles may seem as hopeless as that of bleached and broken skeletons littering a desert. But in his vision the prophet sees these bones fitted together, clothed with flesh, and endowed with new life.

Nothing is impossible to God; his people will revive. It was Ezekiel's grand privilege to announce this resurrection and to contribute to its realization.

THE PERIOD of the Babylonian exile was one of real transition for the people. Their old traditions remained intact, of course, but underwent a vigorous development and took on a new coloring.

It was a new Israel which eventually emerged from captivity. Before the exile the descendants of Abraham were known as Hebrews and Israelites; after the exile they are Jews.

This is merely a change of name, it is true. But it reflects much more profound changes. Before the exile, and especially before the fall of Samaria in 722 B.C. and the dispersal of the 10 tribes which made up the northern kingdom, the Israelites were a people made up of several tribes.

Now all that remains, for all practical purposes, is the southern tribe of

Judah. Hence the religion, their way of life, is now called Judaism and the people are called Jews.

SINCE EZEKIEL was the most influential individual involved in this transition, he has often been called the father of Judaism. He has a right to this distinction on several counts. Just the fact that he contributed so mightily to keeping the people together as a distinct national and religious unit when so many forces were at work to pull them apart—that alone would justify giving him this title.

But his influence was by no means limited to the direct impact he had on his own generation. Ezekiel took the materials of Israel's old traditions and reworked them, giving them a new direction, a new meaning.

His teachings—on the transcendent oneness and holiness of God, on the personal, moral responsibility of each individual human being, on Israel as a religious community and a church, rather than a nation—exerted a profound influence on subsequent Jewish thinking and writing.

In fact, the exact extent of Ezekiel's influence defies human measurement. It was varied, powerful and far-reaching. His many disciples saw to that.

They race for faith

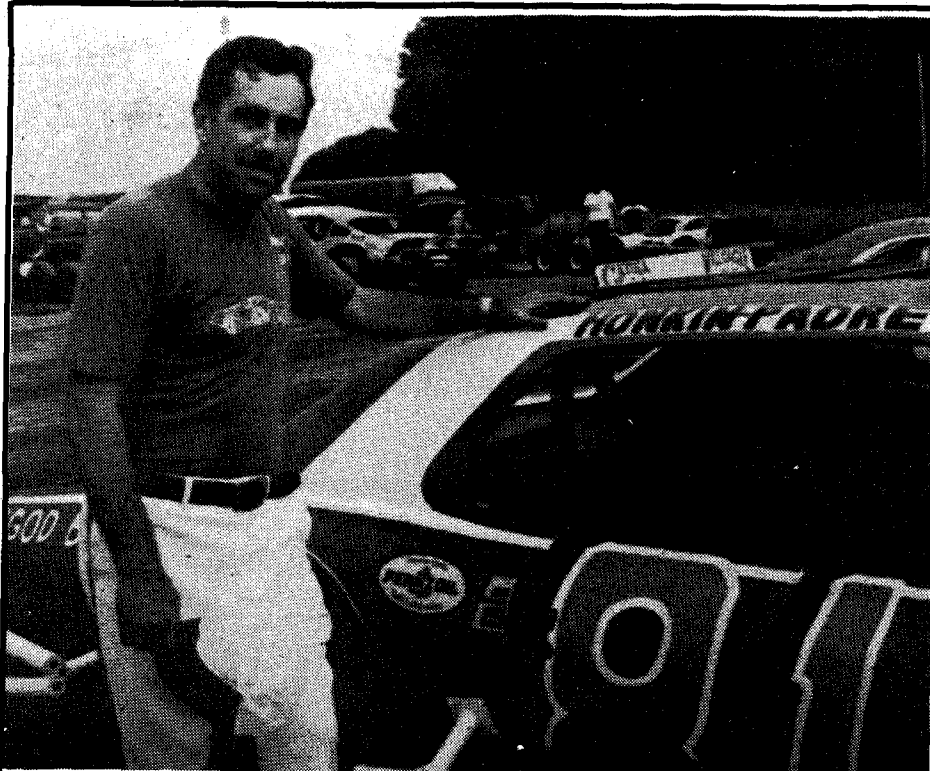
By Richard Scheiber and Bob Dylak
NC News Service

They're both named Jerry and they're both priests, who work with young people. But what really makes Father Jerry Leake of Aurora, Ill., and Oblate Father Jerry Ward, a U.S. Air Force chaplain, distinctive is their common passion for car racing.

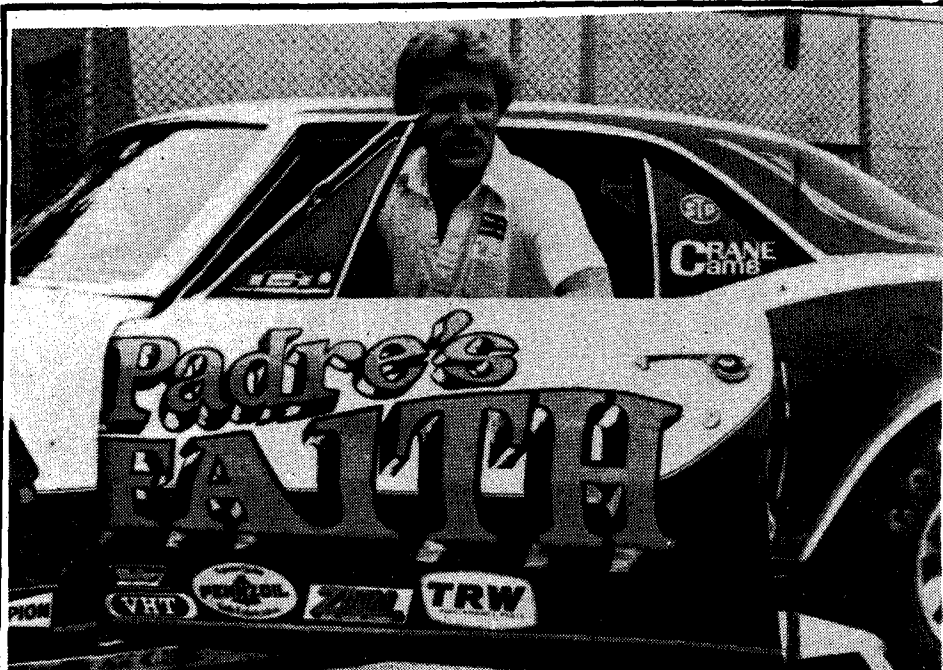
Father Ward, assigned to an Alabama post after serving at Griffis

parish priest at Sacred Heart Church, Aurora, in the Diocese of Rockford. His form of racing is drag racing--against the clock on a straightaway instead of on an oval track like Father Ward. He used to drive his own car, called "Padre's Faith," but now he serves as the 1967 Pontiac's owner and leaves the race driving to Bob Simmons, a former student.

"Padre's Faith" has topped 125 mph in less than 10 seconds in Midwest



Father Jerry Ward poses with "Number 81" the stock car the "Honkin' Padre" he uses in dirt-track auto racing. (NC photo)



Father Bob Simmons drives "Padre's Faith," the drag-racing Pontiac owned by another priest. (NC photo)

Air Force Base, near Rome, N.Y., knows the dirt-track auto racing world of jeans and cowboy hats; gaudy fat-tired cars with slangy names, the smell of raw gasoline and mud--always mud.

He drives his own purple-and-white "Number 81" car in races. Dubbed "the Honkin' padre," Father Ward has been racing stock cars since 1969, when he started at International Falls, Minn. His last night at the Weedsport, N.Y., track before moving to Alabama, his car qualified but didn't win the main event.

IN ILLINOIS, Father Leake is also an avid racing buff--along with being a

former student of Father Leake. "It's been a lot of fun and some work," Father Leake said. I've always enjoyed cards and been interested in them and I think it's been good for all of us."

Both priest said their racing interests help in their ministry.

Father Ward, 44, has been an Air Force chaplain since 1972 (he was an Air Force flight engineer from 1954-58, when he joined the Oblates). His avocation as a race driver has followed him through numerous assignments.

IT HAS "opened a lot of doors for me, especially with young Air Force people," he said. "I've gotten to know a lot of enlisted troops through my hobby." The work on the car and racing are also good relief from his daily

chaplain's responsibilities, he added. "I can lose myself in a carburetor."

Father Leake's car in Illinois also attracts a lot of young attention. Much of the work on the vehicle is carried out behind the parish rectory and the appearance of "Padre's Faith" never fails to draw a crowd of hard-to-impress preteens. The pit is made of up young men and supervised by driver Simmons' and his wife Beth, another

parts from a number of automobiles in it," including a Ford chassis, a Mercury front end and an engine of indeterminate origin.

"It's low-buck operation," he said, pointing to tires he bought from another driver. He meets expenses through sponsorship by an oil company, track winnings and the help of friends. Along with its "Number 81," the car sports his "Honkin' Padre"

"It has opened a lot of doors for me, especially with young air force people," he said. "I've gotten to know a lot of enlisted troops ... the work on the car and racing are good relief from his daily ... responsibilities ... "I can lose myself in a carburetor."

former student of Father Leake.

"It's just a hobby, though," he said. "My priestly life comes first." His pastors have all been understanding of his interest, he said.

Father Leake's drag-racing car is "all Pontiac, which is sort of unusual since you don't see too many Pontiacs racing," according to Simmons.

Father Ward's car is more of a mongrel. "Most of my car is hand-built," Father Ward said. "There are

nickname, the slogan "God Bless" and a painting of a haloed frog in track shoes--the creation of a friendly auto decorator who "just likes frogs."

Father Ward, headed South, served there once before. At that time, people "couldn't handle the idea of a Catholic priest driving the racing circuit. And when I started to win it really boggled their minds," he said. He came in second in the standings while there.

He has found New York residents more supportive. At a race there, a banner across the track read: "God's Speed, Father Jerry--God Bless the Honkin' Padre."

Future scientist

By Hilda Young/NC News Service

There are phrases which strike terror into the hearts of husbands and fathers:

"Is the car insurance paid?"

"I think I added your last paycheck into the checkbook twice."

"Wasn't it fun when Aunt Emma spent that month with us?"

"I got my learner's permit."

ONE, HOWEVER, is to my husband what scraping fingernails across a blackboard is to most of us. It goes, "Dad, I need a science project by tomorrow."

"A science project by tomorrow?" he says, slowly raising his left eyebrow dramatically. "Any ideas?" he asks our budding Edison.

Spouse puts up a hand to postpone a reply and continues. "Perhaps we could grow wheat seeds under different conditions. You plant and fertilize, I'll hold the sunlamp and your mother can chant Aztec fertility songs."

He switches raised eyebrows. "No, no. Better yet, let's study prisms and sunlight. Know anybody at the weather service who can delay sundown a few hours?" (Pause for effect.)

"There's always a commentary on soil erosion. You spend the next several hours rephrasing the encyclopedia. I'll get your mother to bake her famous moonscape sheet cake for a model," he says.

"MY YOUNG EINSTEIN," spouse continues. "Don't you know that real science projects take time and planning and forethought? Is it fair to shift the consequences of your procrastination to others? Aren't you old enough to assume responsibility for something as important as this?" (pause.)

Oldest son ran his tongue over his front teeth and said dryly, "Actually, Dad, I only need a couple of ideas for my project tomorrow. It's not due for three months."

If you think Dustin Hoffmann warmed your heart in "Tootsie," you should have seen my husband in "Humble Pie."

the Saints *by Luke*

ST. AGNES of Montepulciano



AGNES WAS BORN IN GRACCHIANO-VECCHIO, ITALY IN 1268. SHE ENTERED THE CONVENT AT NEARBY MONTEPULCIANO AT AGE 9.

WHEN A NEW CONVENT WAS OPENED AT PROCENA SHE WAS TRANSFERRED THERE AND SOON BECAME ABBESS ALTHOUGH ONLY 15. SHE ATTRACTED MANY POSTULANTS BY THE SANCTITY AND AUSTERITY OF HER LIFE.

ABOUT 1300 SHE WAS LURED BACK TO MONTEPULCIANO TO A NEW CONVENT. SHE SOON BECAME Prioress AND PLACED IT UNDER THE DOMINICAN RULE.

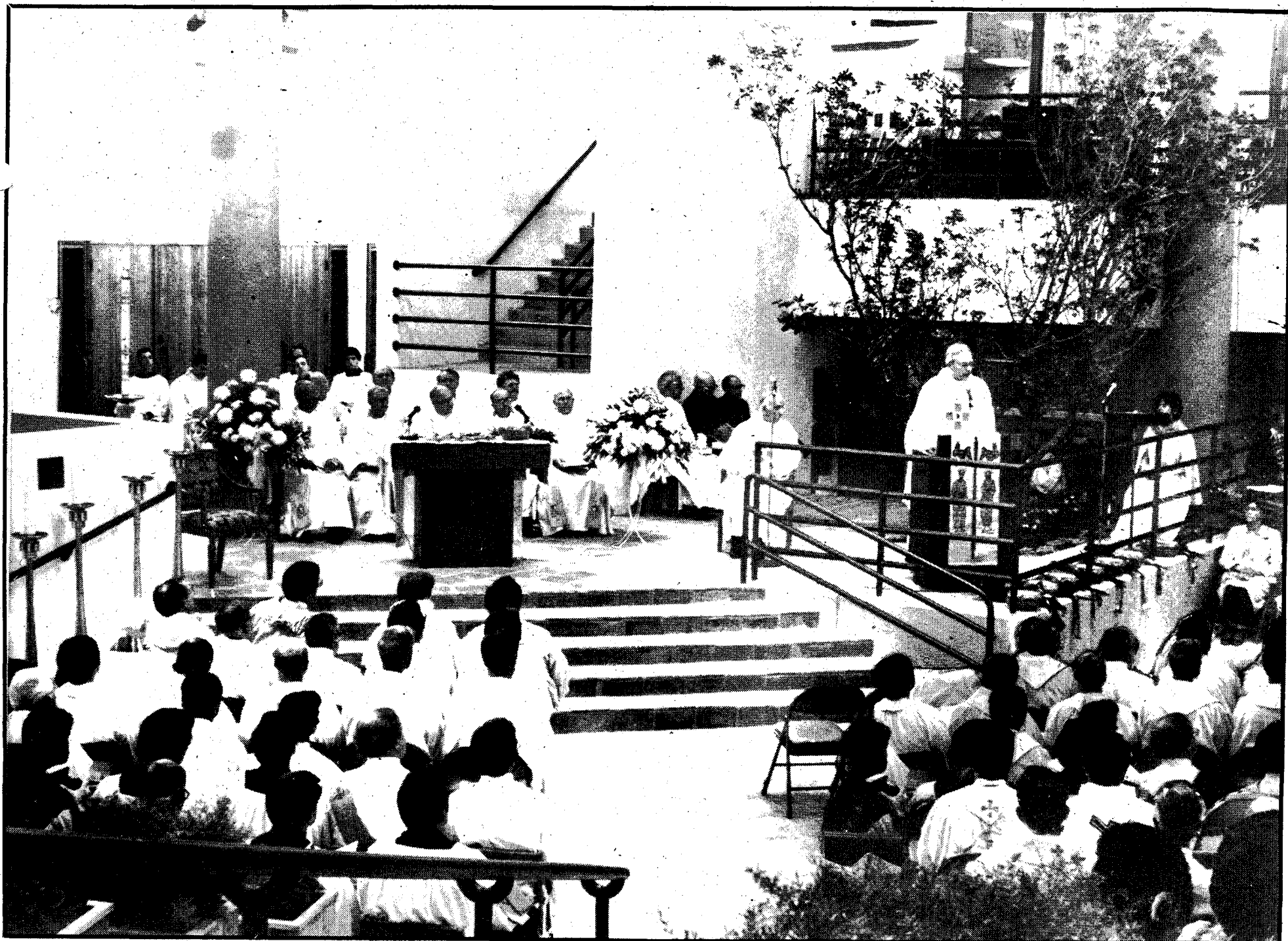
ACCORDING TO LEGEND, SHE RECEIVED COMMUNION FROM AN ANGEL AND HELD THE INFANT JESUS IN HER ARMS.

AGNES DIED IN THE CONVENT AT MONTEPULCIANO IN 1317 AND WAS CANONIZED IN 1726. HER FEAST IS APRIL 20.

A dream come true!

'It is our dream - my dream - that despite the less than flattering image of some chanceries, this Pastoral Center will be recognized, first of all, as a holy place, a little holy land.'

-Archbishop Edward McCarthy



Archbishop McCarthy addresses several hundred gathered at the dedication Mass in the Pastoral Center's atrium. (Voice photo by Ana Rodriguez-Soto)

New Pastoral Center dedicated

By Ana Rodriguez-Soto
Voice News Editor

A bishop's dream came true last Saturday.

His vision rose from coral rock and mounds of dirt, as a symbol of the Church's presence on a busy street, in a small village, on the edge of a hectically-growing metropolis whose inhabitants often fail to understand each other.

Now, the dream-come-true sits 70,000 square feet big and three floors tall, red-tiled and cream-colored, sprawling over nearly four acres and housing the ministries to the people of God.

Gardens and symbols abound. So do wide open spaces and intimate little corners. A huge, bronze Pieta tells the passing cars this is a holy place.

It is a place for worship in two ways--through prayer and through work.

And at its center, a cross between a Spanish courtyard and an ancient Greek amphitheater, is perhaps the most original multi-purpose church in South Florida, one where cool breezes freely race, where sunlight filters

from the sides and enters from above in the shape of a cross, where flower pots mark the ends of pews and palm trees line the rear.

It even has a babbling brook baptismal font.

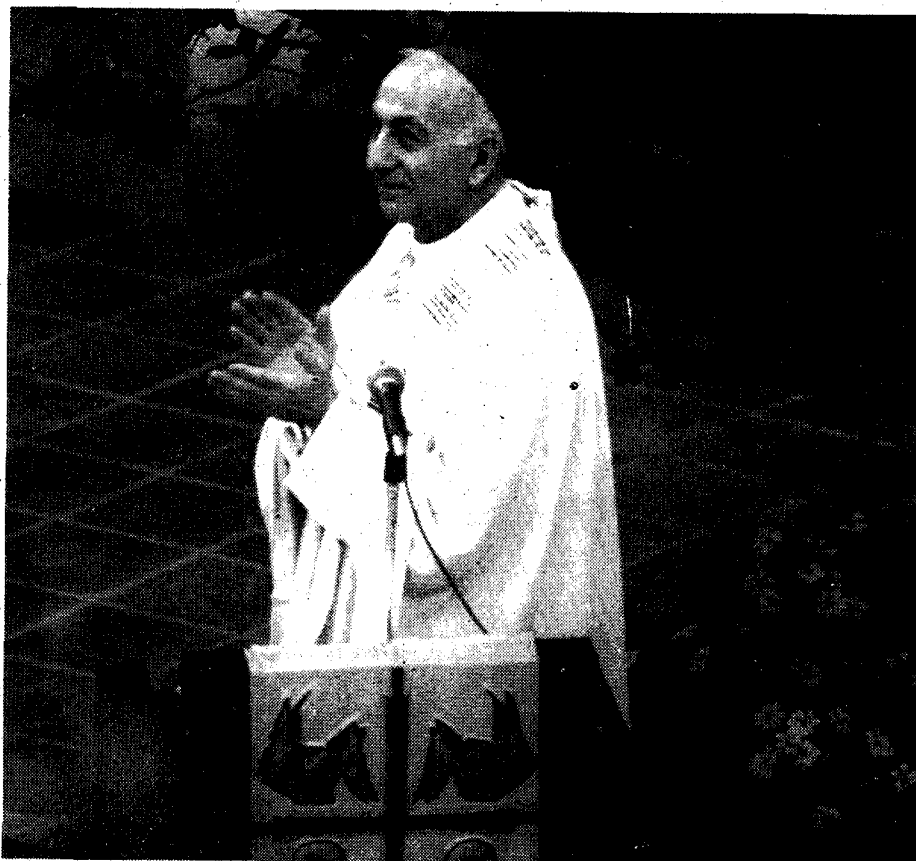
Colors, splendor

Last Saturday, the place was all decked out in colors, robed in the splendor of a once-in-a-lifetime celebration.

Seven long, colorful banners hung from the metal rafters above the rows and rows of folding chairs. The banners symbolized not only the joy of this occasion but a continuity in the 25-year history of the Archdiocese of Miami, for they had been the banners that also adorned St. Mary Cathedral in 1979, when Auxiliary Bishops Agustin Roman and John Nevins were consecrated.

Archdiocesan employees who serve day after day in the Pastoral Center filled the wood-topped benches in the open-air church, along with priests, sisters and laity representing the different South Florida parishes and

Continued on page 2A



Archbishop Pio Laghi, the Pope's representative, leads applause for the accomplishment of the new center. (Voice photo by Prentice Browning)

'A dream come true'

Continued from page 1A

guests from the larger community.

Other employees looked out over the congregation from the open windows of the Pastoral Center offices.

At exactly 11 a.m., white-gloved members of St. Louis' and St. Coleman's bell choirs rang in the procession of nearly 70 white-robed priests and seven tall-mitered bishops.

As they made their way down winding ramps encircling the courtyard, two trumpeters, standing high on a third-level balcony behind the altar, blared the joy of the occasion throughout Miami Shores. The nearly 700 in attendance sang "The Church's One Foundation."

Skepticism

Archbishop Pio Laghi, personal representative of Pope John Paul II in the United States, presided at the dedication liturgy, a one-hour and 45-minutes long ceremony with readings, petitions, songs, homilies and addresses all spoken in English and Spanish, the languages of the people of the Archdiocese. French was even spoken during the Prayer of the Faithful, a sign of the growing numbers of Haitians in South Florida.

During his homily, Archbishop Laghi confessed to having had doubts about the Pastoral Center during a November visit.

"I was a little bit skeptical. . . because I could not understand the architecture and the meaning," he said, and he feared the work was progressing too slowly for an April dedication.

Now, "I see first of all the brain of the diocese and then the heart. The heart is around this Pastoral Center," he said.

He recalled the history of the Archdiocese, carved from the St. Augustine Diocese in 1958, when "the area was on the threshold of the enormous development that has so characterized these past 25 years."

"It occurs to me," Archbishop Laghi said, "that perhaps nowhere else in this vast and diverse nation can the rapid and enduring growth of a particular church be so tangibly documented."

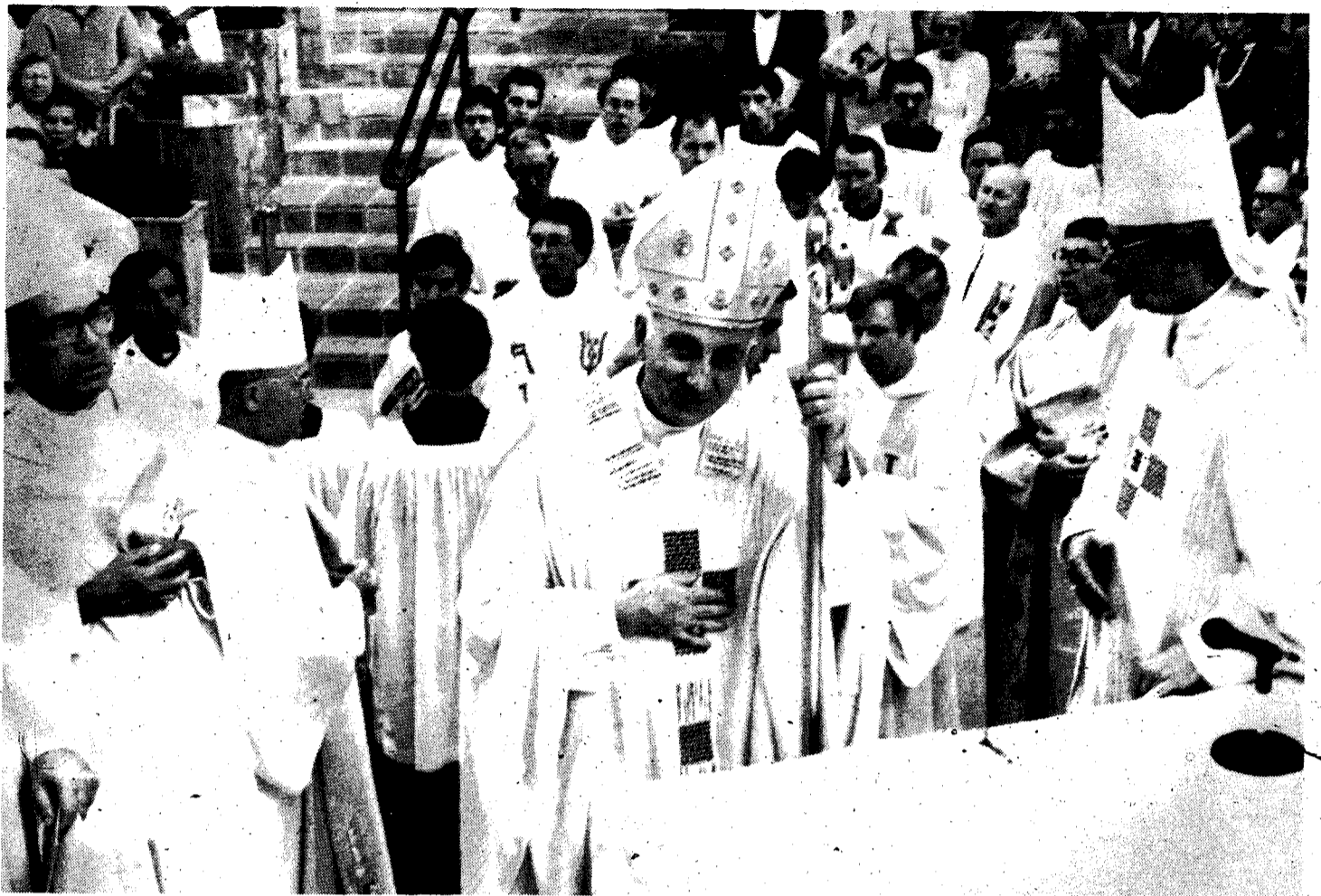
Within five years, the then-new Diocese of Miami had established both a major seminary in Boynton Beach and a minor seminary in Miami. Twenty-five years later, it had grown from 200,000 Catholics to almost a million.

"The diocese itself stood ready and willing to grow and develop alongside the remarkable growth in commerce and housing," Archbishop Laghi said. "The Pastoral Center which we solemnly dedicate to the service of the Church of Miami today constitutes yet another instance of that Church's desire to carry out more efficiently its mission to the people of this area."

Design should evangelize

Archbishop Edward McCarthy received a long, warm round of applause when the apostolic delegate congratulated him on behalf of the pope for "bringing this project to its fulfillment." Previously, Archbishop McCarthy had described his dream, a building whose "very design should speak of the Kingdom of the Lord, should evangelize."

"It is our dream--my dream--that despite the less than flattering image



Papal Delegate to the U.S. Archbishop Pio Laghi smiles at the camera after kissing the altar at the end of the dedication Mass as Archbishop McCarthy (right) and other bishops and priests turn to process out. (Voice photo by Ana Rodriguez-Soto)

of some chanceries, this Pastoral Center will be recognized, first of all, as a holy place, a little holy land. We aspire that, in a special way, the life of Christ will be present here and radiate from here."

The employees "who serve here," Archbishop McCarthy continued, should "ever be aware they do not have a job, they have a mission. They are not educators, counselors, accountants or secretaries. Their first career is to proclaim, to promote, to witness, to the reign of the Lord in South Florida--to live, to radiate the faith, the prayer, the love of which this center is truly built and which must be the result of its efforts."

Faith-filled

Quoting from St. Paul's letter to the Corinthians, he reminded those who serve that "if we have full knowledge, comprehend all mysteries, but are not living the Gospel here, we are nothing. . ."

"The spirit, the design, the shape of this center must be patient, it must be kind, not jealous, not putting on airs, not snobbish. It must never be rude, nor self-seeking, nor prone to anger. . ."

"For the spirit will be that of the faith, of the love, of the Gospel, of Christ that is to be centered, that is to be served here, that is to be found here," the Archbishop concluded.

In that spirit, eight crucifixes were blessed by Archbishop Laghi, one for each of the ministries housed in the Pastoral Center.

The directors of the ministries, along with a representative from each, then installed the crucifixes in their offices, blessing them at the same time with water and green boughs, signs of new life.

Then the celebration continued, with songs, bells, trumpets, piano, organ and guitars, with prayers and handshakes of peace, with blessings and thankfulness and joy.

Beginnings

Throughout the weekend, visitors walked the ramps and hallways of the

Pastoral Center, amazed at the great space contained in it, tired from traipsing through it and soothed by the gardens and breezes and choirs that entertained them in the courtyard.

In a way, it was fitting that the dedication of this new Pastoral Center took place in 1983--during the

Archdiocese of Miami's Silver Jubilee Year, just after the beginning of a world wide Holy Year of Redemption.

For Saturday's ceremonies at once marked a beginning and capped 25 years of beginnings.

They were a time for dreams come true--and visions yet to be.

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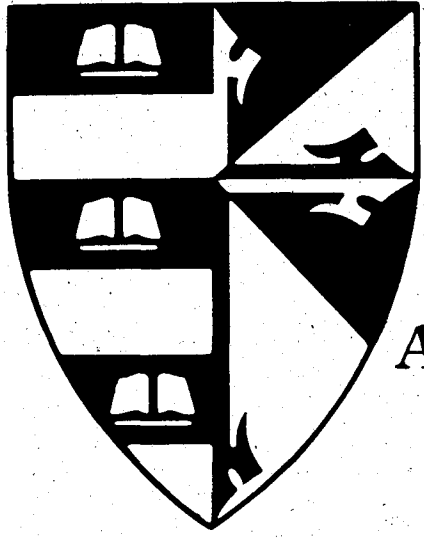
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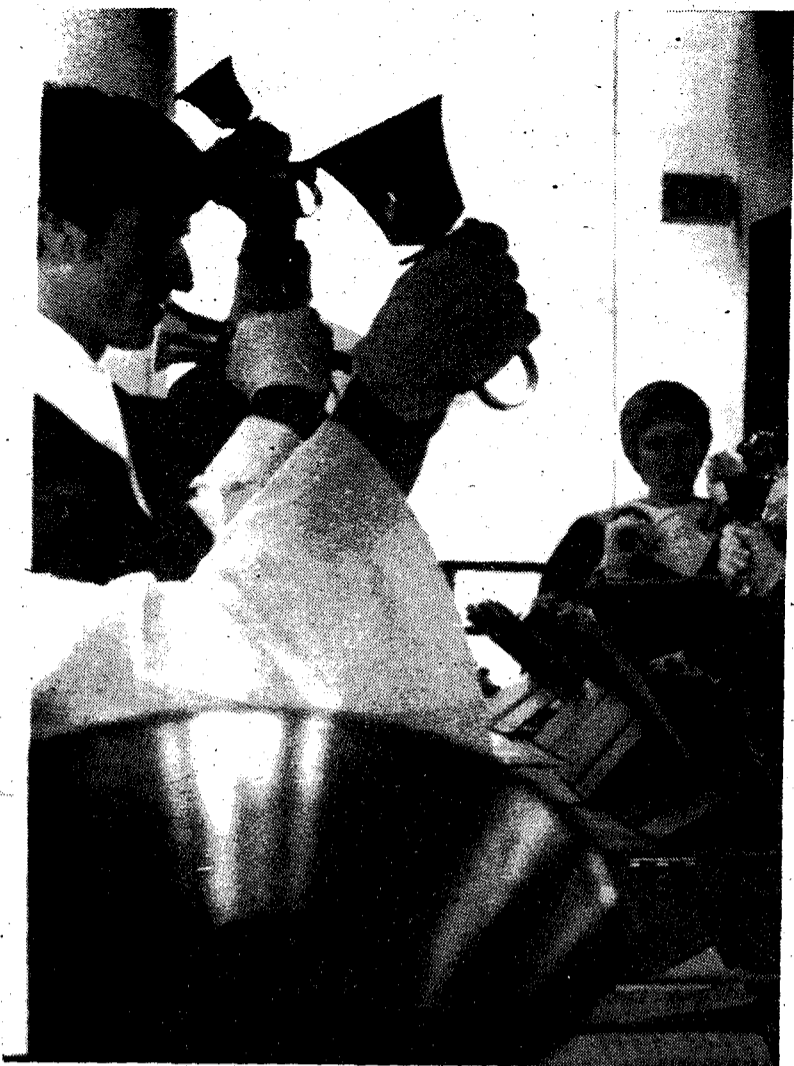
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A joyful noise

Voices and musical instruments accompanied the dedication Mass, creating a celebrative air to the event. The Cathedral choir (shown above, in part) under the direction of Sister Mary Tindel, O.P. (left) provided a rich and varied vocal program, along with a bell choir from St. Coleman and St. Louis parishes (upper left), not to mention organs and trumpets and junior choirs from St. Mary Cathedral school. (Voice photos by Ana Rodriguez-Soto).

MAY GOD CONTINUE TO SHINE HIS LIGHT UPON THE ARCHDIOCESE OF MIAMI AND THE NEW PASTORAL CENTER. WITH GOD'S HELP THE CATHOLIC CHARITIES AGENCIES WILL CONTINUE TO SERVE MILLIONS OF PEOPLE IN SOUTH FLORIDA.

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'More than a building'

By Betsy Kennedy
Voice Staff Writer

Her eyes shining and her face radiant with joy, Sr. Catherine McCarthy, a Sister of Charity from Cincinnati, viewed the dedication ceremonies of the new pastoral center of the Archdiocese of Miami.

She has a very special love for the pastoral center — it was the realization of a dream for her brother, Archbishop Edward A. McCarthy.

"This is much more than a building...it is a symbol of how the church becomes the people. The Archbishop has been thinking about this for a long time. It's his spiritual ideal. He wanted to bring people together. The building is a physical beginning. Now they can come together spiritually," she said.

"This is a beautiful day. I can't help but cry when I am this happy."

"By bringing all of the Catholic agencies together in one centralized location, visitors will feel welcome and people can get the kind of help they need. Everything is here to serve them, as the Archbishop planned," said Sr. Catherine.

"He sees his own role as the servant of the servants."

Never discouraged

When asked if her brother had always held such glorious visions, Sr. Catherine recalled their childhood together. A family of devout Catholics included their mother, whose meeting with Pope Pius on her 70th birthday became one of her most cherished memories.

The circle of faith spread and grew brighter — all three brothers — Edward A., Norbert J. and Donald G. became priests in their hometown of

Cincinnati.

"As a boy Edward was always very spiritual. God has given him qualities in the past — and the present. He was always able to keep his 'cool,'" said Sr. Catherine.

"He always set an example for me. Nothing seems to get him down. His vision is a higher vision."

During the three years it took to create the \$5 million pastoral center, the Archbishop rarely got discouraged, she added.

And now that it is complete, now that the vision has unfolded in such blessed shape, what will he strive for

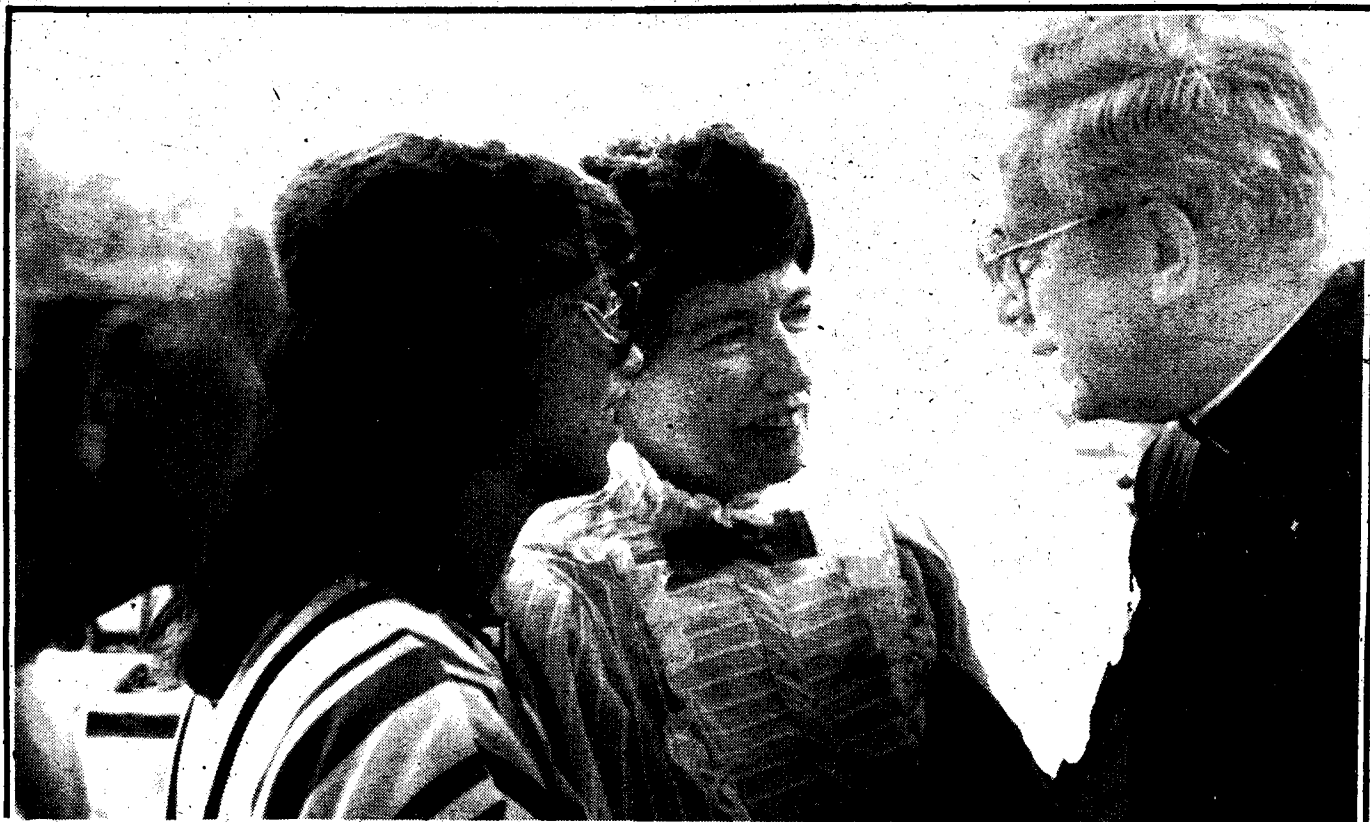
'I can't help but cry when I'm this happy'

- Sr. Catherine McCarthy



next?

"Now he wants the church community to develop. The pastoral center is a means to bring everyone together, working and sharing in unity."



Archbishop McCarthy greets his sister, Grace Beischel, center, and niece, Edith Beischel, left, after the dedication ceremony. (Voice photo by Prentice Browning).

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Structure full of symbols, religious meaning throughout

By Ana Rodriguez-Soto
Voice News Editor

It doesn't look like a bank or a courthouse. It's not square and it's not round. It's "sort of" a triangle.

And although the new Pastoral Center of the Archdiocese of Miami defies a quick description, it's perfect for the man whose dream inspired it,

"It should not be overpowering like a courthouse... It should say something of who we are - this multi-colored cloak..."

whose vision shaped it.

Archbishop Edward A. McCarthy even named its halls.

"From the beginning, we all agreed that this building in its very design should speak of the Kingdom of the Lord, should evangelize," the Archbishop said during dedication ceremonies Saturday.

"IT SHOULD NOT be overpowering, like a courthouse. It should not be pretentious or extravagant, like some bank buildings...It should express the beauty and the excitement of faith, the reality of the Spirit dwelling among us. It should also say something of who we are — this multi-colored cloak — that is the people of the Church of Miami."

The first permanent home for all the ministries of the Archdiocese is that way — a sign of the Trinity, composed of three buildings with the atrium or courtyard at the center.

On the south side sits St. Martha Church, dedicated last Sunday (See *The Voice*, April 15). The building to the east and north, called Our Lady's Hall, houses most of the Pastoral Center's offices, and is divided into four suites, all named after Our Lady. On the west side is the third building, Emmanuel Hall.

All three are connected by outdoor ramps and stairways and all overlook the central courtyard, ringed by palms and dotted with green enclaves of plants, including fishtail ferns (the Apostles were fishermen) and lilies (symbolizing resurrection).



The dedication liturgy for the new Pastoral Center was celebrated in the courtyard/atrium which is at the center of the three-building complex. Archbishop Pio Laghi, apostolic delegate to the U.S., was the main concelebrant.

(Voice photo by Robert O'Steen)

THE COURTYARD will be called the Plaza of the Paraclete and eventually a large mobile of the Holy Spirit will be suspended from its metal rafters.

On the southwest side of the Plaza is a Fountain of Living Waters, a reminder to South Florida Catholics of their call to evangelize.

The Fountain holds special

significance for Archbishop McCarthy, since he and his brothers and sisters dedicated it to the memory of their parents, prime evangelizers whose three sons became priests, along with one of two daughters.

Our Lady's Hall is divided as follows:

Guadalupe Suite, color-coded rose, houses the business offices of the Ar-

chdiocese on the first floor.

Directly above it is the Cobre Suite, color-coded yellow and housing the offices of Catholic Community Services as well as the Department of Schools and Religious Education.

Lourdes Suite, color-coded blue, also on the second floor, houses the Ministry of Pastoral Service, including the offices of Lay Ministry, Evangelization, Youth Ministry, Worship and Spiritual Life and the Archdiocesan Marriage Tribunal.

Fatima Suite, directly below it, and color-coded orange, houses the Communications Ministry, including Community Relations, Radio and TV and the offices of *The Voice* and *La Voz*.

The other building, named Emmanuel Hall and color-coded green, houses the Archbishop's and Chancellor's offices on the second floor. Below, is the Ministry to Persons, including the offices of the Vicar for Religious and Permanent Diaconate and a conference room named for the founder of this diocese, Archbishop Coleman Carroll.

Between Emmanuel Hall and Our Lady's Hall is the Archbishop Joseph P. Hurley Garden of Memories, with the famed Pieta by Yugoslavian Sculptor Ivan Mestrovic.

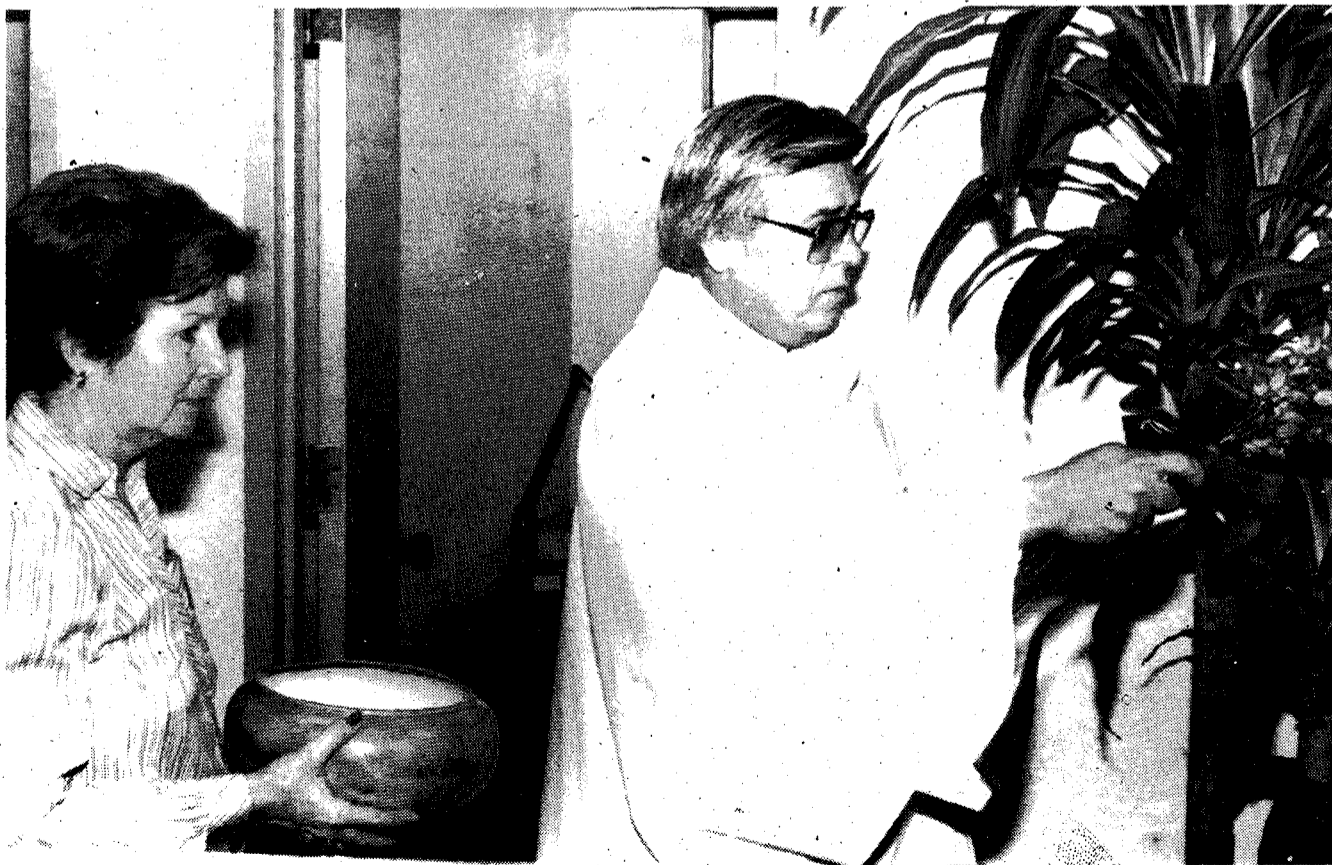
THE PIETA and six granite, relief plaques on the walls of the Garden were commissioned by Archbishop Hurley, who was bishop of St. Augustine when the Diocese of Miami was formed in 1958.

The Garden pays tribute to the clergy and faithful who were part of the Church in Florida before 1958.

Nearby, a Francisco Villareal room honors the Spanish Jesuit brother who first came to Florida and the Church in Florida, which at one point, was under the jurisdiction of the Archdiocese of Santiago de Cuba.

A Garden of the Holy Innocents mourns the unborn killed by abortion and a Memorial Garden honors the deceased of the Archdiocese.

In describing the artwork present throughout the Center, the Archbishop said it tells "something of who we are: Pieces speak both of our American heritage as well as of the Irish priests and religious who have and continue to minister to us... of the Spanish clergy, of the Cuban and other Latin clergy, religious and faithful and of the Haitians — all of whom are a welcome and integral part of the multi-splendored Body of Christ in South Florida."



Father Gerard LaCerra, chancellor of the Archdiocese and director of the Ministry of General Services, blesses the ministry's offices with a green bough as his secretary, Martha Chisholm, holds the ceramic bowl filled with holy water.

(Voice photo by Ana Rodriguez-Soto)

Memorials Available

Memorial opportunities are still available for those who wish to help in retiring the debt for the Archdiocese of Miami's Pastoral Center. These gifts of varying amounts are excellent ways for individuals, organizations and businesses to pay tribute to family members and outstanding individuals. For more information, contact the Archdiocesan Office of Development, 9401 Biscayne Boulevard, Miami Shores, FL 33138 or call 757-6241, Ext. 123, 124 or 125.

'To praise the Lord...'



Aerial photo looks across Biscayne Blvd., shows Pastoral Center's roughly triangular shape with St. Martha Church in

right portion, atrium roof in center with cross shaped light bubbles and various ministries' quarters in surrounding portions.

'And when the builders laid foundation of the Temple of the Lord, the priests in their vestments came forward with trumpets and the Levites, The sons of Asaph, with cymbals, to praise the Lord, according to the directions of David, King of Israel; and they sang responsively, praising and giving Thanks to the Lord.'

-Ezra 3:10,11

"For He is Good, for His steadfast love endures forever toward Israel." And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

'And the people of Israel, the priests and the Levites, and the rest of the returned exiles, celebrated the dedication of this House of God with joy.'

-Ezra 6:16



The general contractor for the construction of Saint Martha Church and the Archdiocese Pastoral Center, joins with all the people of the Archdiocese in this time of joyful dedication of the facility built to the power and glory of God.

ARCHITECT

'It was never just another job'

By Betsy Kennedy
Voice Staff writer

To Ben Lopez, everyone who worked on the construction of the new pastoral center of the Archdiocese of Miami shared the extraordinary vision of Archbishop Edward A. McCarthy.

'We weren't always this way, until we attended the weekend retreat ... It changed our lives'

Lopez is a member of Brown, Lopez and Brown, the team of architects who designed the center, an expansive \$5 million structure which centralizes all of the ministering agencies of the Archdiocese under one roof.

Dedication ceremonies on Saturday were the culmination of the project, which took eighteen months to build.

The spirit of God flowed into every bit of mortar, brick and wood, according to the 38-year-old architect.

"It was never just another job. It was a way for us to evangelize and live our faith through our profession," said Lopez.

The Brown family, Bob, Maida, Bill and William who are partners with Lopez, share the same outlook toward their work, an outlook which only

evolved seven years ago after a Cursillo retreat.

"We weren't always this way, until we attended the weekend retreat. Each of us was given a topic to think about, then we discussed it afterwards. It changed our lives," said Lopez.

After Cursillo, the business associates agreed they had 'a calling' to share their talents and their faith as one duty to God.

"We will never get rich. But we'll always give 100 percent when we work," he said.

Other architectural firms were under consideration for the Archdiocese project, but Archbishop Edward A. McCarthy chose the Brown Lopez team "because of our feelings about the church," concludes Lopez.

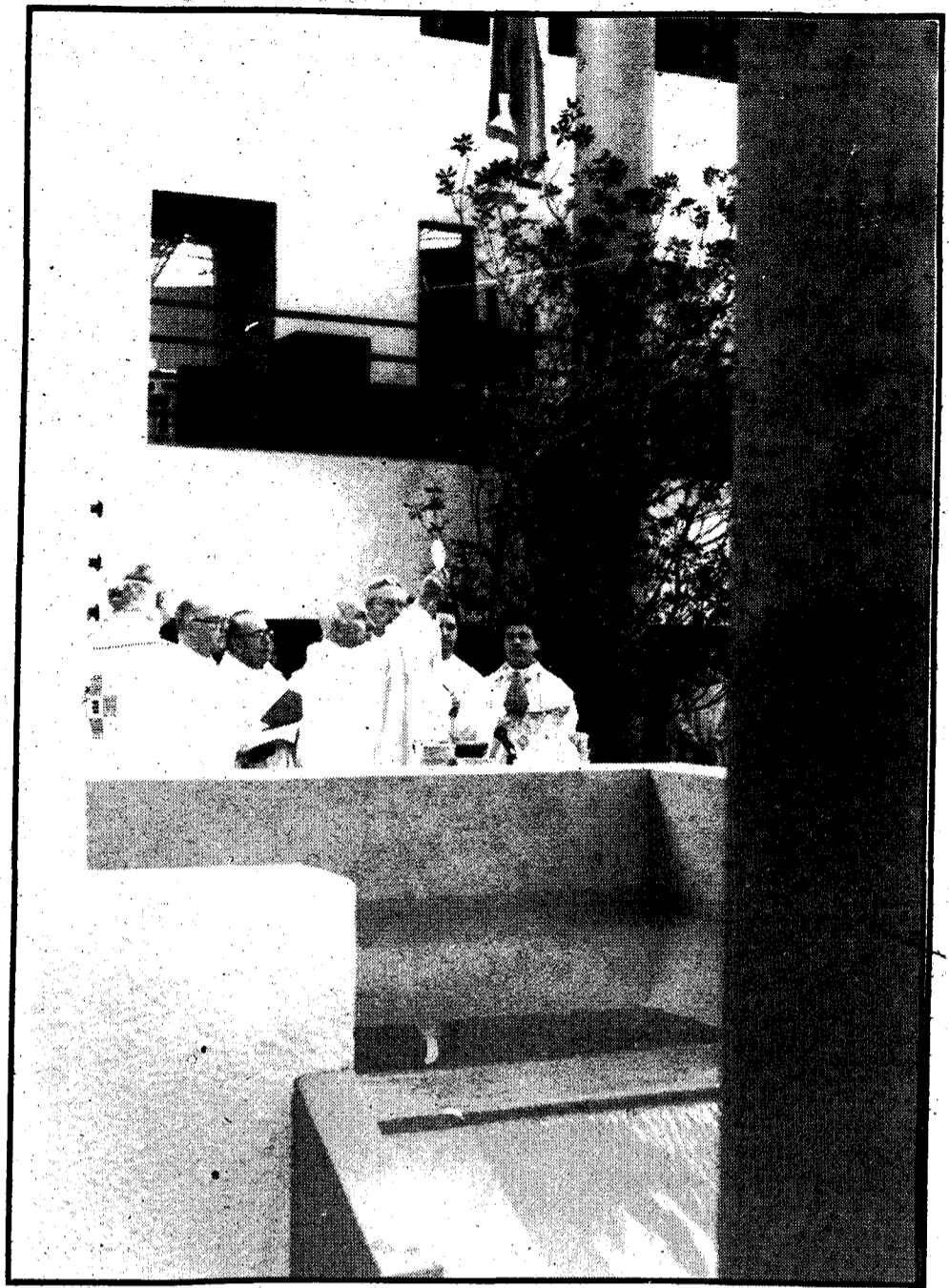
When they were approached by the Archbishop, he had no visible plans--but a concept he was totally committed to.

Put to the test

The members of the firm were immediately swept up in the vision of the man who seemed to them both a holy official of the church and an extraordinary father figure. This was an opportunity to evangelize--to put their new outlook to the test.

Before the first stone was laid, pro-

Continued on page 9A



Framed by one of several pillars which support the Pastoral Center and represent the pillars of the Church, Archbishop Pio Laghi, representative of Pope John Paul II in the United States, consecrates the Eucharist during the dedication liturgy. The fountain of Living Waters, a baptismal font, is in the foreground.

(Voice photo by Ana Rodriguez-Soto)

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A vision shared by all

Continued from page 8A

blems developed.

"We had to contend with the neighborhood. Not that I blame them. Anyone would be concerned about a 70,000 square-foot building that was being dropped into their neighborhood. We had to go before the Miami Shores planning board, although we didn't need a variance on property. Then we appeared before a city council meeting. A few families were opposed to the project. They did not like the idea of the center containing offices in a residential neighborhood. But once they realized the intent of our building—that it was church related, they agreed," says Lopez.

Technical problems also plagued the project. With so many different levels, ramps and stairways, the plans had to be altered several times. During the excavation to construct Emmanuel's Hall (The Archbishop's wing) a pocket of heavy muck (debris) was found. Since a column was already poured, the pocket had to be removed.

Special consideration also had to be given to the atrium (or garden area) recalled Lopez, because each point had

to fall with exact precision for the columns.

"We had gloomy days. Days when we didn't think we would make it through. We got discouraged.

'Accessible man'

"But the Archbishop helped us. He was there nearly every day with smiles and encouragement. He is a very accessible man."

All those who worked on the center

seemed to share the same uplifting attitude and a sense of accomplishment, said Lopez.

Construction crews worked overtime cheerfully. Disputes were rare.

"Painters joked if we changed things on them," he said. "What color will it be today?" they would ask us.

"The Archbishop worked on a one-to-one basis with all of them."

Lopez says he will never forget the moment he walked through the pastoral center when it was finally

complete.

"I felt we had been used by the Lord. We were not the key element. We were used by Him to put the thoughts and love of the community in pastoral form."

In approaching future projects, Lopez says he and his associates will continue to act as members of a Christian community and live by the words inscribed on Archbishop McCarthy's stationary: "We're praising the Lord from sunrise to sunset."



Bread and wine which will become the Body and Blood of Christ are on the altar as Archbishop Pio Laghi (center), Archbishop Edward McCarthy (far right) and five bishops (foreground) wait to begin the Eucharistic Prayer.

(Voice photo by Ana Rodriguez-Soto)

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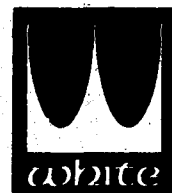
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'Magnificent!'

A potpourri of people praise the Pastoral Center

By Betsy Kennedy
Voice Staff Writer

It was like a miniature United Nations. There were blacks and whites, Cubans, Italians, Japanese and Americans, Catholics, Jews and Protestants.

But all of the visitors to the Open House and dedication ceremonies of the Pastoral Center of the Archdiocese of Miami seemed to share two things in common—a sense of unity and a belief that the new building will benefit not just Catholics, but the entire community.

To some who were far from their homeland, the family atmosphere eas-



Archbishop McCarthy addresses the congregation during the dedication liturgy.

ed their feelings of isolation.

Especially pleased were two missionary nuns from Nicaragua, Sr. Mercedes Vallejos and Sr. Maria Borejorges.

Although they have been serving at St. John Bosco Church in Miami for 15 months, taking care of home visitations and catechism classes, they say they have experienced extreme

culture shock in this country.

"THE PASTORAL Center makes me feel at home, warm and loved, even though I am from a different country," said Sr. Vallejos. "Once there was only a chancery office. Now there is one family, full of life. We are called by God to be the same and this is the fulfillment of that calling," she said.

Irish-Americans Maureen McShane and Martha Durnin of Little Flower parish in Hollywood both said they appreciate the symbolism and purpose of the Pastoral Center.

"It's magnificent. This is a day we can all be especially proud to be Catholics," said Durnin.

And from an architectural standpoint, she was equally impressed by what she saw. "The center is a place where great imagination dwells."

"What pleases me is that our money helped build this," said McShane.

Some of the guests who were present had watched the building develop from the beginning and were doubtful it would live up to everyone's expectations.

FR. MICHAEL Hoyer from St. Helen's in Fort Lauderdale first saw the Pastoral Center in December, when there was still much construction to be completed.

He admits he was a "doubting Thomas."

"I felt the same as the apostolic delegate did when he visited in November. I was skeptical. I wondered how it would all come together."

Fr. Hoyer's reservations vanished Saturday.

"This is magnificent. And the Archbishop's opening remarks really set the pace, tone and stage for the opening. He explained what this building of concrete means in terms of human



Attorney Joseph Fitzgerald and Federal Judge C. Clyde Atkins, foreground, Knights of St. Gregory, provided a guard of honor at the ceremony. (Voice photo by Ana Rodriguez-Soto).

experience... of human vision."

And what did the young seminary students think of the center, which would someday have such an impact on their every day lives?

"EVERYTHING is centrally organized, which will really be helpful," said Richard Solar, a first year student at St. Vincent de Paul Seminary in Boynton Beach.

For Solar, one of the highlights of his visit was a conversation with Archbishop Pio Laghi, Pope John Paul II's delegate to the United States.

"He was kind and intelligent... and quite willing to talk. He even signed a lady's program when I asked him if he would," said Solar.

Solar said he was proud of his Catholic faith and of the achievements of Archbishop Edward A. McCarthy.

"He's really put his mark on the Archdiocese. This is not so much a matter of pride for him, but a sense of great accomplishment. He will be able to say, 'I did something and it is all for the glory of God.'"

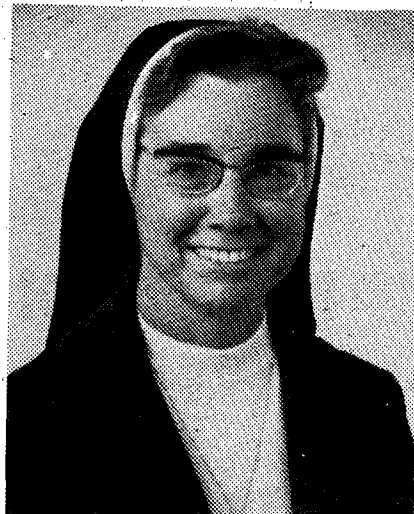
Ed Gomez, also a seminary student from St. Vincent de Paul, believes the Pastoral Center is a gift to people of all nationalities and religions.

"I also like the idea of St. Martha's Church being right here. It provides an atmosphere of prayer and community—everyone can be together," he said.



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