

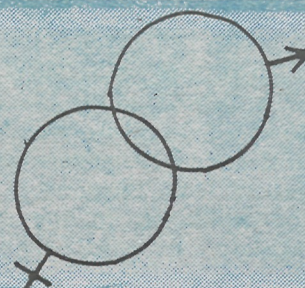


LORD'S PLACE
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'homeless'
to raise
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CATHOLIC WOMEN
hold annual convention in Hollywood
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**HUMAN
SEXUALITY**
education is
necessary, say
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THE VOICE

'BISHOP OF MIAMI BEACH'
Parish, city honor
John Ingraham for
years of service
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Catholic Archdiocese of Miami

Vol. XXXI No. 14

Friday, April 29, 1983

Price 25¢

Silver Jubilee Year

Many felt that 'just because they were
homosexual they were shut off from God.'

The gay Catholic

Church here ministering to their special problems

In recent years, since Vatican II, the Catholic Church has increased its pastoral outreach to various groups, recognizing their special needs. The groups may be ethnic, racial, marital, economic or other. One of these groups has often been either ignored or unpublicized and this lack of understanding only adds to the human problems involved. In an effort to promote understanding, *The Voice* begins this week a two-part series on homosexuality.

By Ana Rodriguez-Soto
Voice News Editor

They didn't ask to be that way.
They didn't ask for a life of
discrimination and identity problems.
And the vast majority of homosex-

'The homosexual issue
is not a morality issue,
it's a pastoral issue.
People have to be
ministered to.'

--Fr. Carl Morrison

uals insist that it is impossible to
change their orientation.

Gays work with you, they play with
you, they worship with you. They are
your friends, your neighbors, perhaps
even your brothers and sisters, your
sons and daughters.

Maybe you know that they are gay.
Probably, you don't.

But they are children of God, loved
by God, redeemed by Christ.

Priests in the Archdiocese of Miami

minister to them on a regular basis, in
the same way they serve blacks,
Hispanics, Haitians, migrants, the
poor, the hungry, the elderly, the han-
dicapped and the prisoners.

Archbishop Edward McCarthy has
met with gay Catholics in his home.

Auxiliary Bishop John Nevins has
celebrated the Eucharist with them.

Christian Responsibility

"It's the Christian responsibility to
be affirmative of gay people," says Fr.
Carl Morrison, vice-officials of the Ar-
chdiocesan Marriage Tribunal and one
of several priests who works as a
volunteer, part-time chaplain for
Dignity, the organization of gay
Catholics.

"It doesn't mean they have to ap-
prove or to say that homosexual acts
are right," Fr. Morrison explains.
"But to recognize that homosexual
orientation is just one small aspect of a
person's life. They have many other
human qualities. We should affirm all
those qualities and help them develop a
full human life as well as a Christian
life."

In adopting this attitude, he stresses,
"the Church has not changed its
teaching on the morality of homosex-
ual acts. The .. teaching is still (that)
homosexual acts are intrinsically
disordered and contrary to the moral
law. There should be no doubt about
that."

But the church also recognizes, Fr.
Morrison says, "that the homosexual
issue is not a morality issue, it's a
pastoral issue. And that people have to
be ministered to."

Fr. Michael Hogan, of Catholic
Community Services and Biscayne Col-

Continued on page 12



Most Catholics who are homosexual feel they must hide their true
orientation. (Voice photo).

Pope meets Jewish delegation

VATICAN CITY (NC)--Pope John
Paul II met April 25 with a 30-member
delegation from the Simon Wiesenthal
Center of Los Angeles and said he
hoped the encounter would "deepen
bonds of friendship and trust" among
Christians and Jews.

But Rabbi Marvin Hier, dean and
founder of the center, said later at a
Rome press conference that the pope's
remarks had disappointed the group
because he failed to "address head-on
the question of anti-Semitism,"
though he added he did not believe the

Pope to be in any way anti-semitic.

Late last year, the center had asked
the Vatican to remove Hermann J. Abs
as a banking adviser, saying Abs, an
executive of a major German bank
during World War II, was a Nazi col-
laborator. Abs, 81, is one of four ad-
visers reviewing the activities of the
Vatican bank.

"WE UNDERSTAND that the
Vatican is working on this matter very
earnestly," said Rabbi Hier at the press
conference. "We'll give them the
benefit of the doubt for a while."

"We come here today to solidify the
bonds between people of faith and
against the scourge of anti-Semitism
and bigotry," Rabbi Hier said in his
address to the pope. "We come here
today hoping to hear from you. . . a
clear and unequivocal message to all
that this scourge in all its manifesta-
tions violates the basic creed to which
all men of faith must aspire."

Calling the Nazi suppression of the
Jewish ghetto a "horrible and tragic
event of history," the pope repeated
part of his message given April 20 at a

general audience:

"Paying homage to the memory of
these innocent victims, we pray: May
the eternal God accept this sacrifice
for the well-being and the salvation of
the world."

Pope John Paul told the Wiesenthal
group, which included several
holocaust survivors, that such
meetings, "deepen bonds of friendship
and trust and help us to appreciate
more fully the richness of our common
heritage as people who believe in the

Continued on page 3

Deacon fights for disabled babies

BAYONNE, N.J. (NC)—In the wake of a federal court decision striking down a federal rule prohibiting denial of treatment to handicapped infants, a deacon from Bayonne is campaigning for legislation in the New Jersey legislature to remedy the situation on the state level.

The rule required hospitals receiving federal funds to post notices saying that denial of customary care to handicapped infants violates federal law. The notice included a new, toll-free government "hot line" for use in reporting suspected violations of the rule.

The rule followed the controversy that developed in April 1982 when a handicapped newborn who needed

corrective surgery was allowed to die in Indiana.

A federal district court judge struck down the rule April 14 and a week later, a court of appeals denied a government request that the rule remain in force pending an appeal.

WHEN HE heard of the district court decision, Robert S. Zywicki, a deacon at Mt. Carmel Church in Bayonne, met with state legislators, who promised to introduce bills in both chambers of the New Jersey legislature as soon as it reconvenes following an annual budget recess. Zywicki, who has suffered from arthritis for 20 of his 37 years, said that the court decision on the rule "smacks of the awesome predictions made by George Orwell in

(the book) '1984,' in which Big Brother Government decides who should live or die for the betterment of society."

Zywicki's ministry as a deacon is to handicapped people and he said he would initiate a campaign among handicapped rights advocacy groups to obtain both state and federal legislation to protect newborn handicapped children. Such national legislation is now pending in Congress.

In his meeting with state legislators, Zywicki questioned whether state legislation could be effective because of the pending appeal of the federal district court ruling in Washington. He was told that because of the emergency conditions, state legislation was not only feasible but needed to be enacted

immediately as well.

Zywicki said that since he was ordained a deacon in 1978 he has met thousands of people with disabilities who are living fruitful, worthwhile and happy lives. "If opportunities are presented by family and by society, the individual with a disability will benefit and will lead a productive existence," he said.

"DENYING THESE children the right to life is denying them a chance at a meaningful and productive existence both for them and for those with whom they come into contact," he added. "The notion by able-bodied individuals that the disabled are either useless, a burden or unhappy is hogwash."



PEACE CORPS HONORED— Sister Madeline Chorman, 72, receives an award from President Reagan for her work in Ghana in the Peace Corps. She was one of six Peace Corps volunteers honored by the president. (NC Photo from UPI)

News at a Glance

Spanish priest burns pope's picture

An illicitly ordained Spanish priest charged with trying to assassinate Pope John Paul II attempted to set fire to a photograph of the pontiff during his trial April 21. The defendant, Father Juan Fernandez Krohn, tried to burn the photograph after being asked if he had anything to add to his defense. Court officials snatched the photo before the priest could set it ablaze. Father Fernandez Krohn is charged with trying to kill the pope with a bayonet on May 12, 1982, at the end of a prayer service in Fatima, Portugal. Pope John Paul had visited the Marian shrine there to give thanks for his life a year after a gunman tried to kill him in St. Peter's Square. Validly but illicitly ordained by suspended Archbishop Marcel Lefebvre, Father Fernandez Krohn said April 21 that the court was incompetent to judge him because he was "inspired by strictly religious motives" in trying to stab the pope. The prosecution has asked for a five-year jail term for attempted murder and a one-year jail term for possession of a lethal weapon.

Jesuit priest praises peace pastoral

Speaking at an ecumenical peace conference in Uppsala, Jesuit Father Timothy S. Healy, president of Georgetown University, said the debate which has resulted from the U.S. bishops' proposed pastoral on nuclear war has helped raise the consciousness of the United States about war and peace. In an April 21 speech, Father Healy praised the bishops' efforts to provide moral guidelines on nuclear issues and told participants at the gathering that the discussion of nuclear war is an extension of the bishops' pro-life stands on other issues.

Zimbabwe's bishops ease tensions

Zimbabwe's Catholic bishops and Prime Minister Robert Mugabe have moved to ease the tensions caused by the bishops' stinging criticism that the army had committed atrocities against hundreds of innocent civilians. Mugabe has pledged to investigate the bishops' accusations and the bishop has praised government efforts to bring peace to the young African country and said they "fully support government's efforts to build national unity through reconciliation." In a statement marking the third anniversary of Zimbabwe, the nation's six bishops and one apostolic administrator said of their criticisms: "We believe that lasting friendship requires and demands frankness on both sides."

Bishop's pro-life committee opposes definition of death

Citing medical, moral and legal disagreements over the value of such legislation, the U.S. bishops' committee for Pro-Life Activities reaffirmed its opposition to "definition of death" laws. Cardinal Terence Cooke of New York is the chairman of the committee, which sent a letter in April to all U.S. bishops saying "a compelling need for such legislation has still not been demonstrated." The committee first expressed its opposition to "definition of death" laws in 1977. More than half the states have enacted some form of legislation equating death with "brain death," and in other states courts have approved the legal concept of brain death. But existing statutes and court rulings differ among themselves. The bishops' committee letter said there are fears that some doctors may want to use "brain death" as a medical and legal fiction to obtain transplants from comatose but still-living patients.

Another setback for El Salvador

President Reagan's \$110 million military aid package for El Salvador, in trouble on Capitol Hill since it was first proposed March 10, suffered another setback April 19 when the House Foreign Affairs Committee voted 19-16 against a \$50 million part of the request. The \$50 million is a proposal by the administration for new military funds for El Salvador. The other \$60 million is a request to shift funds that already have been approved by Congress for other countries. Opponents of the additional \$50 million noted that Reagan will probably win his request for the \$60 million shift. Spokesmen for the U.S. bishops, including Archbishop James A. Hickey of Washington, have urged Congress to reject new military aid funds.

Nestle chairman responds to charges

Nestle S.A. may have violated World Health Organization guidelines and its own corporate policies in marketing infant formula oversea, but the international corporation is taking steps to correct the problems, said the chairman of the company-initiated Nestle Infant Formula Audit Commission April 21. Edmund S. Muskie, former secretary of state and Democratic senator from Maine, said at press conference in Washington that the nine-member commission, most of whose members serve without pay, had received 78 complaints about Nestle marketing practices in the Third World between February and October of 1982. Muskie said the company's "responses have indicated a sincere attempt to correct the deficiencies and to resolve the tough implementation problems." A worldwide coalition has been boycotting the Switzerland-based Nestle company because of its violations of WHO guidelines. Chairwoman of the International Nestle Boycott Committee is Sister of Charity Regina Murphy.

More Nestle mess

Despite disagreement with a denominational task force, the United Methodist Board of Global Ministries has voted to continue support for the Nestle boycott. Another Methodist agency, the Board of Church and Society, also is continuing support for the boycott against Nestle, a firm that critics allege violates guidelines of the World Health Organization in promoting infant formula in the Third World. However, a denominationwide united Methodist Infant Formula Task Force concluded after a two-year study that the church should not support the boycott, citing evidence that many United Methodist hospitals have engaged in practices apparently in violation of the WHO guidelines. Members of the Board of Global Ministries task force on the boycott said the boycott should continue until the International Nestle Boycott Committee is satisfied its criteria are met. The full board approved this position.

Cardinal Bernardin supports Mayor

CHICAGO (NC)—Cardinal Joseph L. Bernardin of Chicago has pledged his support for the city's new mayor, Harold Washington, and said that "the common good must be given the first priority, not regional, racial, ethnic or other concerns." Cardinal Bernardin also said that "realism demands that we acknowledge the fact that our city has been badly divided by the campaign" and called for "a more intense effort to promote harmony and peace." The cardinal had earlier sent a telegram to the new mayor, with a "promise to

support you in the new responsibility that is yours."

<p>THE VOICE</p> <p>Average weekly paid circulation 60,000</p> <p>Distributed to the home by mail on Friday and bought in 132 churches on Sunday. 45 weeks in the year.</p> <p>Second class postage paid at Miami, Florida. Subscription rates \$7.50 a year. Foreign \$10. Single copy 25¢. Published every Friday except every other week in June, July and August.</p>	<p>Archbishop Edward A. McCarthy President, The Voice Publishing Co., Inc.</p>	<p>(cpo) (USPS 622-620) Archdiocese of Miami Weekly Publication 9401 Biscayne Blvd Miami Shores, FL POSTMASTER Send change of address notices to THE VOICE P.O. Box 38-1059 Miami Shores, FL MAILING ADDRESS P.O. BOX 38-1059 Miami Shores, FL 33138 TELEPHONES: News: 758-0543 Advertising Classified Circulation Fl. Lauderdale: 525-5157 W. Palm Bch. 833-1951</p>
	<p>Robert L. O'Steen Editor</p>	
<p>Ana Rodriguez-Soto-News Editor Prentice Browning-Staff Writer Betsy Kennedy-Staff Writer</p>	<p>Edith Miller-Display Advertising June Meyers-Classified Advertising Piedad C. Fernandez-Circulation Manager Helen Courtney-Assst. Circulation Manager</p>	

'I consider St. Mary's dining room to be fully within the definition of 'sanctuary''

--Bp. Roger Mahoney

U.S. raid at parish protested

Border Patrol grabs illegal aliens

NC Wire Service

U.S. Border Patrol agents are overstepping their boundaries, said Bishop Roger M. Mahony of Stockton, Calif., objecting to a raid on a Catholic church's dining hall.

In a letter to David N. Ilchert, San Francisco district director of the Immigration and Naturalization Service, Bishop Mahony wrote "to protest the unwarranted raid by your Border Patrol agents this morning (April 13) at St. Mary's Dining Hall here in Stockton" and later said he was told it would not happen again. The Border Patrol is part of INS.

The agents entered the dining room, which is adjacent to the church, and the kitchen and storage areas looking for illegal aliens, according to the bishop. "Apparently, your agents even looked into garbage cans and other 'possible hiding places.'

"I consider St. Mary's Dining Room to be fully within the definition of 'sanctuary,' since it is part of the Catholic parish's physical complex and spiritual ministry. People need to feel free in coming to our church, whether it be for spiritual ministry or to have a personal need cared for," the bishop wrote.

An INS official called the incident a misunderstanding and said, "We don't go into churches."

Bishop Mahony said in a telephone interview April 22 that he was told by INS Officials that only one person was arrested and that that person was outside the dining room at the time of arrest. But, he added, "we have the names of six who were arrested -- four who were released and two who were transferred to the Oakland detention center."

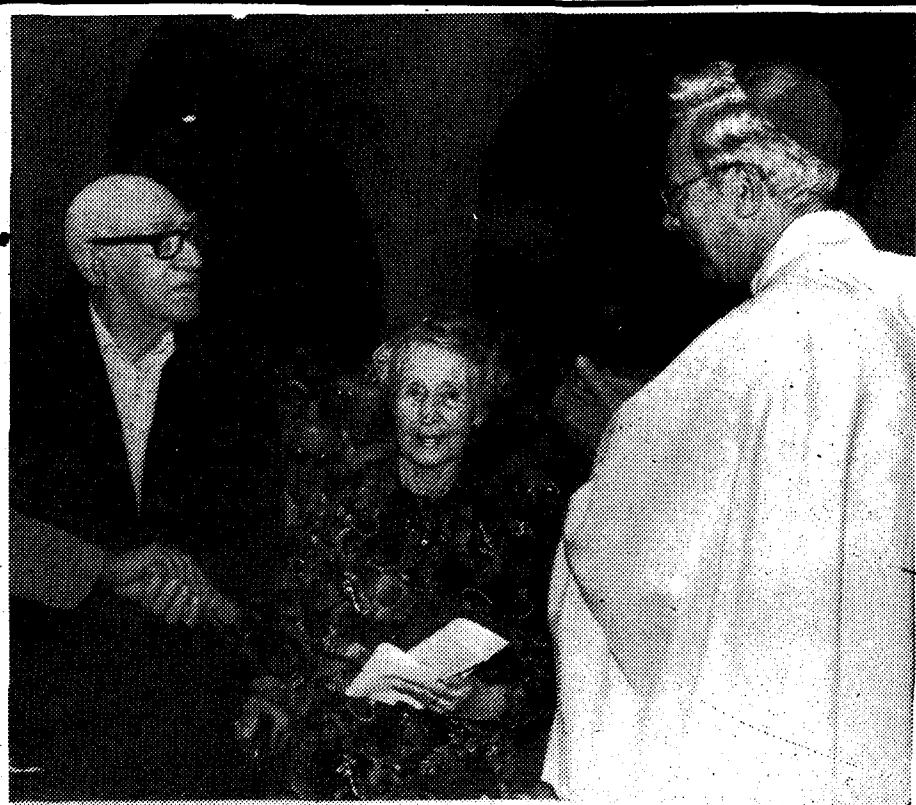
The bishop said St. Mary's Dining Room offers free meals to anyone and serves between 100-200 poor people a day, mostly single men. "It's not a place where undocumented workers gather, it's too public," he said.

Bishop Mahony said the INS had told him that agents "just happened to go by. . . and people were running out" of the dining room. But he said dining room staff members had told him they had seen Border Patrol agents staking out the dining room before the raid.

But, the important thing, Bishop Mahony said, is "they (the INS) have assured me it will never happen again."

Border Patrol raids in the central California diocese "are a continuing problem," according to the bishop. "Their understanding of policy or implementation leaves a lot to be desired."

He said there is a growing concern about the Border Patrol's actions and the lack of due process granted to people detained.



Archbishop McCarthy applauds Emilio and Maria Carvajal for 67 years of marriage. (Voice photo by Prentice Browning).

Pope meets delegation

Continued from page 1

one Lord and God who has revealed himself to man."

RABBI HIER described the pope, who in 1979 visited the site of the former Nazi concentration camp at Auschwitz and spoke out against the Nazi atrocities, as a "concerned and compassionate" person "without an iota of anti-Semitism in him."

Rabbi Hier said that at the papal audience each member of the group received copies of the pope's recent talk about the Warsaw ghetto uprising and of a prayer for the victims of the uprising which the pope recites each morning.

"We are honored that every morning he prays for the victims of the Holocaust, but in neither of the statements we were given was there mention of the future," he said.

Pope John Paul, since his 1978 election to the papacy, has specifically condemned anti-Semitism on several occasions.

Last October after an attack on the Rome synagogue, which left a two-year-old boy dead and 34 people injured, Pope John Paul condemned the attack as a "blood-chilling terrorist act" and a "criminal episode of anti-Semitic hatred."

150 Couples get marital honors

Over 150 couples participated in the celebration of a special wedding anniversary Mass at St. Mary Cathedral Saturday in what was probably an attendance record for such a Mass at the cathedral, according to Family Enrichment Center co-director Mimi Reilly.

Eighty-five couples celebrated their silver anniversary, 38 couples celebrated their Golden anniversary, and 25 celebrated anniversaries longer than 50 years at the special Mass promoted by the Archdiocese Family Enrichment Center.

Following a renewal of their marriage vows the couples were presented with a certificate by Archbishop Edward A. McCarthy. One couple remained seated, Emilio, 90, and Maria, 89, Carvajal who were celebrating 67 years of marriage, a record for the annual mass. The Archbishop walked to their pew and led in applause as they received their certificate.

Many families were celebrating wedding anniversaries together. One such family was Wilfred and Mary Thesbien who have been married 55 years, and their son and daughter-in-law Robert and Patricia Thesbien who were celebrating their 25th wedding anniversary.

"My heart is filled with joy," Mary Thesbien said outside the church after the Mass. Asked if she had any advice for younger marrieds, she said "always have faith in each other, trust each other and love each other, and never go to bed mad."

Deacon ordinations set

Twelve men from various areas of South Florida will be ordained to the permanent diaconate of the Archdiocese of Miami during rites at 11 a.m., Saturday, April 30 in St. Mary Cathedral, 7501 NW Second Ave.

Archbishop Edward A. McCarthy will confer the Holy Order of Deacon on Antonio Bajuelo, St. John Church, Hialeah; Arthur de Nunzio, Visitation Church, North Miami; Martin Fallon, San Pablo Church, Marathon; John Friel, St. Bernard Church, Sunrise; Blas Gonzalez, Sacred Heart Church,

Homestead; Peter Keischgens, St. Joseph Church, Stuart; John O'Neil, St. Peter Church, Naples; Julio Ramirez, St. Agatha Church; Manuel Saavedra, Our Lady of Charity Shrine; and Bruno Wiencek, St. James Church, all in Miami; Joseph Sommovigo, St. Andrew Church, Coral Springs; and Steven Wertheimer, St. Vincent Church, Margate.

Deacons by ordination are ministers of baptism and witnesses to matrimony. They perform proper ministerial functions at Mass and

distribute Holy Communion. Their other ministerial functions include preaching, wakes and funeral services and other parish or diocesan administrative duties as assigned them by their pastors. In addition to two years of study before ordination, candidates to the diaconate also participate in an extensive program of field education experience.

Father Juan Sosa and Father Ed Brown are co-directors of the Archdiocese of Miami Permanent Diaconate Program.

'Monstrous' killing in Cambodia cited

WASHINGTON (NC)--The Marxist government which ruled Cambodia from 1975 to 1979 killed hundreds of thousands of people and systematically destroyed religious groups, according to Amnesty International.

From 1975 to 1979 Cambodia was ruled by the Khmer Rouge, a pro-Chinese Marxist guerrilla movement which defeated the pro-United States Lon Nol government in a civil war.

"It is now conservatively estimated that more than half of the total 1975 Cham population of 400,000 was killed between 1975 and 1978," it added.

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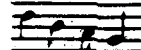
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Excommunication

Vietnamese prelate booted; French archbishop is not--Why?

By Father Kenneth J. Doyle

VATICAN CITY (NC)--Archbishop Pierre Martin Ngo Dinh Thuc has, without papal authorization, ordained several men as bishops.

Suspended Archbishop Marcel Lefebvre has not.

And that, according to a well-placed Vatican official, is the main reason why Archbishop Thuc has been excommunicated and Archbishop Lefebvre has not.

ON APRIL 7, the Vatican announced the excommunication of the 85-year-old Archbishop Thuc, the former Ordinary of Hue, Vietnam, who now lives in France.

Once before, in 1976, he had been excommunicated, for ordaining bishops in Spain without the authorization of Pope Paul VI. But Archbishop Thuc asked pardon, according to the Vatican, and the excommunication was lifted in 1977, though he was still prohibited from ordaining any priests or bishops.

Archbishop Thuc, however, in 1981 ordained as bishops a French Dominican and two Mexicans.

One of the Mexicans subsequently conferred episcopal ordination on three other men, one an American.

ARCHBISHOP Lefebvre, the 78-year-old prelate opposed to many church reforms initiated by Vatican II, was suspended from performing the sacraments in 1976 by Pope Paul because he ordained several priests in defiance of a direct papal prohibition.

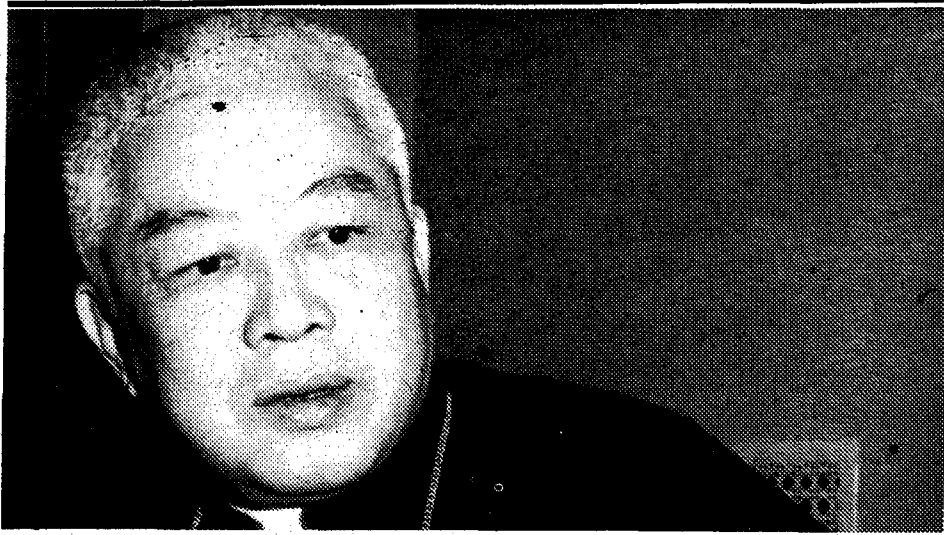
Under his suspension, he continues to be a Catholic, a priest and an archbishop, but he cannot licitly celebrate Mass, ordain priests or administer the other sacraments.

Despite the suspension, he has established his own seminary in Switzerland and continues to ordain men to the priesthood.

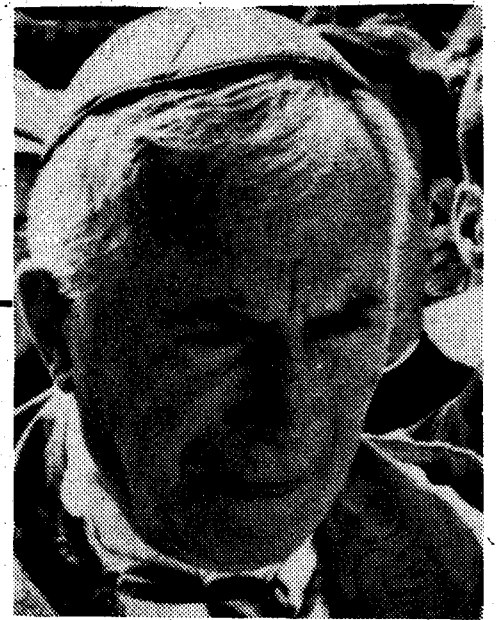
What Archbishop Lefebvre has not done, however, is ordain a bishop.

Last July, he told newsmen that to do so would be to act contrary to the authority of the Holy See and that he had "no intention of defying Rome" in such a way.

The Vatican official, who asked not to be identified, told NC News Service on April 26 that this represents a



Archbishop Pierre Martin Ngo Dinh Thuc



Archbishop Marcel Lefebvre

'It's the ordination of bishops which can make a cause such as this continue.'

Vatican official

critical difference between the two prelates and explains in large part the different ways they have been disciplined by the church.

THE OFFICIAL "notification" of the excommunication of Archbishop Thuc said that the Vietnamese prelate ordained priests without permission and "what is still more serious" went on to ordain bishops.

The notification, written by Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, "by special mandate of his holiness Pope John

Paul II," said that according to a Vatican ruling in 1951, bishops who ordain other bishops without a pontifical mandate "incur, ipso facto, a special excommunication reserved to the Apostolic See."

The Vatican official added that there were other differences between the ecclesiastical conduct of the two men.

The official said Archbishop Thuc asserted in a public declaration in 1982 that "the See of the Catholic Church at Rome is vacant" and that it was therefore his own responsibility as bishop "to do everything so that the

Catholic Church of Rome would continue for the eternal salvation of souls."

"Archbishop Lefebvre has never said that," added the official, although he refuses to accept several of the church reforms approved by the Second Vatican Council, particularly regarding religious freedom, ecumenism and the liturgy.

ANOTHER factor, the official said, is that while the doctrinal congregation has given "great personal attention" to the Archbishop Thuc case, the Vietnamese archbishop has shown "a reluctance to cooperate."

By contrast, said the official, Archbishop Lefebvre met with both Pope Paul VI and Pope John Paul II, and has conferred with several Vatican officials in what Cardinal Ratzinger has described as a continuing effort to resolve their varying views.

But ordaining bishops was the "key factor" in the stricter treatment of Archbishop Thuc, said the Vatican official.

"Because of the church's belief in apostolic succession, it's the ordination of bishops which can make a cause such as this continue," he said.

"And it's a bishop who gives a movement a rallying point," he added. "If Archbishop Lefebvre were to be reconciled to the church before his death, there would not be a focus" for his followers.

Pray in May


WASHINGTON (NC)--Americans of all faiths are being asked to "take five at 12" -- to spend five minutes in prayer at noon on May 5, designated as the 31st National Day of Prayer by President Reagan.

The project is being organized by the National Day of Prayer Committee, chaired by Mrs. Bill Bright and Herbert E. Ellingwood, chairman of the U.S. Merit Systems Protection Board.

The goal is to have churches in every community ring their bells at noon May 5 and for Americans to spend five minutes thanking God for their freedom and other blessings and praying for his continued blessing on the United States, according to the event organizers.

A spokesman for the U.S. Catholic Conference said the event is coordinated at the local level and that it would be up to Catholic churches in each community to determine whether or not they will participate.


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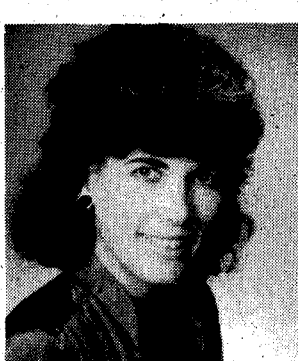
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Laity called to work in world

NEW YORK (NC)—It is not the main job of the laity to serve the church as "paraclerics," the chairman of the bishops' Committee on the Laity said in an interview.

"We need to focus on their ministry in the world," said Bishop James Hoffman of Toledo, Ohio. "That is where the big decisions are made on issues concerning justice and the kind of society we're going to have."

"I AM NOT opposed to lay people becoming more involved in the ministries of the church," Bishop Hoffman continued. "But that is not their

'Some of our people are executives in multinational corporations ... If they can have an impact on what these corporations are doing, that is their role.'

primary role. For example, some of our people are executives in multinational corporations and cannot serve on the parish council because they may be in Munich (West Germany) on Tuesday when it meets. But if they can have an impact on what these corporations are doing, that is their role."

The bishop was interviewed following an address April 24 in the "Shepherds Speak" series being conducted during six vesper services at St. James Cathedral in Brooklyn, N.Y.

Using the title of the 1980 pastoral of the U.S. bishops on the laity, Bishop Hoffman titled his talk, "Called and Gifted: Empowering the Laity in Shaping the World."

IN HIS ADDRESS, Bishop Hoffman began with an emphasis on the need for the development of "lay spirituality" as an undergirding for any ministry. And in this connection he paid tribute to the value of small group movements in the revitalization of parishes.

But he went on to comment that most efforts in lay formation since Vatican II seemed directed toward preparing laity for work in the church, not in the world, and that this was the case in his own diocese.

Following up on that point in the interview, the bishop said that he was seeking to broaden his diocesan programs so that studies in ecclesiology, Scripture and other topics would be made available to lay people who were not necessarily planning to serve in one of the pastoral ministries.

He said that he was not aware of any diocese in the United States that had a program to train lay people in the way he considered necessary for their ministry in the world.

In this area, he observed, the church appears to be doing less than before Vatican II. He noted as an example that people working in the labor unions were formerly helped with study programs dealing with the social encyclicals but that these were not studied as much now.

BISHOP Hoffman stressed that he did not oppose opening up more opportunities for the laity to serve within the church and to exercise influence within church structures.

Taking a positive view of "shared responsibility," he said his committee will look at the way other churches, such as the Episcopal and Lutheran

Tax resister's money helped Catholic groups

ALBANY, N.Y. (NC)—Catholic and Catholic-affiliated agencies were among 33 social service and community organizations that received donations from a war tax resistance fund in Albany.

On April 14, the day before the deadline for filing tax returns, the Military Tax Resistance and Alternative Fund distributed more than \$5,500, in checks ranging from \$50 to \$600, to the non-profit organizations.

THE MONEY came from people who, for reasons of conscience, refused to pay the portion of their federal income tax that they estimated would be used for military purposes.

At least five of the recipient organizations were agencies affiliated with the Diocese of Albany, among them Catholic Family and Community Services of Schenectady.

The tax residence fund has grown each year, from \$1,000 when it was begun in 1980 to \$5,500 this year.

This year's total was \$1,500 more than last year's despite a new federal law passed last summer which adds a \$500 penalty for filing a "frivolous

return" on top of already existing penalties for failing to pay all taxes owed.

MAUREEN Casey, a spokesperson for the fund and a member of St. Vincent de Paul Parish in Albany, said she has been a tax resister for three years because "it is wrong to kill people, either personally or through war."

"I see what I am doing as the continuation of a tradition followed by many respectable people, including Dorothy Day," a pacifist and founder of the Catholic Worker movement, Casey added.

Donald Roberts, a public affairs officer for the Internal Revenue Service, said that tax resisters could have assets seized or levies placed against their salaries to recover the taxes and applicable penalties. In addition, he said, if the IRS decides to launch a criminal investigation a resister could be prosecuted and imprisoned.

He added, however, that the agencies receiving donations from a tax resistance fund face no legal risks for doing so.

churches, arrange for "lay involvement at the top."

But he said lay people who were acting as "leaven" in society through their vocations should not be made to feel guilty for not having some specific job such as lector or parish council member.

"Somebody is dropping some guilt on them," he said. "With the growing shortage of priests, lay people can help in many ways, and I appreciate the lay folk who are becoming more involved. But I'd like to do away with the guilt when they have no special activity in the church."

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Vigil at prison where John Evans was executed. (NC photo)

'It would allow for the conversion of killers and help surviving family members.'

Oklahoma bishops: End death penalty

TULSA, Okla. (NC)—The Catholic bishops of Oklahoma released a statement April 21 calling for the elimination of the death penalty in the state.

The bishops released their statement a week before the scheduled execution of an Oklahoma death row prisoner by lethal injection. The execution of Thomas Lee "Sonny" Hays has since been postponed.

The statement, dated April 18, questions the deterrent value of capital punishment and cites racism as a complicating factor. Its signers are Bishops Eusebius J. Beltram of Tulsa and Charles A. Salatka of Oklahoma City.

THE BISHOPS conclude, "The elimination of the death penalty in the state of Oklahoma would best follow the teaching of the Gospel. This would show respect for the sacredness of human life and reduce the level of violence in society. It would allow for the conversion of killers and help sur-

ving family members. Finally, the elimination of the death penalty would avoid the irreversible consequences of errors that sometimes occur in the judicial process."

The Oklahoma Court of Criminal Appeals moved the execution date for Hays from April 29 to July 19 on a contention from Hays' attorney that Oklahoma Gov. George Nigh's execution order did not follow proper procedures. Hays was convicted of a 1977 robbery-slaying of a shoe repair shop owner in Muskogee, Okla.

The bishops' statement does not refer specifically to the Hays case. In an addendum to the statement, however, the bishops raise a particular objection to execution by lethal drug injection. "The use of health care professionals... to kill we find to be both repugnant and open to dangerous developments," they write.

The videotape 'is about his life and asking ... "Don't follow me."'

Executed murderer left video message for kids

ATMORE, Ala. (NC)—Less than a week before his April 22 execution in the electric chair, condemned murderer John Louis Evans II videotaped a message to schoolchildren telling them, "Don't follow me."

According to the priest who was his spiritual adviser, Father Kevin Duignan of St. Robert Parish, Atmore, "He wanted it used as a weapon against crime."

PRISON spokesman Ron Tate said Evans made the tape with the stipulation that it not be aired until after his death.

The tape was made by the New Life

Foundation, a Mennonite religious group headed by Holman Prison Chaplain, the Rev. Martin Webber of Atmore. The tape was to be used for educational purposes, according to an agreement between Evans and Webber.

"In recent months or years, he supposedly became a Christian," Tate said. The videotape "is about his life and asking, you know, 'Don't follow me.'"

Evans, 33, died in the electric chair less than two hours after the Supreme Court set aside a stay ordered by a federal judge in Mobile, Ala. The stay was the second he received in four

years.

After eating his last meal, saying goodbye to his family and receiving last rites, Father Duignan said Evans was "resigned" to his impending death.

"I HAVE no malice toward anyone. I have no hatred toward anyone," Evans was quoted as saying in his final statement.

His mother, Betty Evans Dickshon, said afterward, "I was proud of him. He left this life as a true Christian." Evans was one of seven children in a Catholic family.

Convicted in the 1977 robbery-

murder of Mobile pawnshop owner Edward Nassar, Evans demanded death in the electric chair. But after his mother convinced a U.S. Supreme Court justice to stay his execution in 1979, Evans called the delay a "sign from God" and decided to fight the sentence.

Evans was the first inmate executed in Alabama in 18 years and the seventh in the United States since the Supreme Court reinstated capital punishment in 1976. His electrocution took 14 minutes and three jolts of 1,900 volts of electricity.

Florida is nation's number 1 jailer

By Jerry Butterfield
Communications Director
Diocese of Tallahassee

Florida imprisons a greater percentage of people than does the world's leading jailer, Russia, said Bishop Rene Gracida of Pensacola-Tallahassee this week.

The Florida legislature is considering legislation to overhaul the state's criminal justice system. Bishop Gracida, a long-time critic of the state's system said he was glad to see something being done about the prison crowding and "inhumane and brutal conditions."

Bp. Gracida mentioned that statistics alone indicate the enormity of Florida's penal problems. "The United States is the third in the world for the number of its population incarcerated in prisons," he said. "Soviet Union and South Africa are the only nations that have a higher concentration. And looking at just Florida, its per capita ration of prisoners to general population is not only the highest of all the states in the nation, it's greater than the leading nation, Soviet Russia."

Some 27,500 people are behind bars in Florida presently. Lawmakers estimate it costs as much as \$17,000 a year to build and maintain space and

support for one prisoner.

Gracida warned, however, that it is "a terribly lopsided approach to solve the state's penal problems if the approach is solely on the basis of cost-benefit. There are important moral aspects. Moral imperatives should motivate the Florida Legislature to reform the judicial and penal systems so as to punish criminals appropriately, and not resort to simplistic solutions."

"Criminals, guilty of non-violent crime, not only should have the opportunity, but should be required to

work in the world in order to make restitution to the victims of non-violent crime and to support their families," the bishop commented. "Twenty-four hour, daily imprisonment for an extended period of time precludes that possibility."

At the press conference announcing the proposals, legislators estimated that 20 percent or more of the state's prisoners are first time offenders, non-violent, and have no previous juvenile or adult records.

Both the House and Senate versions of the bill, based on proposals

submitted by the task force, include provisions to:

- Establish a maximum inmate to population ration in order to create state policy regarding the numbers of people that should be incarcerated;

- Provide the Sentencing Guidelines Commission with direction to consider current sentencing and release practices and take into account limited capacities of correctional facilities;

- Establish a new formula for gain-time grants, increasing the amount of time rewarded for good behavior.

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Media distort church news-Pope

Stresses need for Catholic, Christian press

VATICAN CITY (NC)--The Catholic press is especially important in times like these when religious information is "badly treated" by the general media, Pope John Paul II said April 23.

In a French-language talk to 600 editors, journalists and readers of the French Catholic daily newspaper, *La Croix*, the pope said the two main duties of a Catholic newspaper are "truth in the reporting of and commentary on events" and "truth in

witnessing to the faith."

"IT SEEMS that the space reserved to religious information is tending to diminish in the great organs of information: press, radio, television," he said.

"It often happens, unfortunately, that it is badly treated, considered from a very secondary or distorted angle," the pope said.

This situation leads Catholic and Christian readers to "a certain frustra-

tion and a legitimate desire to be better informed about what is close to their hearts, for example about the way in which the church carries out its manifold mission," Pope John Paul added.

The pope urged Catholic journalists to assure that "news and articles which deal with questions of faith" continue to be published and said the Catholic press has an obligation to promote legitimate church pluralism at a time when "too many misunderstandings, inflexibilities and intolerances places groups in opposition within society and the church."

THIS TASK requires that "what is legitimate in options on the doctrinal, liturgical, ethical and social level be plainly clarified and that moral values such as respect for life, human dignity, fundamental freedoms, including that of information and teaching, and the protection of the poor and weak be respected and defended," Pope John



Pope John Paul II

Paul said.

The Catholic journalist's commitment to truth does not require that his reporting be limited to "the official manifestations of the church," the pope said.

But, he added, "it would be ambiguous, dangerous and ultimately suicidal to break ties with the institution of the church, with the church hierarchy, even if in this way one interests readers who have somewhat lost their ecclesial sense."

WEST GERMAN COURT:

9-Month old fetus not a legal person

KARLSRUHE, West Germany (NC)--West Germany's high court ruled April 26 that a nine-month-old fetus was not a legal person.

It overruled a lower court which had convicted a doctor of negligent homicide after his treatment of a

woman in her ninth month of pregnancy had caused a still birth.

The high court said that a fetus only became a human being for legal purposes once its mother entered labor.

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Room at the inn

By Dick Conklin
Voice Correspondent

WEST PALM BEACH -- Mothers driving their children to class at St. Ann's School slowed down and pointed to the man standing in front of the church. Holding a sign, he talked to reporters and passersby, answering questions and explaining his unusual mission.

This is Brother Joe, a Catholic layman and deacon at St. Juliana's parish, better known for his work with The Lord's Place, a volunteer project to feed and clothe some of the poorest

Someone said to me, 'Are you trying to be some kind of Ghandi or something?' and I said, 'No, sort of a Jesus.'

of the Lord's people.

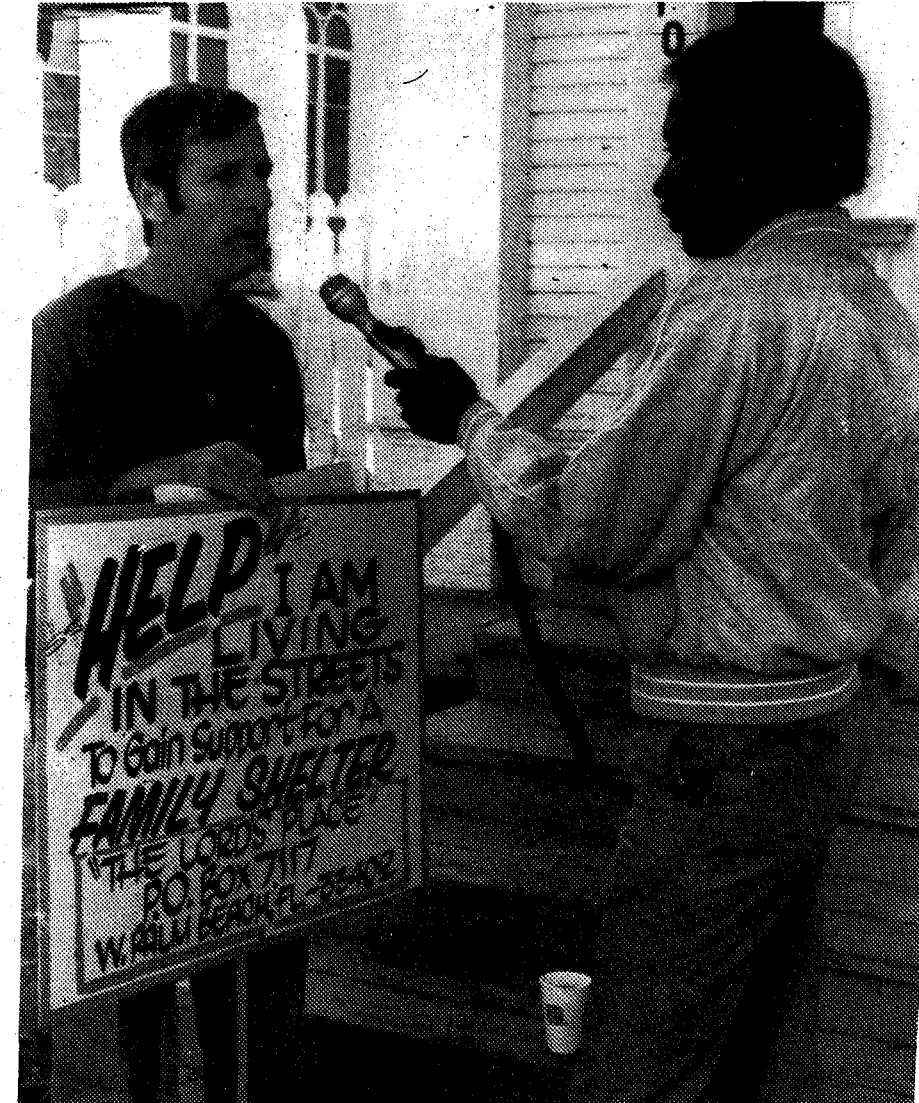
Now he is "coming out of the closet," as he puts it, shedding his natural aversion to publicity in an effort to dramatize the need for shelter to house the homeless.

"Three years ago we started The Lord's Place, a storefront soup kitchen to feed hungry individuals," he explained. "Now we're serving 3,000 people weekly, including parents with children, some of whom come from all over the country with no money, no jobs, and no place to sleep except the parks or their car."

Brother Joe's mission has expanded since then, operating six vans that deliver surplus and donated food to help the poor and disabled wherever they are found in the area.

NOW HE IS determined to raise enough money to meet a need faced by the poorest of the poor — a simple roof over their heads as they try to get a fresh start. His dream is to convert a 15-unit motel to a temporary shelter, something that requires a lot of money.

Lord's Place Chairman Jack Scarola explained their ambitious goal. "We need \$285,000 plus about \$3,000 monthly to operate a facility to house



Brother Joe stands vigil in the street to raise money for "The Lord's Place," a shelter for poor and transient families seeking a fresh start. (Voice photo by Dick Conklin)

fifteen families at a time. Each of the 180 families per year will be able to live rent free for six weeks while we help them look for work and get on their feet again." According to Scarola, no such housing exists in the area.

BROTHER JOE, 43, who is married with two children, first approached his pastor and boss Fr. Tom Rynne at St. Juliana's Church with an idea. By making a 30-day outdoor vigil and fast

in downtown West Palm Beach, he would be able to graphically show the plight of the homeless. The attention, he reasoned, would help raise donations to purchase the shelter. He would sleep outdoors, and eat only one meal a day. Other volunteers would hold demonstrations around the country to rally additional support.

With Fr. Rynne's blessing (and a 30-day leave of absence), Brother Joe approached Fr. Joseph Browning at St.

Brother Joe wants to convert motel into shelter for homeless families.

Ann's in downtown West Palm Beach, closer to the scene of much local poverty.

Browning and the St. Ann parish council gave him unanimous approval to make his vigil on their front lawn, a 30-day fast that began early Monday morning with attention from curious commuters and reporters alike. The day before, he spoke at all of the Masses.

"When I first felt led to dramatize this need, my friends said, 'What are you going to do, stage some kind of fast or something?' I said that it would be more of a shelter fast, away from the comforts of home."

"SOMEONE said to me, 'Are you trying to be some kind of Ghandi or something?' and I said, 'No, sort of a Jesus.'"

"Two thousand years have passed. There was no room at the inn then and that situation still exists today. We need to give these people more of a chance. Two or three days is not long enough to turn these situations around. We want to help solve the long-range problem, giving a family a home for six weeks while we work together to find permanent employment and housing. While staying in our shelter, the head of the household will be working — starting the next day."

A man of strong faith and determination, Brother Joe plans to sign the papers for a lease with option to buy this week — on the motel he plans to convert. The 120 volunteers who operate The Lord's Place are equally determined to meet their goal.

"\$285,000 is a lot of money", he said, "but we've been out here one hour and already we have \$1,500."

"What will it take to make me quit this thing early? If anyone loves me enough to get me off the streets, they can donate the whole amount!"

(People interested in contributing to the project may visit Brother Joe at St. Ann's Church, 310 North Olive Avenue, West Palm Beach, or write to The Lord's Place, P.O. Box 7117, West Palm Beach, FL 33405.)

Father Bruce Ritter



Spring is a season of hope, of rebirth, of reawakening from the slumber of the winter. It is also a season when our UNDER 21 Centers are bulging with kids.

It's a great feeling knowing that no homeless, on-the-street and hurting kid is ever turned away. When our official beds are all filled up, we unroll sleeping mats on the floor of our centers and give the overflow kids a couple of clean sheets, a blanket, a plastic bag with soap, toothbrush and toothpaste. The kids sleep, curled up in corners.

I wish you could see how great my kids are. I gotta say, in the interest of trust, candor, and full disclosure, that my kids aren't always the prettiest kids in the world, but they're really great kids—and good kids.

You see, the simple brutal reality is that there are more and more homeless kids on the streets. Literally dozens of homeless young mothers are coming to us with their kids. The mothers are sixteen and seventeen, and their kids are one month—six months—a year old. (Our youngest kid was ten days old—a really cute little kid—a little wrinkled maybe, but I've been assured that he will outgrow it.)

More families are breaking down and apart. You know all the reasons. Unemployment is one of the biggest problems. It's a dagger at the throat of a struggling family. The kids suffer the most from the increased bitterness, the hopelessness, the family conflict. Many just run, and run, and run.

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

Simple Brutal Reality

And wind up in our major cities where there is always somebody around to offer sympathy—and money—an offer a kid can't refuse. And so a kid exchanges his body for food and her love for a bed and their souls for...? Who owns their souls? What do they get in exchange for their souls? How much is a fourteen-year-old soul worth on the open market in Times Square? "Twenty dollars, mister. You can have anyone you want for twenty dollars—take this one. You'll like this one. His name is Nandy. He's eleven."

"How much is a fourteen-year-old soul worth on the open market?"

I'll never forget that conversation. Until the day I die, I won't. I was propositioned on 42nd Street by seven youngsters. The oldest was fifteen; the youngest, Nandy, was eleven.

Nandy is the reason we have overflow kids. The thought that we could not at least make room on the floor for him and his brothers and sisters is simply an unthinkable thought. He deserves a bed, but the floor is warm and he's safe and tomorrow...

"You can have anyone you want for \$20—take this one—he's eleven."

Tomorrow. The next day, regardless of where a kid slept, our clinic and cafeteria, our school and gym and lounges, our job counsellors and social workers are available to all. And because of our really great and highly competent and professional staff—we are able to help a lot of kids make it back. Back from the hell of life on the street.

If it were not for people like you, God's love would mean nothing to my kids. It's only through your love that God's love makes sense to a homeless youngster. Sometimes I would like to pray that He doesn't send so many kids here, but that would be to refuse the grace and beauty of these kids.

So please help us, if you can. Help care for all the Nandys and the other scared homeless kids who depend on us to be here. With your help and your prayers, we will.

I want to help Nandy and his brothers and sisters make it back from the hell of the streets. Enclosed is my contribution of \$ _____

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'We turn to you as our secret weapon in evangelization.'

--Archbishop Edward A. McCarthy



MACCW President Linda Blau and Archbishop Edward McCarthy share a laugh during Tuesday night's banquet. (Voice photo by Prentice Browning).

MACCW CONVENE IN HOLLYWOOD

Women called 'secret weapon'

By Prentice Browning
Voice Staff Writer

"You've been with us from the very beginning," Archbishop Edward A. McCarthy said to the Miami Archdiocesan Council of Catholic Women at the close of the MACCW convention held this year at the Diplomat Hotel in Hollywood.

MACCW is celebrating its 25th year during the Silver Jubilee of the Archdiocese itself at the three day convention which included special workshops, seminars and exhibits.

After celebrating an installation of officers Mass on Tuesday afternoon, the Archbishop spoke to more than 400 MACCW women from 9 deaneries at a banquet.

"**WE TURN** to you as our secret weapon in evangelization," he said. The archbishop said that church people are often occupied with a lot of "routines" and "exercises" but "we realize what evangelization is all about is developing a personal relationship with Jesus Christ."

In this regard, he said, there should be more thought about deepening prayer life.

"I read recently in a spiritual book that you can't really have a friend unless you know them, really have an exchange in conversation. That's what



MACCW delegates join hands with each other and invited priests for a prayer at the end of the convention.

prayer is."

THE ARCHBISHOP referred to the importance of the MACCW in bringing people back to the Church.

"Statistics show that 80 per cent of the people who leave the Church are turned off by another lay person." Conversely, he said, an equally large number are brought back to the church through contact with lay people.

At the end of the banquet, The Archbishop was presented with an \$11,000 check for the Archdiocese Burse Fund (which pays for seminary scholarships) by Linda Blau, MACCW president.

At an earlier awards luncheon, national MACCW president Mary Meismer spoke of the role of the MACCW in counteracting "materialism and amoral philosophies."

"It is the only organization that can stand up to moral if not physical and spiritual disintegration," she said.

Meismer defended the need for women's organizations. "Women need a place to just be women," she said.

SHE ADDED that parishes need to offer opportunities to women to fill higher level positions and women for

their part must take full advantage of whatever opportunities are available.

"In today's climate women have no one to blame but themselves for a lack of commitment."

Awards were presented at the luncheon in 8 categories.

In the church community category, **Holy Family Women's Club** from North Dade deanery was the winner. The **St. Louis Catholic Women's Club** won the Community Affairs award. The Family Affairs award went to the **Sacred Heart Women's Club**.

The winner in International Affairs was **St. Vincent Women's Club**. In Legislation, the winner was **Holy Spirit Women's Guild**, and **St. Gregory Women's Guild** won the Organization award.

St. Richard Women's Club won in the Outstanding Affiliation category. For membership under 50, **St. Marthas Womens' Club** was the winner. For membership of between 50 and 100 **St. Louis Catholic Women's Club** was the winner. And **Epiphany** came in first in the over 100 category.

Newly elected officers are treasurer Josephine Thier, Corresponding Secretary, Peggy Miller, Recording Secretary Dorothy Sacher, and Vice President Rita Clifford.



Archbishop McCarthy addresses the more than 400 people who attended the final MACCW banquet. (Voice photo by Prentice Browning).

On Human Sexual Programs

From the Bishops of Florida

We, the Catholic Bishops of Florida, find it necessary to address again the essential pastoral role of the Church in education in human sexuality.

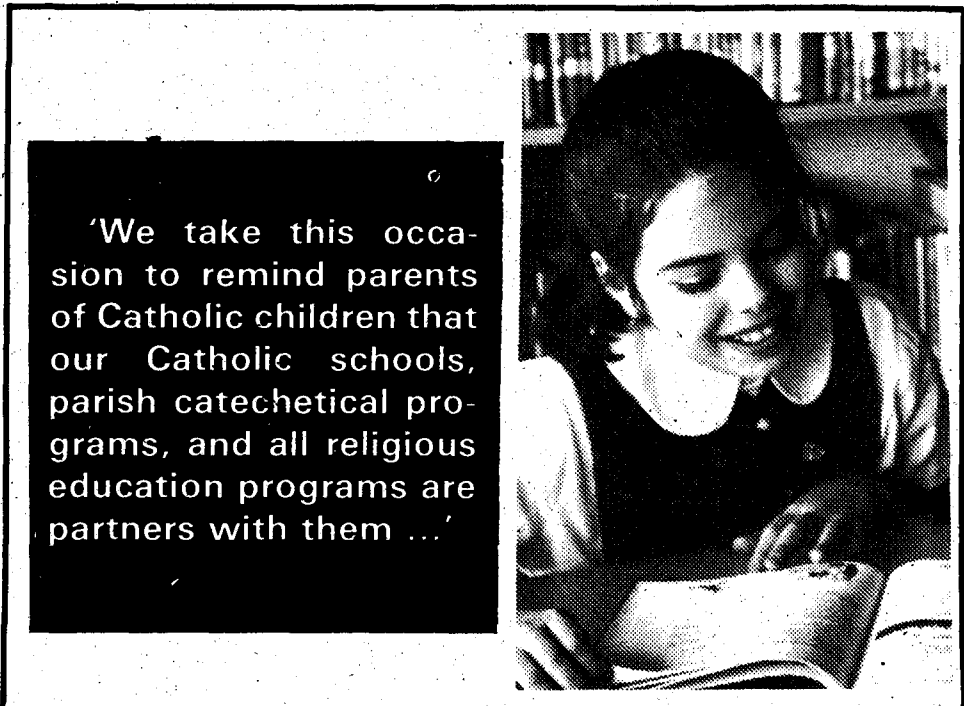
The Church has long stressed the primary role of parents in imparting to their children an awareness of the holiness of the gift of sexuality. Furthermore, it has affirmed the value and need for formal educational programs which can present Christian values and ethics to help form morally mature attitudes and behaviors.

In recent years, programs of sex education have been instituted in the public schools in the State of Florida. Often these programs deal exclusively with the physical aspects of sex without reference to values or ethics.

We wish to ensure that our children receive a Christian understanding of human sexuality encompassing not only the physical and intellectual dimensions of the person, but also the emotional, spiritual and ethical dimensions.

We give special encouragement to those persons who have attempted to develop programs that foster attitudes and values conducive to moral development, that respect the sacredness of the gift of sexuality, and that teach that marriage is the only context for sexual union which expresses permanent personal commitment and faithful love of husband and wife.

Indeed, given the current cultural attitudes toward marriage and sexuality, priority should be given to the collaborative and cooperative develop-



'We take this occasion to remind parents of Catholic children that our Catholic schools, parish catechetical programs, and all religious education programs are partners with them ...'



ment of programs for both adults and the young, which combine the experience and expertise of parents, trained educators, and competent medical and theological professionals.

Through such programs the Church hopes to offer needed support and assistance to parents and other adults confronted with the pressures of a sexually permissive society in which conflicting values challenge basic issues of human life, dignity and integrity.

The teachings of the Church may be found in many documents. The U.S. Catholic Conference developed and published guidelines for such educational programs in parish, schools, and families, entitled *Education in*

Human Sexuality for Christians. We recommend this document to pastors, school principals, and other professionals involved in the development of these programs. We also recommend for reference, particularly in the area of the moral dimension of sexuality, the excellent document published by the Archdiocese of Miami, entitled *Instructions on Integrating Moral and Spiritual Values in Sex Education*.

We take this occasion to remind parents of Catholic children that our Catholic schools, parish catechetical programs, and all religious education programs are partners with them as primary educational forces in the lives of their children. We urge parents to

cooperate closely with the teachers in our schools and parish programs to strengthen existing programs and to effect their continuous development.

- Edward A. McCarthy
Archbishop of Miami
- Thomas J. Grady
Bishop of Orlando
- Rene H. Gracida
Bishop of Pensacola-Tallahassee
- W. Thomas Larkin
Bishop of St. Petersburg
- John J. Snyder
Bishop of St. Augustine
- John J. Nevins
Auxiliary Bishop of Miami
- Agustin A. Roman
Auxiliary Bishop of Miami
- J. Keith Symons
Auxiliary Bishop of St. Petersburg

1. a. *Pastoral Constitution on the Church in the Modern World*, Vatican Council II, paragraph 47 through 52.
- b. *Humanae Vitae*, Encyclical Letter of Pope Paul VI, July 25, 1968.
- c. *Human Life in Our Day*, Pastoral Letter of the American Hierarchy, November 15, 1968.
- d. *Vatican Declaration on Certain Questions Concerning Sexual Ethics*, December 29, 1975.
- e. *To Live in Christ Jesus*, Pastoral Letter of the United States Bishops, November 11, 1976.
- f. *Sharing the Light of Faith*, the U.S. Catechetical Director, 1979.
- g. *Apostolic Exhortation on the Family*, Pope John Paul II, December, 1981.
2. *Education in Human Sexuality for Christians* can be ordered at the Office of Publishing Services, USCC, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005.
3. *Instructions on Integrating Moral and Spiritual Values in Sex Education* can be ordered from the Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Florida 33138.

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Edward A. McCarthy
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'The Bishop' of Miami Beach

'Big John' Day celebrated for years of service to parish

By Prentice Browning
Voice Staff Writer

It was 46 years ago when a "gangly" young 21-year-old man walked into St. Patrick Parish in Miami Beach with the idea of filling in for the church sexton for a few weeks.

The weeks became years, the years decades, and the decades a lifetime of unique devotion to the people he served as caretaker of the parish and to his faith.

John Ingraham so impressed the priests and laity that he has worked alongside for so many years that it was decided not to wait for his retirement to hold a special testimonial luncheon in his honor.

The dinner, held recently at the Konover Hotel theatre, was attended by hundreds of old friends, clergy and parishioners.

THE SIX-FOOT SEXTON has been known for years around the parish as "Big John" or "Mr. St. Patrick," or perhaps most flatteringly as "the bishop."

The key to his popularity has been his quiet concern and involvement with everyone he comes in contact with.

Parishioners of St. Patrick know him as a familiar face greeting people on the steps of the church before Mass and helping to escort elderly persons into the church, says Fr. James Murphy, pastor.

SISTER ROSE ELEANOR, a former music teacher at St. Patrick remembers him as always willing to "take down anything that was heavy. There were many little acts of kindness."

But priests, nuns and faculty remember him as more than just a helpful hand.

"He was a confidant," says former St. Patrick high school coach Charles Guimento. "People would come to him for advice."

Ingraham, born in Miami, lived in New Providence Island in the Bahamas where his father was a deacon in the Church of God of Prophecy, until

returning to Miami when he was 21. Ingraham filled in for a sick custodian at St. Patrick and very soon after that took instruction in the Catholic faith becoming the first black member of St. Patrick's Church.

Ingraham says he stayed because of the way that people treated him.

"It became like a second home, the environment and the people that I've known here. I've gotten very much attached to the church."

"The Bishop" had a special relationship with Msgr. William Barry, the founding pastor of historic St. Patrick's parish the oldest parish in Miami Beach.

He admired the pastor, and Msgr. Barry, for his part, would sometimes point "the bishop" out to younger priest as an example of someone with faith. Ingraham always looked out for the priests when they were ill.

"He always said that he took care of the priests and he did," said Msgr.

'I was constantly running amok. I had problems with grades, school, everything. John was always there to encourage me.'

Commissioner Alex Daoud

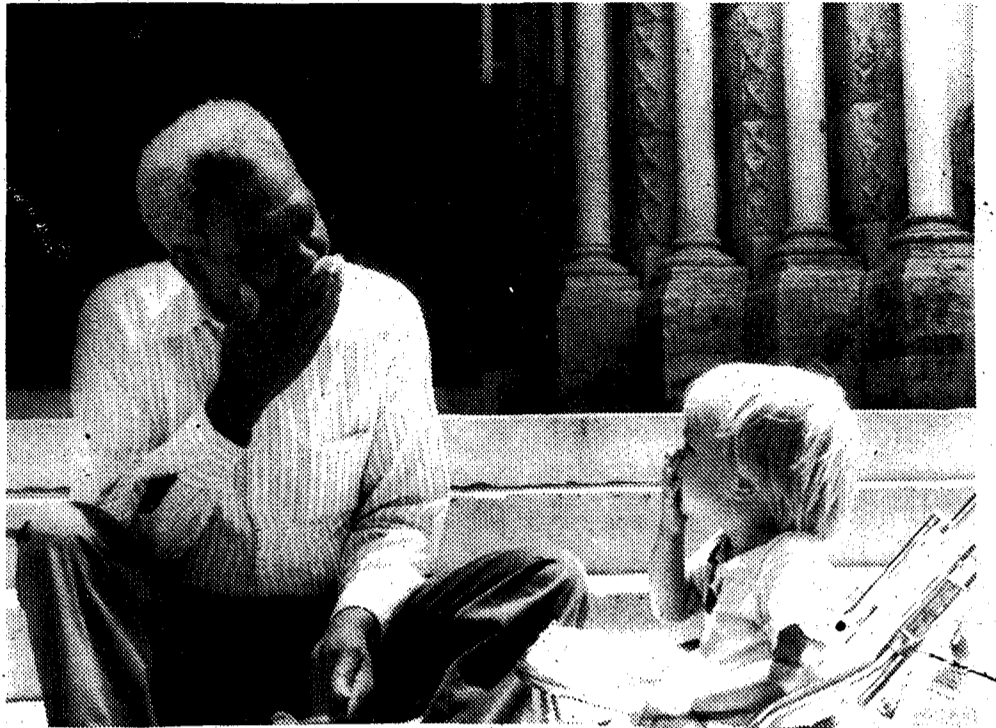
Peter Reilly, now pastor emeritus at Little Flower in Coral Gables and the only living priest who was assigned to the parish at the time Ingraham arrived.

"**JOHN CAME** as a gangly young man in '37, a gentle young man who loved the kids and did work for the neighbors, and kept the church clean."

"Big John" can count among the priests he's known at the parish as assistant pastors at least three bishops including Miami's auxiliary Bishop John A. Nevins.

"There is no priest that came to St. Patrick that I didn't like," says Ingraham.

Many students also have



'Big John' Ingram and young friend Jacqueline Humbert, 1½, spend some time together outside St. Patrick's Church in Miami Beach, where 'Big John' has worked for 46 years. (Voice photo by Prentice Browning)

remembered his interest and involvement in them over the years.

MIAMI BEACH City Commissioner and former Vice Mayor Alex

Daoud is presenting the award on April 17th John Ingraham Day. A fourth degree knight, Ingraham also received a medallion from the Knights of Columbus.

OVER A dozen priests and several hundred friends and well wishers from as far away as Chicago attended the special luncheon, which began with songs by the St. Patrick School choir. After the singing stopped Ingraham stepped onstage and gave each one of the children a kiss.

He remained on stage while he was presented with awards and while Fr. Murphy read letters of congratulations from Bishop Rene Gracida of Pensacola-Tallahassee, and the Bishop John Fitzpatrick, of Brownsville, Texas, who knew Ingraham from early days.

"Big John", himself, passed up several opportunities to speak but finally stepped to the microphone at the end of the luncheon.

"It's a pleasure to help keep a nice home on earth for Jesus.

I know he is keeping a nice home for me in heaven. But not just yet," he joked.

"For as long as I can I will be there to smile and wave."

Daoud recalled following some locker room advice of "Big John" in dealing with an opposing player during a critical football game.

"John just had confidence in me," he said. "I was constantly running amok. I had problems with grades, school, everything. John was always there to encourage me."

At the testimonial luncheon Commissioner Daoud was among the local officials to present Ingraham awards, presenting him a medallion from the city of Miami Beach in recognition of outstanding community service. Ingraham also received proclamations from the City of Miami and from Metro-Dade Mayor Steve Clark nam-

Festival of Song

Catholic youths compete with original music

By Clara Borrego
Voice Correspondent

In an era when teenagers all wear mass-produced designer jeans and aspiring young musicians imitate the trendiest new sounds — youth groups from throughout the archdiocese dared to be different.

They created their own music.

Saturday they gathered to perform their compositions at the 7th Annual Festival of Song at La-Salle High School auditorium.

Jackeline Roman, from St. John Bosco, who has been with its youth group for one year, wrote the original music and lyrics to "Hay Una Luz En Mi Alma," (There's Light in My Soul), which the group performed.

She said that working with the group and writing the song was very

inspirational.

"**WE ARE GIVING** something to the parishes, which they in turn also give to us," Roman said.

Diego and Araceli Quiros, sponsors

'We are giving something to the parishes, which they in turn also give us.'

of the St. John Bosco youth group, said they do this for the love of God and the kids in the group.

"The youth group is directed for the growth of faith," Quiros said. "Some only learned how to play the guitar in

order to be in the chorus."

The Festival of Song is sponsored by the Pastoral Vocational office and was started seven years ago when Sister Margarita Gomez came from Spain. A vocational song contest was also held.

GUILLERMO Fernandez, a seminarian from St. John Vianney Seminary, said that vocations is not something which is expressed so simply.

"Having a vocation towards God, is not only being a priest or a nun but it is a form in which to express your relationship with God," Fernandez said.

Sister Ondina Cortes said that the festival gives youth groups the opportunity to stimulate people and discover your own vocation.

In addition to the vocational song

contest, the parishes made posters and stickers in which they presented their different interpretations of the faith.

After each parish performed original music, Mass was held. Then the judges announced the names of the contest winners.

THE JUDGES included: Father Edgardo Lopez, from San Vincent de Paul; Sister Karen Alvarez, from Corpus Cristi; Father Juan Sosa, from St. Mary's Cathedral and Carmen Riera, director of the "Coral Cubana."

Sister Margarita, social director of the Pastoral Vocational office, said this festival was a channel for youth to express themselves.

"I am proud of them," Araceli Quiros, sponsor of the St. John Bosco youth group, said.

Christians have 'respons

Continued from page 1

lege, is another of the priests who serves on the ministry team as counselor and chaplain.

"I have met any number of people who have felt that just because they were homosexual they were shut off from God and the Church. That's sad," he says.

"Unfortunately, the churches throughout history have not been kind to them. And that's understandable because of the knowledge we had at the time. But there's a lot of new knowledge."

As a result of that knowledge, a distinction is now drawn between homosexual orientation and homosexual activity. Such a position was first expressed in the Sacred Congregation for the Doctrine of the Faith's 1975 "Declaration on Sexual Ethics."

This distinction recognizes that a percentage of the population, as much as 10 percent, according to studies by Alfred Kinsey in the late 40's and early 50's, is strongly attracted to members of the same sex.

In most cases, the attraction persists despite the homosexual's vehement efforts to change, ignore or disguise the tendency.

No one is sure of the causes of homosexuality, but Fr. Hogan cites research which shows that "a person's sexual identity is determined before the age of three or four ... And we're not

sure of the factors (why)."

In the mid-70's, a majority of the members of the American Psychiatric Association voted to remove homosex-

'Contrary to popular opinion, a person does not become a homosexual because he wants to be one. By the time an individual discovers his homosexual tendencies it is usually too late to do more than learn how to control them.'

New Catholic Encyclopedia

uality from the list of mental disorders.

But psychiatrists and psychologists still hold opposing views as to whether homosexuality is a disease, an abnormality, or as natural as the fact "some people are left-handed rather than right-handed," Fr. Morrison explains.

The only thing known for sure is that "it's really not a choice, unless the person is bisexual," Fr. Hogan says. Constitutional homosexuals "cannot change."

Church position the same

The scientific and psychiatric knowledge of the last "100 years," according to Fr. Morrison, has enabled the Church to view homosexuality as more than simply "giving in to temptations to be perverted."

The Church now views homosexuals, because of their special problem, as people to be ministered to rather than condemned. But its stance on the morality of homosexual acts has not changed.

"The Church's basic position is that sexual acts have to be ordered to the procreation of children or to the transmission of life," Fr. Morrison says.

"The object of marriage is the formation of that communion within which children can be born and raised. That's the Church's position on sexuality, that's the purpose of it," he adds. "And if you can't orientate toward procreation of children, you can't have marriage and thus you can't have sex within the context of marriage."

The Church's ban on the use of artificial methods of birth control and its prohibition of extra-marital sexual relations also stem from this teaching.

Fr. Hogan says the vast majority of the population, including people in the Church, need to learn that crucial difference between homosexual orienta-

'Right to frie

In 1976, the Catholic bish homosexuality in their pastoral what they said:

"Some persons find themselves homosexual orientation. Homosexuals suffer from prejudice against them to respect, friendship and justice in the Christian community.

"Homosexual activity, however, is morally wrong. Homosexuals are called to give witness to behavior which is wrong for heterosexuals.

"Nonetheless, because heterosexuals, and homosexuals, while in the Christian community should understand and care."

tion and homosexuals acts.

"They need an education. They need to know the facts about homosexuality. They need to know that, in a sense, it's OK. It (the orientation) is not a crime .. People are not disapproved of by God."

Much of the prejudice directed toward homosexuals hinges on that erroneous perception that homosexuality and homosexual acts are one and the same thing, Fr. Hogan says.

"In society, a lot of people when they later hear the word 'homosexual' think of homosexual acts, sexual acts, activity. We don't think that same way when we hear widowed, single person,

Growing up gay

A Catholic tells his painful story...

By Betsy Kennedy
Voice Staff Writer

He doesn't swing his hips when he walks or talk in a shrill voice. He dresses like any other attractive, 42-year-old man. He has a rudy complexion and a mustache. He is soft-spoken, humorous and keenly intelligent. The most noticeable characteristic revealed in conversation with him is his deep spirituality.

He is Catholic. He is also a homosexual. And he believes he was born into both ways of life.

He could be your neighbor, your business partner, your clergyman or your best friend.

His name? It could be Tom or Bill or Joe or any other. To protect him in this story, he has asked *The Voice* to call him 'Ed.' Otherwise, his life might be ruined.

"In the fifth grade the kids started calling me 'queer.' I couldn't understand it. I was playing football with them in the parking lot. I didn't understand what they meant. I looked in the mirror ... I examined myself. I appeared the same. What made me different?"

Ed grew up in a home as old-fashioned as cookies and milk. He was taught that the image of a 'queer' was a dirty old man who preyed on little boys.

As he began to realize that he did not have the same desires as other boys, Ed lived in terror. What if someone found out? Above all else, he lived in fear of what part God had played in this revelation.

"I couldn't believe that he would make me anything that I shouldn't be," he said.

"We were such a traditional Catholic household. Macaroni and cheese on Friday nights. Fasting at Lent. Skipping Mass was unthinkable."

His father was loving and protective. His mother, the roots of family tree and its nourishment.

Emotional crossfire

He felt he could not discuss his new awareness with either parent. His father had never been able to achieve intimacy or camaraderie with either Ed or his two brothers and three sisters.

same emotional crossfire. They shared their troubles. But Ed needed answers. His attempts to alter the course of his life had not ameliorated anything. He sought refuge where he always had, where he had been taught there was love, justice, mercy. He went to a

with unquestioning devotion. They were the personification of Christ ... I wondered if Christ too, would condemn me."

Years of anguish have brought tolerance and forgiveness to Ed.

"I now make an effort to bring

A sister's letter

all I can say is Praise God. I am having a hard time writing because right now I am crying. I am so happy. I guess I have known for about 5 years. Each time you came home I wanted to grab you and say, I know, I don't care, it makes no difference, I love you. I feel like you're really coming home this time...

I love you,
Mary

'Ed' received these letters from his sister and brother after he revealed to his family that he was gay.

A brother's letter

relieved you've broken this barrier. For you on the time. I'm ... at times ... There are ... I want to say, comes down I because you ... has me ... I want to embrace for you to me than

Ed's mother had discussed human sexuality with him, but only as a duty.

Instead he tried to change. He dated a lot of pretty young co-eds in his teen years. It didn't work. Then he met a young man, age 19, who was in the

priest.

"I was committing sins of doubt and thought. The priest said I was wrong and damnful. He said I was condemned to hell. I was shattered. I had always looked upon the priests as child would,

about a brother to brother relationship with priests. And instead of 'fathering' them to death, I respectfully call them by their first names. I have never known one who didn't appreciate it.

The guilt took longer to overcome. It

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"To Live in Christ Jesus." Here is

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Some theologians are now saying that "we traditionally counsel these people the impossible. We say change or remain celibate," explained one of the priests in the gay ministry.

"And now we know that if they're constitutional homosexuals they can't change, and its questionable whether all gays are called to celibacy for the sake of the Kingdom."

These theologians advocate Church approval for gays who maintain stable, long-term relationships with another person. This is certainly not the Church's teaching today.

According to Fr. Morrison, "we have seen the Church's greater awareness of the aspect of mutual aid and support of man and wife in marriage. Whether that will ever be seen as being able to stand on its own, without the transmission of life ... is an open question."

Says Fr. Hogan, "The Church's theology will be taken care of by the theologians" therefore, he says, he just concentrates on ministry.

The ministry to gay Catholics, both say, limits itself to pastoral, not theological questions. It provides gays with the religious and spiritual support they need to remain celibate.

"We recognize among clergy and religious the necessity of support groups if they're going to live a celibate life," Fr. Morrison says. "And therefore if the Church indeed feels an obligation to teach the call of celibacy for anyone who is homosexual, the

Church has a concurrent pastoral responsibility to assist them in living a celibate life."

Because the Church has recognized this need only within the last 10 or 15 years, he adds, "the Church shares in

'Homosexuals are among today's alienated and disenfranchised. They're among the Gospel poor.'

Fr. Michael Hogan

the sin of homosexuals who have not lived celibate lives, by (its) failure to give them support. As St. Paul said, we're 'to bear one another's burdens and so we will fulfill the law of Christ.'

New Understanding

Much of the heartbreak and suffering that are an almost integral part of acknowledging homosexuality are rooted in societal attitudes which deny gays any sort of human dignity.

"The homosexuals in today's society," Fr. Hogan states, "along with some of the poor, blacks and elderly, are among today's alienated and disenfranchised. They're among the gospel poor."

He says the alcoholism rate in the

gay community is estimated to be between 20 and 30 per cent as opposed to 10 per cent in the heterosexual community.

This is due in large part to the "double life" gays lead for fear of losing their jobs, their friends and even of being rejected by their families.

"Gay bars are the few places they can go and be themselves," Fr. Hogan says. But he warns that sign-carrying homosexuals who live promiscuously and "dress up" do not reflect homosexuals in general.

"You can't make generalizations about homosexuals any more than about any other groups."

"Among gay people you're going to have Christians and non-Christians," adds Fr. Morrison. "You're going to have people of good moral principles and people who don't have good moral principals, just as you find in the heterosexual society."

What all gays need, especially those who want to live celibate lives and feel like they're part of the Christian community, is "recognition that a homosexual orientation doesn't make somebody weird or strange. They have just as many human qualities, positive qualities and negative qualities as any other human being has," Fr. Morrison says.

"They need affirmation and they need heterosexual advocates who are willing to speak out on their behalf," adds Fr. Hogan. "And that's a risk for most people."

Church support

Gay Catholics need support especially from their Church, which is the reason for groups like Dignity. (The local chapter will be profiled in next week's Voice).

"An awful lot of gays dismiss religion because they feel religion has dismissed them," Fr. Hogan says. "Dignity is a recent effort ... of gays themselves to say, 'Hey, we belong, too.'"

Many gay Catholics, Fr. Hogan adds, have been lost to the Church because they could not find the support they needed. Approximately one-third of the Metropolitan Community Church, a gay church growing by leaps and bounds nationwide, are said to be Catholics.

Fr. Morrison recounts a true story to show how desperately many gays miss their Catholic Church.

News of Archbishop McCarthy's September meeting with the leaders of the Miami chapter of Dignity appeared in the local gay newspaper, prompting one gay Catholic to write a personal letter of thanks to Archbishop McCarthy.

The archbishop responded with another personal letter, one which moved the gay Catholic, who had not been to church in 20 years, to attend one of the Masses regularly celebrated for Dignity members.

"He broke down in tears in my arms at the handshake of peace," Fr. Morrison recalls.

"That kind of thing is not uncommon," says Fr. Hogan.

And that's the purpose of a ministry to gays.

"Jesus never referred to this issue. But we can legitimately raise the question, 'What would Jesus do?'" Fr. Hogan asks. "In answer to the question in the Scriptures, 'Who is my neighbor?' Well, the homosexuals are my neighbors, too."

divorcee ...Undoubtedly, there are millions of homosexuals leading quiet lives someplace that nobody even knows about..."

Celibacy Asked

What the Church, in its ministry, asks of homosexuals, is the same demand it makes of unmarried heterosexuals: remain chaste, remain celibate.

The difficulty with this position is that heterosexual Catholics can look forward to Christian marriage and the intimate sexual relationship which is part of it. Gay Catholics can't.

Heterosexuals can "date" and express their feelings openly. Gays can't.

encircled him like a vulture, preying on his weakness.

"Confession was a torment. I felt like a hypocrite, even though I really believed there was nothing 'bad' about what I was."

Dictate of conscience

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all my love,
'Mike'*

A booklet displayed in the vestibule of his church suddenly changed Ed's perspective. He remembers the day it happened. The booklet had the official sanction of the church and discussed the dictates of conscience for

Catholics. Ed felt that he was guided by his conscience when it came to the matter of his homosexuality.

"For four years I had tried to get this thing off my back, the stigma the society and the church had put on me. I spoke privately to God and said, 'if this is how you made me, this is how you want me to be ... I have the responsibility to accept it accordingly.'"

From that day on, Ed said his life was easier.

"I'm still open to changes in my life if God directs them, but so far he hasn't."

He is devoted to the study of the scriptures. "I wish I had started studying the bible 20 years ago-I would have had so much more tranquility. The Word of God is a force-it is alive. If I stay away from it for 2 or 3 days there's something missing and I have to go back.

Once he had reconciled with God, Ed still found a difficult task lay before him. He didn't know if he should reveal the truth to his family. He feared they were too conventional, or that it would drive a wedge between him and the ones he loved most. The years slipped past and he said nothing.

Christmas was lonely. Even if family members were in town he felt isolated from them during the days when he needed them most. On a recent Christmas holiday, one of his sisters visited him. He summoned up all of his courage and told her. They wept together.

"My sister cried with a beautiful smile, wrapped her arms around me. 'I know we can be totally free with each other now,'" she said.

Ed had never pretended or lied when he was with one of his family. Yet he wasn't certain how the others would react to the news.

Reconciliation

"I prayed so hard that Christmas for

us to achieve a new closeness. I am a word of God person - if you live the way he says you should then you will get what you need from life."

His worries proved to be unfounded. His siblings were openly supportive. (See accompanying letters a brother and sister wrote to Ed).

Ed has since joined a new 'family.' He is a member of Dignity, (a non-political movement of gay people who are bound together by their love for the Catholic Church). He is the secretary of the group.

"I joined because I found the sub-culture of bar life unfulfilling. I went to Dignity seeking people I could relate to on a spiritual level and I did."

Like the others in the organization, Ed says he wants society and the church to accept them.

Ed feels that no group is excluded from a moral code, and anything in scripture relating to morality would apply to homosexuals as well as heterosexuals.

"I predicate my life on the uncompromising Word of God. Sexual promiscuity is wrong. Jesus never distinguished about orientation with what he said about morality..."

"If you walk into a room full of people and you shout the word 'heterosexual,' no one would respond. If you shout the word 'homosexual,' at them, everyone would become outraged. There is an immediate sexual connotation there. We're not any more 'sexual' than heterosexuals." This type of misconception is what prevents homosexuals and heterosexuals from understanding each other. Where there are misconceptions there will also be intolerance and cruelty. This makes gay people walk away from the church, he said.

"They have to realize their longing will not be fulfilled outside the Body of Christ. They need to feel they can come back home to the church."

Matter of Opinion

The Trouble With Experts

Many experts on family issues argue against telling parents their children are using contraceptives. The sexual activity will continue unabated, they say, and the result will be more abortions and more unwed mothers. Americans, particularly the American middle class, are progressively obsessed with the advice of experts on everything from garden fertilizer to cookery. But nowhere has the expertise been more influential than in the realm of family life.

The theories come and go with each publishing season. But some have more staying power than others. It took years, for example, for Doctor Spock to amend his influential theories on permissive child care. There is some diversity among the experts on family life but not much. For many, the millennium will be ushered in only when you need a permit to procreate from the Department of Social Services.

Not a few of these experts have long looked to Sweden as the Promised Land. Sweden provides paternity leaves, elaborate schemes of day-care, support, and every imaginable family planning program funded by the state. There are laws against spanking your children. Sex education is taught from the earliest years. And contraceptives are available to youngsters, freely and confidentially. In short, Sweden has what the National Organization for Women, Planned Parenthood, and the American Civil Liberties Union want for America.

EDITORIAL

What else does Sweden have? Despite the widest possible distribution of contraceptive information and instruction among children, Sweden has one of the highest abortion rates in the world. One of every two pregnancies is aborted. Despite the plentiful abortions, one-third of all Swedish births are illegitimate. That's roughly three times the rate of illegitimacy in the United States.

Despite all the economic "support" systems for families, the Swedish divorce rate is now 60 percent higher than the U.S. rate, which itself is shockingly high by historical standards. The experts say that American parents don't understand their children and that the Reagan Administration's so-called squeal rule on contraceptives will create more problems that it will correct. The experts think they know better than parents.

Addressing the subject of the family in Washington recently, George Gilder, the economist and author, had this to say: "I think the problem of expertise was well summed up by Chesterton when he said that the argument for expertise would be unanswerable if it were true that someone who kept looking at something, who looked at something every day and practiced it, went on seeing more of it. But the fact is the expert doesn't see more and more of something; he sees less and less of it, or less and less of its real significance."

The American people would do well to regard "experts" warily, especially when their alien notions, however trendy, represent a coarse and destructive intrusion into family life.

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'Be it ever so humble, I guess it's home'

Letters to the Editor

Evolution, it's God's work

To the Editor:

Having taught Sacred Scripture for years, I find it tragic that apparently sincere religious educators and politicians try to force upon us a choice between bible and science, between creation and evolution.

Certainly, we are aware that science can arrive at truth. Even a cursory observer sees that bodily evolution is one of those truths, e.g. scientists can chart and prove that each generation grows physically larger. Statistics also indicate (and from personal experience I must agree) that each generation displays greater baldness. Evolution is not a dirty word: it's a fact!

What makes you human, however, is not your beautiful body but your spirit with its' intellect and free will. That spirit tumbles directly from the "finger of God." Therefore, the Bible, which depicts God fashioning the first human spirit and science, which describes the evolution of the human body through eons of change, have no quarrel. Indeed, bible and science teach truth in their own spheres, and it is truth which seals their communion.

Yet, today we must endure those who, in the name of religion, shatter this union by claiming there is no evolution. Either they live with

blinkers on, or the money and ballots of fundamentalists have blinded their vision. The literal and shallow interpreter of God's Word serves the People of God a blend of confusion and tragedy. I will always remember the afternoon of August 2, 1981 when a sincere young man in the Broward County Jail tore out his eye because he interpreted literally the words of Jesus in Mark 9:47 "If your eye is your downfall, tear it out!"

Who are we to deny that our Father took over 100,000 years to prepare carefully through his marvellous plan of evolution, a body designed and fit for your human spirit! I believe poor Adam would "turn over in his grave" if biblical fundamentalists told him God had to make his body from dust and on a sudden impulse. Furthermore, political fundamentalists would force by law everyone to accept it. Its not surprising that our people are rejecting this humorous and illogical nonsense. Many, however, are also rejecting the entire package of the most logical, satisfying and beautiful explanation of human origins which science and bible together provide.

Dr. Norman B. Carroll, Permanent Deacon.
Fort Lauderdale.

Holy Communion taken too lightly?

To the Editor:

In regards the letter to the Editor (Fri. April 8, 1983): "More 'heresies' to contend with" point number four "Sacriligious Communion." Whether in mortal sin or out of grace does not seem to phase the average catholic today as nearly everyone comes to receive Holy Communion. This has also bothered many Catholics as well as myself, who remember the old days of fewer communicants and many more confessions.

Perhaps the following may shed some light on the change. Since Vatican Council II there has been a shift in catholic moral theology, which has gone from an act-morality to a tendency-morality. An act-morality in which one particular act was conceived as placing a person in heaven (good

act) or in hell (serious bad act); while a tendency-morality considers a person's activities as a whole, and not isolating individual acts in regards a person's loving relationship with God. Is a person trying to orientate his-her life as a whole toward a Christian way of living, even though at times he / she may fall into a serious sin? If so, such a person has not broken his / her loving relationship (grace) with God.

This imposes a much greater moral responsibility on a Christian to judge his / her whole life towards living a more Christ-like life in view of the Gospel and church's teachings.

Continue to keep up your excellent communication efforts towards renewal of the church.

Thomas W. Verhoeven
Stuart.

Nuclear freeze, America's soul

To the Editor:

Some people speak of the Nuclear Freeze as though this would be a blessing for mankind. I believe that the American Bishops could work harder for mankind, if they had taken a little action on the following:

1. Crime in America.
2. The use of drugs in America.
3. Sex among teenagers.
4. The filthy magazines, motion pictures, television shows, radio programs, etc., that are put forth daily with no action taken by the Church.

5. One Parent families.
6. The scale of the marriage annulments in America by Catholics, that was unknown to most catholics, until it was put forth on a National Television Show.
7. Young People entering religious orders.

John J. Mackel
Homestead

(Editor's note: The Bishops have issued pastorals and/or launched programs on all of the above-mentioned social problems.)

Is God a he or a she?

Returning home on a plane during that February blizzard which crippled the east coast, I was asked for some help by a female flight attendant based in closed down New York City.

She was standing by the refreshment cart in the aisle preparing drinks for passengers and spotted my Roman collar. In a rather loud, exasperated tone prompted by the inconvenience of three unplanned days away from the home, the woman said.

"You have a straight line to the Great Guy upstairs, how about a word to Him so I can get back to New York?"

I countered, gently, with, "Suppose the Guy is a Gal, He is a She?"



BY FR. JOSEPH
M. CHAMPLIN

Recently more and more people, both theological scholars and ordinary parishioners, have been giving the issue considerable attention. Discussions tend to generate strong feelings.

Those quite comfortable with the notion of God as Father can resent people who argue that God is

John Dart, religion writer for the *Los Angeles Times*, authored in February for a Protestant journal an article on "Balancing Out the Trinity: The Genders of the Godhead." His essay in *The Christian Century* summarized current writings of scholars on this question and made, among others; these points:

There is a consensus that God embraces both the masculine and feminine (some clergy and religious leaders address prayers to "God our father and mother" or "Father Mother God").

The Hebrew word for Spirit is of the feminine gender.

The Greek word for Spirit in the New Testament is neuter.

The New Testament Greek pronoun for Holy Spirit, however, is not neuter but "he."

Some suggest that the Father is masculine, the Spirit feminine and Jesus both. In this teaching, proponents see Christ restoring the original order in which Adam was both male and female. Thus Christian initiation makes us one in Jesus such that in the believer there is, to quote Paul "neither male nor female." Our Lord, again as Paul mentioned, consequently became the "last Adam" resembling the first.

Father Greeley apparently wished to communicate some of these concepts about the nature of the deity in his second novel, "Thy Brother's Wife." He refers to God at times as the "Presence" and the "Ultimate." Greeley also concludes in a personal afterword that his story will be successful if the reader is disconcerted by "the image of a God who draws straight with crooked lines, who easily and quickly forgives, and who wants to love us with the tenderness of a mother."

Alt Publishing Co.

'I countered gently with, "Suppose the Guy is a Gal, He is a She?" That left her speechless.

That left her speechless and my overhearing neighbors in laughter.

A MOMENT later she recovered, smiled, expressed surprise at the question and, rather flustered, made a few half-complimentary, half-confused remarks.

My surface impression was that this attendant considered herself quite liberated, a feminist, but had not pondered the question of whether God is female, male, both or neither.

beyond gender or possesses masculine and feminine attributes or should not be termed "He."

ON THE OPPOSITE side of the spectrum, feminine liberation advocates may express real anger at the concept of a patriarchal God, viewing this as another, ancient radical instance of a sexist society with unjust male domination over females.

In between, are Catholics confused over the whole matter and upset by the very debate itself because it shatters their sense of a tranquil, ordered, changeless Church.

Praying for the bishops

The Catholic bishops have asked that you pray for them on May 1 as they prepare for the final discussion and vote on their pastoral letter on peace and war.

They not only deserve and need our prayers, they deserve and need a little appreciation and a little charity, too. As they come to the final form of their letter, the bishops are being whacked around from all directions by zealots who don't find the pastoral letter either moderate enough or radical enough for them.

Gary Wills, a Catholic whose column appears in daily papers, has decided the Reagan administration got to the bishops. "What worries is that the

'Arthur Jones is unhappy because the bishops did not say what he wanted them to say. Jones assumes what he wanted is what God would want, an assumption not shared by all.'

administration's worries had such a measurable effect on the bishops' statement," Wills wrote. "They fudged, marginally but crucially, on the premier moral topic of our time. Nuclear war is to modern America what slavery was to early America. Any attempt to blunt the challenge of such massive evil is cowardly in a minister of the Gospel.

"I don't regret what the bishops did because of any great hope I entertained of their impact. My concern and sorrow is for the bishops themselves. They had a great opportunity to become prophets; and once again they proved that they are, instead, politicians."

BUT ANOTHER Catholic writing for the daily press, Jeffrey Hart, thinks the final draft says too much. He is concerned about the influence of Father



BY
DALE FRANCIS

J. Bryan Hehir, who he identifies as "the brains behind the Catholic anti-nuclear movement," and is said to have written most of the recent draft pastoral letter.

Hart writes, "The central argument of the draft pastoral turns on an unanalyzed and slippery use of the word 'intend' - that is, it is minimally acceptable to have atomic bombs, but it is immoral to 'intend' to use them. The draft pastoral would thus reduce our deterrent to a hollow bluff.

"But under actual circumstances, the word 'intend' is slightly more complex. Unlike the murderer, or perhaps, the bandit, the policeman does not 'intend' to use his gun. But if the police sent out the word that they never under any circumstances fire the gun, then the gun would lose all deterrent value. This elementary analysis seems to elude not only Cardinal Joseph Bernardin but also Father Hehir, who in all of this plays the role of Edgar Bergen."

AND AS THE bishops absorb that blow from the right, they get another from the left where Arthur Jones in the *National Catholic Reporter*, after a long denunciation of the final draft as "religious-sounding mush" closes, "If this is the best the bishops can do given the amount of time that's gone into it, given the expectation for some bold Christian step forward on the most shameful and fearsome threat to Creation we have yet devised, then, truly God help us. There is no recourse here."

When in 1980 the Catholic bishops made the decision to prepare a pastoral letter that would meet the questions of war and peace in this nuclear age, they knew it would be a difficult task. They must have known, too, that whatever they said they weren't going to win any popularity contest.

Gary Wills is wrong. The Reagan administration

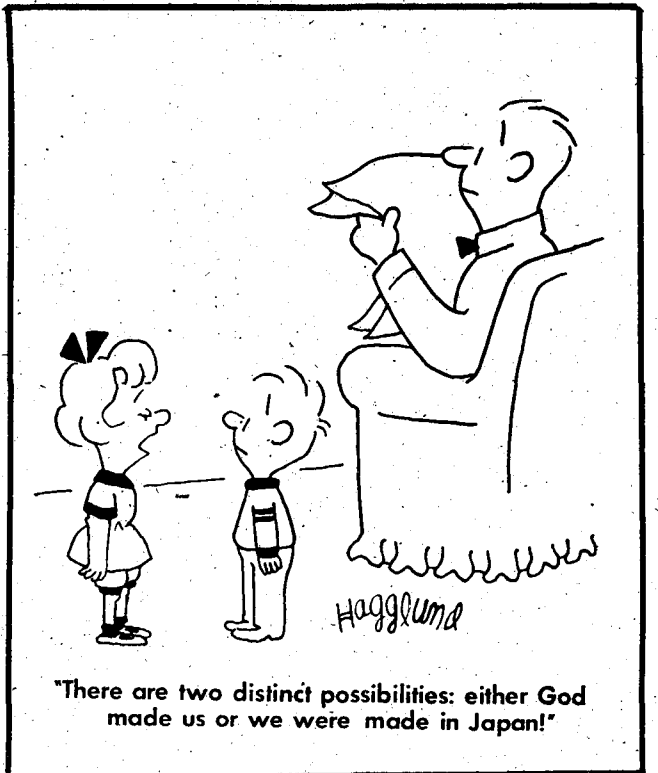
had no substantial effect on the third draft. The changes did not change the essential thrust of the pastoral but those changes were made by the bishops themselves.

Jeffrey Hart is wrong. Father J. Bryan Hehir is a brilliant man, a man of great integrity who is portrayed as some kind of bogey-man only by those who don't know him. But he did not determine the content of the pastoral. The bishops themselves did.

Arthur Jones is unhappy because the bishops did not say what he wanted them to say. Jones assumes what he wanted is what God would want, an assumption not shared by all.

Pray for the bishops, pray that their pastoral letter will be studied and received as the conscientious guidance it is supposed to be. And as the debate continues, let us pray that it be carried on with charity.

Dale Francis is a syndicated columnist.



Is this justice?

No one questions that young people learn their values from parents, teachers, peers, movies, television—in short, from their total environment. Nor does anyone question that, unfortunately, many of these values are false and misleading, turning youth away from human concerns of justice and charity.

What's really sad is when false values are promoted by the very adults who help shape youth, namely teachers and parents. I heard of something that I believe to be such a situation, and it soundly disturbs me.

In Lewisville, Texas, a new program was started that, on the face of it, has a good end—until you look at the means. In this suburb of northern Dallas, the Parent Teacher Student Organization offered \$100 rewards to students



BY
ANTOINETTE
BOSCO

“who provide information leading to the arrest and conviction of another student who is using or selling drugs.”

THE ASSISTANT PRINCIPLE Malcolm Dennis, said that 20 names had been turned in since September, with 17 individuals said to have been found in possession of drugs, “usually marijuana,” a March United Press International story reported. The students were expelled, their names given to the police. They were properly punished; their peer informer was rewarded with cash.

The idea of turning kids into paid informants—like a kind of high school bounty hunter—came from the principal, Douglass Killough. On a morning NBC TV

interview, he indicated he thought “peer pressure” was a great way of dealing with the drug problem.

My reaction on hearing of this school, where squealing on one another is legitimized and rewarded, was a mixture of sadness, revulsion and uneasiness. Certainly, school is a most important shaper of children. If they are going to develop into mature, ethical, psychologically healthy—and good—adults, it is essential that the messages they are given during their education period not be mixed or skewed.

But here is a school where parents and teachers are promoting a system that in effect teaches children to be traitors, using a mixed motivation that links money with virtue. They're being taught to value the mercenary, being rewarded with money for squealing, while at the same time getting the message that this is noble. After all, they're helping a fellow student kick the drug habit, aren't they?

IF THIS is the way to get kids back on the straight and narrow, I would challenge the school to go all the way. Why single out drugs?

If paid squealing works, converting wrongdoers into virtuous people, kids should be adequately rewarded with money for turning in their peers for cheating, stealing, vandalism, petting, etc. That would get everybody on the fast track and, to use Killough's words, would get students involved in “helping one another.”

The concept of peers helping one another to stay out of trouble is sound—but the method cited here is highly objectionable. No one would criticize a plan where kids could, in trusted confidentiality, provide information about drug users in their school. This would be an ethically motivated honor system, not a money-motivated bounty system.

The greatest flaw in the Lewisville plan is that it puts the burden of responsibility for others, and the motivation for this responsibility, on the shoulders of people too young and inexperienced to have the wisdom needed to sort out the consequences of such an action—not only for those they turn in, but more so, for themselves.

The values they are learning from this program designed by teachers and parents somehow make me shudder.

(NC News Service)

The vocation of motherhood

Being a mother calls for a tremendous spirit of generosity in order to give children both “roots and wings.” Youngsters rooted in love learn to move into the world, prepared to face life's challenges.

Motherhood is a mysterious vocation because it demands extraordinary virtue of ordinary women.

A mother loves. “You start by loving. Loving a child won't solve all the problems, but unless he is loved, nothing else will ever help enough.” (Joan Beck in “Effective Parenting”).



BY FR.
JOHN CATOIR

A mother sets wise limits. “Children, even more than adults, need structure in their lives. They are even less certain of their actions if left to themselves. . . . The child both needs and wants direction and limits.” (Joseph and Lois Bird in “Power to the Parents!”)

A mother encourages. “(Your child) wants you to assist him in using his own resources and to recognize and be proud of his accomplishments. Your support will give him the impetus to carry on.” (Dr. Lee Salk in “What Every Child Would Like His Parents to Know”).

A mother teaches by example. “We don't learn from being told. We learn from watching, observing, picking it up and trying it out.” (Leo Buscaglia in “Living, Loving and Learning”).

A mother is patient. “Being a mother has made me grow as a person. It has taught me patience and it has taught me to be more loving with others.” (Jill Staples, a young St. Louis mother).

A mother makes mistakes. “If you truly love and respect your child, you can make certain mistakes. . . . and it won't be the end of the relationship. You don't have to be a perfect parent, because the underlying foundation is

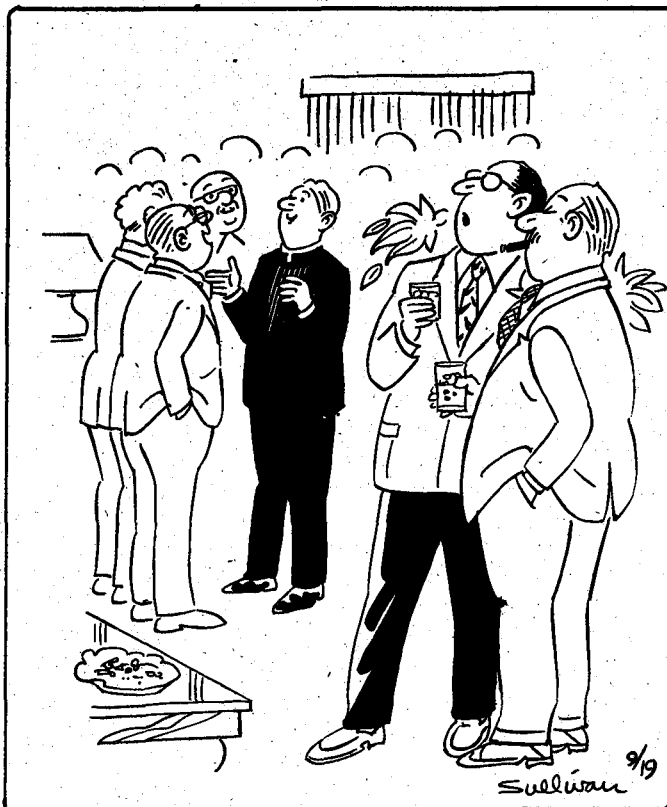
there.” (Herbert Kohl in “growing With Your Children”)

A mother suffers. “And sorrow, like a sharp sword, will break your own heart.” (Simeon's comment to Mary when she brought Jesus to the temple).

“His mother kept all these things in her heart. And Jesus increased in wisdom and in stature, and in favor with God and man.” (Lk. 2:51-52).

Every mother knows the same joys and the same anguish and has the same hopes that her children will “increase in wisdom and in stature...” The wise mother prays for strength. Happy Mother's Day.

(Fr. Catoir is director of the Christophers).



“I LIKE THE MAN, BUT HE'S A LITTLE TOO PAROCHIAL FOR MY TASTES.”

Premarital sex

Q. You say that premarital sex will make us unhappy. What I want to know is why you think premarital sex will make me unhappy. (Illinois).



BY TOM
LENNON

A. In “Tex,” a low-budget movie that wasn't around long, the young hero, played by Matt Dillon, tries to get his teen-age girl to engage in sexual intercourse in his pickup truck.

Her reason for refusing him went something like this: “I'm confused about so many things right now and I don't want to become more confused by getting into sex.”

The girl seemed to sense that she was not yet emotionally mature enough for the profound experience of sexual intercourse. And she was afraid the confusion that could result might make her unhappy.

Apparently she also sensed, however dimly, that the pleasure of sexual intercourse is at a much deeper level than, say, munching on a piece of fudge.

THERE ARE other reasons why premarital sex does not, ultimately, contribute to happiness.

A friend said, with a touch of humor, that premarital sex is like opening Christmas presents in November. There's an empty feeling afterward, because the sense of anticipation is gone.

Premarital sex can involve several major tensions.

A teen-ager might well wonder: “Is the other person using me? Will he or she leave as soon as we've had intercourse several times?”

One 16-year-old was heartbroken when her boyfriend left her two weeks after they first engaged in sexual intercourse. She could not bring herself to have another date until the second year of college.

There is also serious concern about venereal disease. Be aware that you can get syphilis, gonorrhea or even “The Big H,” Herpes, if you are (to use another euphemism) sexually active.

There also is the risk of pregnancy, even if a contraceptive is used.

THEN TOO there is the element of damaging one's relationship with the Lord and the possibility of carrying a burden of guilt. That can cause unhappiness for people too.

Another friend described premarital sex as “butterfly sex.” The persons are free to flit from partner to partner, much like the butterfly. Very often, however, such relationships are fleeting and shallow.

Careful thought about sexual intercourse reveals that such a relationship should be anything but fleeting and shallow.

Intercourse involves mighty and profound forces of life and love that are wonderful gifts from God.

It is the most intimate physical expression of a person's total giving of herself or himself in the immensely pleasurable embrace of love. One recalls the words of a once popular song, “All of me! Why not take all of me!”

That kind of love isn't given for half an hour and then taken back. That kind of love is exclusive and permanent. It is the forever of marriage. Even in the midst of difficulties and struggle, that kind of love gives a solid happiness to the committed lovers.

That kind of love is so mighty that the Bible compares it to the love between Christ and his church.

Three styles of marriage

Dear Mary: For 10 years or more my marriage has been in a dry spell. My husband believes marriage is sex. It's criticism on everything you can mention: food, shopping, cleaning, cooking, washing, etc.

I went to a priest for counseling and a doctor for my nerves and a mental health clinic for my head. I go to Mass every Sunday and believe me I pray as I never prayed before.



BY DR. JAMES AND MARY KENNY

Right now I work part time and am feeling fine physically and mentally, but if the day ever comes that I can walk out, I will do it. However, I still have two children at home.

My parents and in-laws were poor people, but never were unkind or insulting to others in company or among friends. I'm 42 and my husband is 45. Now that our children are older we should be enjoying each other, but we are not. Piece by piece my husband destroyed my love for him by his constant degrading and fault-finding, and yet he doesn't even

appear to realize it.—Pennsylvania.

Mutual support is the lifeblood of most marriages. In your case it seems to be totally lacking.

However, a marriage that runs on mutual sharing and support, while highly rewarding and desirable, is not the only style of marriage.

In our book "When Your Marriage Goes Stale" (Abbey Press, 1979), we describe three styles of marriage. We've mentioned these briefly before, but we think they are worth repeating. Most marriages have elements of all three styles. Some emphasize one.

The first style is individual fulfillment. The couple shares the same roof, but most of their activities and satisfactions come from outside the marriage. You allude to this style when you mention working part time and feeling fine. As your children need less of your time, you can find further satisfaction by discovering what you want to do with your life and, within normal limits, doing it.

The second style of marriage is mutual development. This is where you feel such an acute lack. Like all human beings your husband too wants to share and communicate. He is at an age when many men suffer midlife crisis. Perhaps he seeks communication and support through sex (a normal expectation in marriage) and, not being satisfied, takes out his frustrations in verbal abuse. Verbal abuse only worsens the sexual relationship.

After 10 years I doubt you can break this destructive cycle without counseling and a desire to change by both partners. If you can achieve such a change, wonderful. If not, examine the other styles of marriage.

The third style of marriage is the common task. Together the partners are engaged in something bigger than their personal day-to-day joys and hurts. Raising children is the most familiar common task in marriage.

You allude to this style when you say that you cannot leave because you have children at home. Running a business or supporting community and political causes are other examples of common tasks. Possibly you and your husband share or could develop such a binding mutual task.

There are many styles of marriage. Not all marriages that lack mutual fulfillment are failures. Apparently for you, individual fulfillment within marriage (style one) is the most promising. Rather than dwelling on the mutual support which you lack, try to develop a common task with your husband or to develop yourself as an individual.

(Reader questions on family living or 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)

'I used to be Catholic'

We had spent most of the day together, a couple in the publishing business and I, and were ending with a simple dinner when the husband offered casually, "I used to be a Catholic."

I looked at him cautiously and realized that both he and his wife were waiting for my reaction. "Really?" I responded. "How did you happen to leave the Church?"

"Oh, a number of reasons," he hedged. She stayed silent and unexpressive so I did, too. "I guess," he added after a long moment, "I guess it was mainly the birth control thing."

"Do you miss the Church?" I asked.

"SOMETIMES." SILENCE. "But then sometimes I think about the Pope and Holy Days and confession and I don't miss it all." He laughed.

I asked a few more gentle questions, probing what he meant and finally his wife said with a small smile, "I think Johnny is looking for a reason to go back where he belongs."

When he didn't dispute her, I realized that was why he brought the topic up at the end of a tiring day. We talked for a long time and I heard a lot of familiar complaints—resentments against a rigid parochial schooling, irritation at the way they were treated at their mixed-marriage wedding, refusal to accept dictatorial pastors, and disagreements with the various popes over birth control.

Then I said, "It sounds to me as if you're railing against a church that no longer exists. Why don't you



BY DOLORES CURRAN

try it again. I think you'll find it has changed." "I might," he reflected aloud. "I just might."

I LEFT TOWN the next day and never did find out if he took a tentative step back home to his church but I gave him the name of a parish with an RCIA program—the exciting convert program that's attracting as many prodigal Catholics as converts.

I've experienced the same kind of situation many times before and since. Anyone who is active in the church today is bound to hear the statement, "I used to be Catholic," and at first it can be unsettling. But I've discovered that everyone who offers that disclosure has a reason. And our first move is to discover it.

Some are like John. They miss the church and are looking for reason and a way to return. Others are asking if the church has changed, how much, and if it will meet their needs. Still others are seeking a

justification for leaving and are mystified that others stay.

In the old church, we were likely to turn their names and our responsibility over to Father but in the new church, this is a missionary activity for the laity. Lapsed Catholics don't want to hear why they should return from Father. They want to hear it from the laity.

MY EXPERIENCE tells me that friends and co-workers who freely divulge they were once Catholics are usually looking for an invitation to come back and it's up to us to proffer that invitation, even accompany them to mass, if possible.

It takes a lot of listening and some forbearance because, like John, they may need someone to vent to and whether we like it or not, we're the ventee. I don't argue with them about the church: I listen to their story and I tell mine—why I value the church, not why they should. They have to come to that conclusion.

When they say, "I used to be Catholic," it's a first step back home. Whether they come back might well depend upon our reaction and openness. If we ignore them, they will pull back. If we invite them, they may find their way home.

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Family Night

(Contributed by Mimi and Terry Reilly)

Opening Prayer

Dear Jesus, when you were a child, your mother, Mary, taught you to be sensitive and loving. You learned this from her single-hearted devotion to the will of your Father. May we too learn such single-heartedness that we will find our way back to our Father in heaven. Amen.

Something To Think About

"Happy are the single-hearted for they shall see God." Because Mary was single-hearted, she kept her values in order and put the Lord first in her life. She was rewarded with the ultimate

reward - seeing God. How clearly do we see our goals? Do God and the things of God come first? Spending just a little time together sorting out your values and priorities may help your family to be single-hearted.

Activity Ideas

Young and Middle Families

LIFE OF MARY Materials: paper, pencils, crayons, tape. Each draw a picture of an event in the life of Mary. Tape your pictures on a wall and talk about the life of Mary.

Adult Families

Brainstorm as to what things are

important to your family. Have someone list them on a large sheet of paper as quickly as they are named, without discussion. After the brainstorming try to sort out your values. Which single category is mentioned most? Talk about it in terms of happiness. "How does this make us happy?" Draw up a family contract or pact that states your agreement that this is an important value. Each one can state what he or she will do to strengthen that value in your family life.

Snack Time

Crush ice, pour favorite fruit juice over it, and serve with a straw.

Entertainment

Go on a "back to school" excursion - a trip to shop for clothes or school supplies with lots of conversation about looking forward to the new school year.

Sharing

Talk about how a mother makes a difference in the family.

Closing Prayer

Read the prayer of Mary in Luke 1:46-55.

Making all things new

Readings: 1 Acts 14:21-27.2. Revelation 21:15 3. John 13:31-33, 34-35

By Fr. Richard Murphy, O.P.

Planning is something we all do, and must do if we would lead productive lives. Preparation is an indispensable ingredient in every important undertaking. Houses and homes, education, meals, space probes, delicate surgery - none of these things just happen. They have to be planned.

There is nothing wrong with this very human activity. In fact, planning is one of the ways we can imitate God, who has the master plan for everything. All people of all ages are involved in what Jesus called the Kingdom of God.

Jesus frequently talked about this kingdom, and at first his hearers misunderstood His meaning. Eventually however, they got the point that He was not interested in any earthly kingdom. "My kingdom is not of this world," He would say. It was a spiritual kingdom or rather a spiritual state, wherein for every man, woman or child, God is king and Lord, and His will is the supreme law.

IN THE PARABLES especially Jesus developed the notion of His kingdom. This strange, wonderful reality was exciting: it would have not



only a present but a future. It already existed, in fact, but it was destined to grow throughout the ages. It was both visible and invisible, being composed of real men and women living an inner, spiritual kind of life, sharing in God's own life. In such a kingdom the loving intimacy that existed between God and man in the garden of Eden, and the

friendship that had marked the years together in the desert, would be restored and greatly flourish.

God's great plan has been launched in time, but eternity stretches out before it. "I will make all things new," God said through His prophet John.

There will be a new heaven and a new earth; the "old" will not be good enough for the humanity Jesus has redeemed. All shall be new.

The sea, symbol of restlessness, power and violence, shall be no more.

The Lord will dwell in a new Jerusalem, that is, God's dwelling-place forever, for He shall make His home among men and shall abolish death forever. Tears and sadness will disappear. And there shall be a new law and commandment; even the Ten Commandments will cede to Jesus' "new law" of love, for every kingdom must have its laws.

The dominant motif everywhere underlying God's great plan is: Good is stronger than Evil, Love is stronger than Hate. "God is love." God's wondrous plan is very mysterious. It gives us a glimpse of something tremendous,

yet not altogether clear. The vision beckons and sustains us.

IN OUR THINKING it is easy to identify the Kingdom Jesus described in the parables with the church founded on Peter. He certainly spoke of the future as well as of the present, for He described a time of growth, for the spread of the Good News. History records how this has been verified historically in and through the church. So, even if God can and does act with might and power outside of His church, we can at least say that the church is the normal way for all to come to God.

Our lives are times for exploration of the mystery that is God and the church which is dedicated to the spread of His kingdom. As for us, we have a "short growing season" and must work fast while there is still time. Good causes like the growth of God's kingdom need cooperation and support.

We often expect too much from our earth-bound plans. We can be sure that God's plans will not disappoint. Amid unimaginable life, joy, and happiness, God will make all things new.

Alt Publishing Co.

Parish membership laws

Q. Can you help us? Is it a law that we cannot go to another Catholic Church other than our parish? We really need help.

Our little girl has not made her First Communion and she will soon be 9. My older girl won't go because of a problem with our priest and she hasn't been confirmed yet. (Ohio)

A. Your letter reveals several problems, some of which you cannot do anything about except try to work patiently with your family on dealing with the situation in a charitable and honest manner.

As far as attending a parish other than the one you live in, the regulations of the church are very general. Bishops and pastors are responsible for the spiritual care of the individual. Catholics who live within their boundaries and their obligations to the people are spelled out in intricate detail.

The only law (in the present code) regarding duties of lay people to their



BY FR. JOHN DIETZEN

parish, however, is that they should "participate in divine worship and hear the word of God in their own parish churches frequently, insofar as this is convenient or practicable." (Canon 467)

While tradition in our country places considerable emphasis on parish loyalty, the law of the church provides much leeway, obviously for reasons including ones such as you speak of.

You are free to seek the help you feel your family requires. For your own good and the good of others, you should be a part of some Christian community that you can feel comfortable in and be involved with.

Regardless of other problems you may have, there is no reason your daughter should wait any longer to receive First Communion. I'm sure you know enough to assist her in learning the basics required for reception of the Eucharist.

Many fine booklets are available for this purpose for the use of parents and children. Explain the situation to the priest and take your daughter to receive Communion. At her age, she has a right to, if she desires and if she is

prepared.

Q. I have a new missal and find it very helpful in understanding many things about our parish Mass. Several words, though, I can't understand. What is "epiklesis"? It is there several times but never explained. (Florida)

A. I imagine you find the word in the explanation of the eucharistic prayers, or perhaps alongside the four eucharistic prayers themselves.

"Epiklesis" is a Greek word that means an invocation, or more literally, a calling-down. It is the name given to that part of the Eucharistic Prayer in which God the Father is asked to send down the Holy Spirit on the bread and wine that have been placed on the altar that these may become the body and blood of the Lord, and that the spiritual effects of the body and blood will be received by those who offer it.

Q. We have been involved several times in arrangements for Mass in church and elsewhere. I know at one time the candles used in the liturgy

were to be blessed and contain at least 51% beeswax.

I understand this is no longer true, but a priest I asked said he wasn't sure. May candles used at Mass be of other materials? And how many should there be at Mass? (Missouri)

The General Instruction of the Roman Missal, found in the front of the official Sacramentary, ("Missal"), contains the basic instructions for the celebration of the Eucharist.

These regulations simply state that candles are required "to express devotion or degree of festivity." The candles may be placed on the altar or around it, in such a way, however, that they do not block the view of what is happening on the altar (No. 269).

There are no specific regulations therefore about the content or number of candles. These should be appropriate to the solemnity of the celebration and the design of the sanctuary area.

APOSTLESHIP OF PRAYER - INTENTIONS FOR MAY

Korea has been called "the country of 200 religions," but the statement could be made of all of Asia. Unlike most Western Countries, where over 90% of the population is either Christian or Jewish, Asia has a profusion of non-Christian religions-Hinduism, Buddhism, Shamanism, Shintoism and Zen, to mention only a few.

We may find such religions romantic or bizarre but this is the atmosphere in which the youth of Asia must live. Of the 2 billion people of Asia, less than 2% are Catholic; only a slightly higher percentage have even heard of Christianity.

This presents a particular problem for the training of seminarians and novices in Asia. Candidates have absorbed very little of Christianity from their environment. They must be trained to bring Christ and Gospel teachings to the myriads of youth now caught up in materialism and a distrust of the spiritual, especially a distrust of Christianity which demands so many sacrifices.

Pope John Paul asks your special prayers and sacrifices this month for these young apostles. May God grant them the special wisdom and courage needed for the difficult task of bringing the Kingdom of God to the masses of Asia.

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DISABLED ACTORS

Get rid of stereotypes

NEW YORK - Black characters are no longer portrayed by white actors with charcoal on their faces, so why should the roles of handicapped people go to able-bodied actors?

This is the question Jesuit Brother Richard J. Curry has asked since he first became stage-struck back in high school in Philadelphia. Born with only half of his right arm, Rick Curry took part in school plays, studied theater in college and earned a doctorate in dramatic arts. He always assumed that his handicap would allow him only to teach, not to perform.

Brother Curry has higher expectations for some of the 40 students who have participated in the National Theater Workshop for the Handicapped, which he helped found in 1978 to prepare the disabled for work in professional theater. The workshop relies on a voluntary staff and private donations to pay expenses.

TRAINING students in voice, movement, scene study, pantomime and improvisation, Brother Curry emphasizes the talent, not the disability. Accordingly, when the students stage a revue, audiences are too busy being entertained to feel pity for a blind actress or a singer in a wheelchair.

This is exactly what Brother Curry had in mind when he started the workshop with the help of some theater friends. "I wanted to give the disabled an opportunity they never had to taste the joys of theater," he said. "But I also wanted to advance the mainstreaming of the disabled in society and get rid of stereotypes like 'all these people are either courageous or



Jesuit Brother Richard Curry, standing center, chats with handicapped performers at Xavier High School in New York. (NC photo)

humble.' We weren't placed here to make the able-bodied feel good about

themselves or get a warm feeling. We've been placed here to find our

own salvation, like everybody else."

Brother Curry's message was echoed by Ed Argenti, a participant in the workshop for more than three years, who lost the use of his legs following the removal of a tumor from his spine. Even before his disability, Argenti said, he disagreed with the media portrayal of the handicapped as "triumphant or tragic, not as real persons."

BROTHER CURRY, Argenti and other workshop participants hope to see the hiring of disabled actors for commercials and TV series. Their long-range goal is to discourage stereotypes and encourage interaction between handicapped people and the able-bodied.

Lois Benjamin, a polio victim with a voice that easily filled an auditorium, said that "people are going to react to anybody on a stage. It doesn't matter if you're in a wheelchair, you're black, or what." A rehabilitation counselor by profession, she like other workshop participants, chafes at stereotypes.

"In seventh grade, I played the harmonica for a school show. I was introduced as 'a courageous young woman.' I wasn't courageous. I just wanted to play the harmonica," she said.

Brother Curry has considered establishing a theatrical troupe for the disabled but has rejected that approach because he wants his students to enter the professional mainstream. Grooming them for this goal is not unrealistic, he said. As he put it, they are trained to do "excellent theater, not simply a good job."

'I'm glad I'm not a sentry'

ONE REASON people like soap operas, psychologists will tell you, is that it is always pleasurable to see others with problems worse than your own.

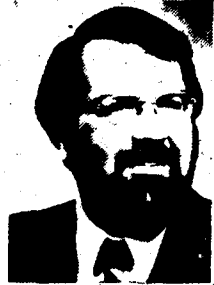
I don't mean that viewers enjoy seeing other people in pain or suffering. (If a man slips on a banana peel and dies, it is not comedy; it is tragedy.) I mean that they find relief in feeling that the plagues they endure are nothing compared to the multiple maladies afflicting the average soap character.

Not being a soap watcher, I never considered this theory as applying to me. Until recently. Then I began thinking about the programs I watch and how glad I am that I am not the following people:

1. I am glad I am not a sentry! Tune in to any spy, military or prison show. Keep your eyes on the guard who paces anonymously from point X to point Y. That poor sap --I guarantee it-- is about to have his throat slit.

It doesn't matter if he is a good guy or bad guy. It's no different if he is guarding the terrorist headquarters or a prison housing public enemy number one. Either way, he is about to get it.

AND USUALLY in some very grisly



BY
**JAMES
BREIG**

way. If not a slit throat, then a terminal fall from a tower.

Isn't there a sentry's union to protest this? These poor guys are always marching back and forth in front of something that somebody else wants to enter (or, occasionally, leave). They are, apparently, all deaf since they never hear the approach of the camouflaged attacker.

2 I am glad I am not a drunk driver. They have become the new focal point for the hatred of society. In a world too gray and too packed with "it depends," drunk drivers have become a black-and-white.

I hold no love for drunks and those who drink and drive are particularly repellent. But alcoholism, if it is involved, is a disease to be treated.

3 I am glad I am not Jm. J. Bullock,

the actor who portrays Monroe on "Too Close for Comfort."

I am glad for several reasons. First, I am glad because my first name has all its vowels. Second, I am glad because I would hate to spend my life explaining to people why it fell to me to become the heir apparent to Paul Lynde and Charles Nelson Reilly in the Fey Olympics.

4. I am glad I am not the man or woman whose job it is to find cars for "The Dukes of Hazzard" and "The A Team" to destroy.

IMAGINE spending all your time laying out good money for nice cars which are then catapulted off ramps, exploded into smithereens and rolled

CHRISTOPHER CLOSEUP

A Brooklyn music teacher discusses the rewards of bringing together a chorus of children and a chorus of senior citizens in "Close Harmony," a segment on Christopher Closeup at 9 a.m. on WCIX-TV, Channel 6, on Saturday May 7. Musician Arlene Symons share her experiences in this documentary which won the Academy, Emmy and Christopher awards in 1982.

off cliffs.

It would make me wonder about my purpose in life. Speaking of "The A Team," I am also glad I am not responsible for shining Mr. T's necklaces. This seems to me a Herculean task and one that would require the better part of a lifetime to complete.

5. I am glad I am not a writer for NBC's "Saturday Night Live" because I might have to explain to my children, parents or friends what I did for a living.

The level of writing on that series has reached new and disgusting depths, causing even a former writer of the show to wonder when the current staff would run out of oral sex jokes.

6. I am glad I--

What's that? (Excuse me, I was just interrupted by someone. I'll be right back. . .)

I'm back. And my column is done. The person who interrupted told me this story about a guy sitting in front of the church, pounding his breast and thanking God he was not certain other people.

751-4429 A TOUCH OF CAPE CODE ON BISCAYNE BAY On The 79th St. Causeway CLOSED MONDAY

Mike Gordon

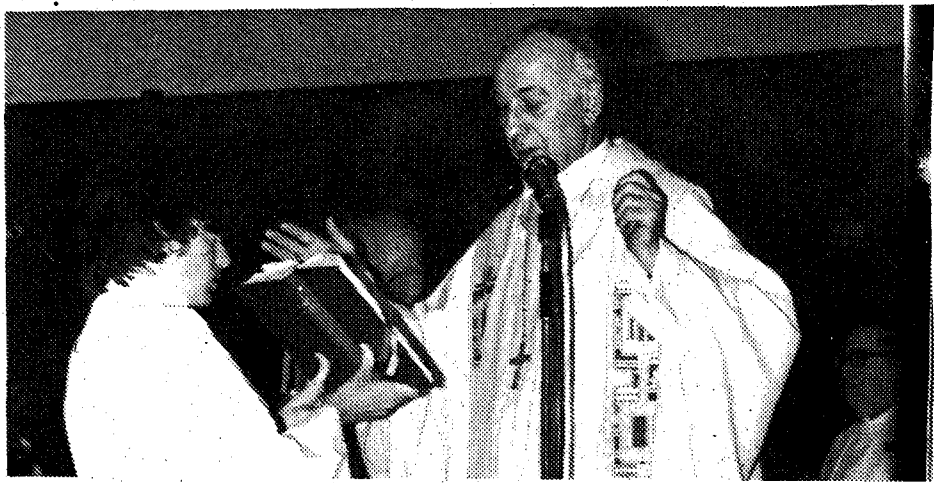
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SURPRISE VISIT. During his brief stay in Miami the weekend of April 16-17, Archbishop Pio Laghi, (above), personal representative of Pope John Paul II in the United States, paid a surprise visit to St. John Bosco parish, where he concelebrated a Saturday evening Mass with Father Emilio Vallina, pastor, and his associate pastors. (Photo by Ernesto Frias).

'Tip' O'Neil to speak at Barry Commencement

MIAMI SHORES -- Sunday, May 8, 1983 will be a day of "firsts" for Barry University. For the first time in the history of the school, commencement will be held off campus. Rep. Thomas P. "Tip" O'Neill, Jr., will deliver the commencement address to the 355 graduates and their guests, at the James L. Knight International Center in downtown Miami, at 2 p.m.

Both bachelor's and master's degrees will be conferred at the same graduation for the first time, rather than at traditionally separate exercises. Bachelor's degrees will be conferred upon 257 graduates and the master's degree upon 98. In addition, Speaker Thomas O'Neill will have an honorary doctorate of laws degree conferred

upon him by Sister Jeanne O'Laughlin, Barry University president, and Inez Andreas, chairman of the board of trustees.

The day will begin on campus with Mass at 10 a.m. in Cor Jesu Chapel. At 11 a.m. there will be the groundbreaking for the new School of Business building. At 11:30 a.m. a \$100 a-plate brunch honoring Rep. and Mrs. O'Neill and the Andreas, will be held in Barry University's dining room, with proceeds going to the university's annual fund.

Reservations for the luncheon can be made by calling Barry University, ext. 316. The public is invited to attend the groundbreaking.

Construction to begin on St. Ignatius Loyola church

The Reverend Frank Flynn, Pastor of St. Ignatius Loyola Church in Palm Beach Gardens, has announced the parish's building fund program, being conducted to create a permanent church structure for the fourteen year old Catholic Parish, has exceeded its goal of \$1,400,000.

Following the final Building Fund meeting, which placed the campaign over-the-top, Fr. Flynn spoke his admiration of the Catholic family whose financial sacrifices resulted in sufficient funding to construct the new church and convert the existing chapel/multi-purpose family into a Parish Family Center.

"I marvel at the extreme generosity

our people have exhibited, especially in these trying economic times. There is a profound faith and trust in Our Lord," he said.

Mr. Harold Seckinger of Lighthouse Point is the Architect for the new church. Counted among his accomplishments are: Cardinal Newman High School and alterations to the Lourdes residence, both in West Palm Beach; St. Joan of Arc Church in Boca Raton; St. Joseph's College in Jensen Beach (now Florida Institute of Technology); St. Kiernan Church, Biscayne College and Mercy Hospital in Miami.

Mr. Seckinger's plan for St. Ignatius Loyola Church falls for the proposed

2 Seminaries to join in social justice effort

The two seminaries in the Archdiocese of Miami are taking steps for the seminarians to become actively involved in social justice.

"Seminarians for Social Justice Commission" has been formed to unite the students of St. Vincent de Paul Regional Seminary in Boynton Beach and St. John Vianney College Seminary in Miami.

The creation of this Commission is an attempt by the students to be more attuned to "the cries of the poor and the afflicted. . . to those who suffer injustice of any kind."

It is an effort by the students to raise their own "consciousness" so that they will be better prepared to respond as concerned ministers of the Church, said a spokesman.

In this 20th Anniversary year of the Second Vatican Council, the Pastoral Constitution on "The Church Today" continues to address our contemporary situation:

"Never has the human race enjoyed such an abundance of wealth, resources and economic power. Yet a huge proportion of the world's citizens is still tormented by hunger and poverty. . . never before today has man been so keenly aware of freedom, yet at the same time, new forms of social

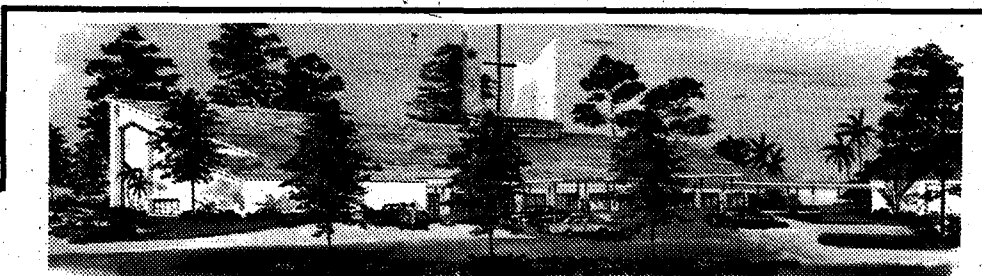
and psychological slavery make their appearance. . . Political, social, economic, racial and ideological disputes still continue bitterly, and with them the peril of a war which could reduce everything to ashes." (No.4).

Those who would truly serve the gospel and the Church are called to be informed, interested and deeply involved in responsible ministry to those who suffer from these conflicts and injustice, said the spokesman.

This Commission will seek to bring an organized response to these challenges through a program of "cooperative effort" between the two Seminaries. Envisioned, is one joint Commission to be served by a separate governing board in each Seminary.

They will seek to accomplish their goals through several means:

1. discussion groups which will review Social Justice concerns and issues;
2. affiliation with national and international movements for "peace and justice;"
3. active involvement in programs and ministry at the local level;
4. an interhouse journal to enhance and encourage the sharing of this vision for social justice.



structure to be constructed at an angle to the existing building and connected by a covered gathering area. The Architect said, "Such a scheme will allow for an inter-relationship between the two buildings, thereby retaining that strong sense of community which is so very much in evidence at St. Ignatius Loyola."

The new sixteen thousand square foot church will accommodate approximately one thousand worshippers in upholstered pews arranged in a semi-circular configuration.

Incorporated in the plan is a 150 seat chapel to be used for daily Mass, small weddings and funerals. It will also be utilized as a cry room during the Sunday Liturgies.

The Chapel will be separated from the main portion of the church by a floor to ceiling glass wall on which the fourteen stations of the cross will be etched. However, the etchings are to be of sufficient height (on the glass portion) to provide an unobstructed view of the altar in the main sanctuary.

Featured in the Northeast wall of the building will be an eight foot by 30 foot vertical "Rose" stained glass window. This central work of art will be flanked by two smaller stained glass windows to enhance the principle window.

A bell tower above the terra cotta tile roof will rise approximately seventy-five feet skyward including a metal cross which bridges an open, inverted arch.

Rosary March on May Day

For the eleventh straight year, Flagler Drive in West Palm Beach will be the setting for Palm Beach County's International Rosary March on May Day, Sunday, May 1st.

Estimates of between 150,000 and 1/4 million people from at least 18 countries on five continents and every state in the U.S. are expected to participate simultaneously, (at 3pm Florida time), in their respective time zones throughout the world.

All people of Peace and Good Will have been invited to join in the Rosary with the marchers. The theme is: "To consecrate ourselves to the Immaculate Heart of Mary."

Those who are unable to walk may participate in the Rosary and Benediction at St. Ann's Church on Olive St. where the march will end. Marchers will assemble at Providencia Park, (across from Good Samaritan Hospital), at 3 pm. rain or shine.

Miami team wins priest tourney foursome

Father Tony Bluett of Palm Bay was the overall winner of the annual Florida Priests' Convention and Golf Tournament held April 5-6 at Poinciana. Second place honors went to Father John Skehan of Miami. Father Thomas Cody of St. Augustine was chairman of the event.

Winners of the various flights were: Fathers Ed Pendergast (Miami), Dan Logan (St. Augustine), Oliver Barrett (Pensacola-Tallahassee), and Lyle

Danen (Orlando).

The award for the best foursome of the tournament went to the Miami Diocese team of Fathers John Skeham, C.P. Stack, Paul Manning and Ed Pendergast.

Other individual winners were: closest to the pin - Fathers Jim Larkin, Michael Larkin, Daniel Logan and C.P. Stack; longest drive - Fathers Tom Bergin, Michael Larkin, John Caulfield and Eric Peters.

It's a Date

THE DADE CATHOLIC SINGLES CLUB will play softball on May 1st at 2 p.m. at the Ponce Jr. High School at 5801 Augusto Ave. and S. Dixie Hwy. All Catholic Singles ages 20-39 are welcome. For more information call Brian at 441-0594.

THE ST. LOUIS ADULT CHOIR will present "The Day He Wore My Crown," the resurrection story in songs on April 30th at 8 p.m. at St. Louis Church in Kendall.

THE SECULAR FRANCISCANS, ST. BERNARD FRATERNITY AND ALL FRANCISCAN FRATERNITIES are invited to a day of reflection at T.Y. Park, Hollywood on May 14th from 10 a.m. to 5 p.m. Mass followed by picnic. Bring covered dish. Visitors welcome. For more information call Jean 741-5248.

THE NORTH / SOUTH DADE SINGLES CLUB will take part in a car rally on April 30th. Call Paulette for more information at 895-4734.

QUEEN OF PEACE FRATERNITY of the Secular Franciscan Order will meet Sunday, May 1, 1983, at St. Richard Parish Center, 7500 S.W. 152 St., Miami, Fla. Formation classes will be at 1:00 p.m., Benediction at 2:00, followed with a regular meeting and fellowship. All professed members of the Third Order St. Francis and all those aspiring to membership are invited. Visitors welcome.

VISITATION CHURCH Flea Market, 19100 N. Miami Avenue, Spaces \$5, Saturday, May 7, 9 a.m. - 3 p.m. For information or to reserve spaces, call 652-1875 or 651-6919. Raincheck date May 21.

OUR LADY OF THE LAKES CHURCH will present the film, Brother Sun, Sister Moon, the life of St. Francis of Assisi, a saint for today, at the Parish Center, 15801 N.W. 67th Avenue, Miami Lakes on Saturday evening, April 30 at 7:00 p.m.

There is no charge for admission. For further information call 558-2202.

CURLEY-NOTRE DAME HIGH SCHOOLS concert band and chorus will perform on Friday, May 6, 1983 at 7:30 PM. This free spring concert will be presented against the beautiful tropical foliage of the new pastoral center's atrium at 9401 Biscayne Blvd. Featured will be remarkable and unique work of John Michael Talbot, The Lord's Supper.

Deadline for the It's a Date section is the Monday before each Friday issue. Please send to It's a Date, The Voice newspaper, P.O. Box 38-1059, Miami Shores, Fla., 33138. Because of postal regulations we cannot print notice of bunco games, bingo, or raffles. For our convenience double space notices in lower case, beginning with the name of the church or organization and continuing with only the basic information regarding time, place, tickets, and a brief description of the event.

Blessings in disguise

By Dolores Leckey
NC News Service

Stephen Hawking is one of the world's foremost physicists. He works from a wheelchair, reading with the help of an electric page turner.

Some say that the investigations of this British cosmologist at Cambridge

'Love empowered Stephen Hawking to think beyond his withered limbs to the glories of the galaxies.'

University into the structures of the universe make him the greatest in his field since Einstein.

Hawking achieved this stature while struggling to live with a motor neuron disease which affects his entire physical mechanism, including his speech.

HAWKING'S articles and books are dictated to his assistant, one of a handful of people who can understand his speech pattern. Yet, his published works are known for their brilliant and lucid prose, words chosen as carefully as poetry.

When asked how his illness affected his scientific career, Hawking replies that it has enhanced his work. It gave him "freedom simply to think," he explains. And for a cosmologist, thinking is everything.

Those who know Hawking attribute his attitude toward his illness to the influence of his wife whom he met shortly after its onset. He says she gave him the will to live and--much more--the willingness to live a full life, including parenthood.

Obviously love empowered Hawking to think beyond his withered limbs to the glories of the galaxies. The meaning of his own unique life was not lost.

FLANNERY O'Connor, best known as a writer of fiction, is another person whose natural gifts continued to develop after she was afflicted by a serious illness, lupus erythematosus. This is an exhausting disease which depletes the energies of its victims.

Lupus forced O'Connor to pare her life to essentials and to channel

whatever strength she had into her writing. Fixed by necessity to her Georgia farm home, she was cared for by her mother.

O'Connor then turned her extraordinary powers of observation to the life that surrounded her, contemplating the country life of her neighbors and the power of religious symbols.

The result? A legacy of stories that tell of courage and humor, faith and hardship, qualities that characterized O'Connors own life, illness and eventual death.

Hawking and O'Connor are two examples of how illness sometimes impels a person to concentrate on living in a more creative way. Undoubtedly their extraordinary natural talents played a role in this. Still, their example can benefit all of us.

Paul Tournier, the Swiss physician, wrote about this. For years Tournier helped patients--as well as the many others who read his books and have heard him lecture--tap the creative resources within themselves.

IN HIS WRITING Tournier speaks of illness in terms that may at first seem surprising. Illness, says Tournier, is an occasion for taking stock of oneself in ways that few of us undertake when we are in full health. An illness can be an occasion for becoming more aware of problems that need solutions and a time to reorder one's values.

Tournier's writing also offers his thinking on the underlying causes of illness. He writes, for example, that many illnesses develop over the years as the result of a life that is led in ways that are contrary to the laws of good health.

As a result, Tournier indicates that patients may need help in seeing how their behavior is related to their illness. Tournier suggests that regular

'Stephen Hawking and Flannery O'Connor are two examples of how illness sometimes impels a person to concentrate on living in a more creative way.'

daily meditation and attentive listening to the inner voice can counter the stress and fatigue that are at the root of so much illness.



Two 13-year old candy stripers escort an elderly man on a walk around the grounds of a retirement home in Decatur, GA. Illness sometimes impels a person to concentrate on living in a more creative or meaningful way. Paul Tournier, the Swiss physician, said illness is an occasion for taking stock of oneself in ways that few of us undertake when we are in full health.

(NC photo)

Yet Tournier offers a realistic view of the reluctance people often have to take time for meditation. In a 1969 book called "Fatigue in Modern Society," he wrote: "A problem

disproportionate."

TOURNIER made prayer and meditation central in his own life and helped countless patients to do likewise. When I think of his advice, I also think of the singlemindedness of people like Hawking and O'Connor.

I think too of St. Therese of Lisieux. She clung to the belief that "all is grace," even during the years of her fatal illness and in the face of her death at the age of 24.

This 19th century French saint showed how possible it is to continue to lead a life of great purpose and to sense God's care and power in the midst of personal debility.

By Father John Castelot
NC News Service

Disciples of the Old Testament prophets preserved and edited their masters' sermons. But some of the disciples made an even more personal contribution.

The prophet Isaiah, for instance, lived and preached during the eighth century B.C. But his influence was still felt in the sixth century. Isaiah's disciples had continued his spirit, his outlook, his theology, even his literary style to a certain extent, developing and adapting it to the changing circumstances of the people.

Thus, toward the end of the Babylonian exile a work appeared that is now known as Deuteroo-Isaiah or Second Isaiah. It is like Isaiah in so many ways that it is incorporated

The Babylonian exile ends

Pathways
of
the
Spirit
KNOW YOUR FAITH

Support for the sick

By Katharine Bird
NC News Service

Sister Raphael McGrath C.S.C. is coordinator of follow-up care for chronically ill patients and their families at the hospice affiliated with St. Agnes Medical Center in Fresno, Calif. A nurse and educator, she went into the field of pastoral ministry to the sick in 1972. Her training included a stint at St. Christopher's Hospice in London. The Holy Cross sister discussed her work during a recent interview.

Q. Sister, why did you become a pastoral minister for the sick?

A. I saw a gap in care for the chronically ill. In treating patients with acute illnesses, the emphasis in hospitals is on providing fast medical care during a crisis. But the chronically ill need time and slowed-down care with families present.

More than half the time, the patients we deal with are chronically ill. Their disease is something that can't be turned around by medical skill. The illness, whether it is arthritis or lung disease or something else, is often a result of the normal process of aging.

Q. What is the aim of your ministry?

A. To give patients a certain quality of life—to help them to live one day at a time. Persons with chronic illness can get caught up in fear and negative thoughts and end up feeling diminished as human beings. . . . These patients need to learn to cope. The hope is to bring them to acceptance and peace right where they are.

Q. Let's say you have a patient, a 65-year-old male who has just been told he has congestive heart failure, a condition which will be chronic, but not immediately life-threatening. How would you proceed?

A. It's a pastoral care chess game—we plan day by day and set priorities. The top priority is preventing a break-up, where a family is so isolated from the sick person that family members can't even visit.

I would work to bring the network of this patient's family and friends together, to build a Christian community of love and support around the sick person.

The patient is likely to feel extremely anxious, uncertain about his future and inclined to give up. He needs to be given new hope each day.

To encourage him to talk, I might

ask the patient, "How is it with you today?" Leading questions often can set a patient free to discuss his feelings.

I would try to find out the patient's church affiliation, to reconstruct

being near a sick person. If family members aren't afraid, it helps the patient too.

Q. How do pastoral ministers help young people cope with chronic

boy and some respite to family members. One is a young mother who understands how kids click. She is the boy's friend and takes him to movies and spends lots of time in buddy talk with him. Initially they met weekly but now that he is more independent they meet every other week. She also has become the mother's friend.

I would say that family has triumphed despite the disease. The family has strong Christian church connections and over the past couple of years the child and the family have grown a lot.

Today, in spite of his illness, the boy is a hospice volunteer, working in the staff office.

That gives him a place in the sun.

'These patients need to learn to cope.'

some moments of strength he has found in religion.

Q. Do you deal much with the family of sick persons?

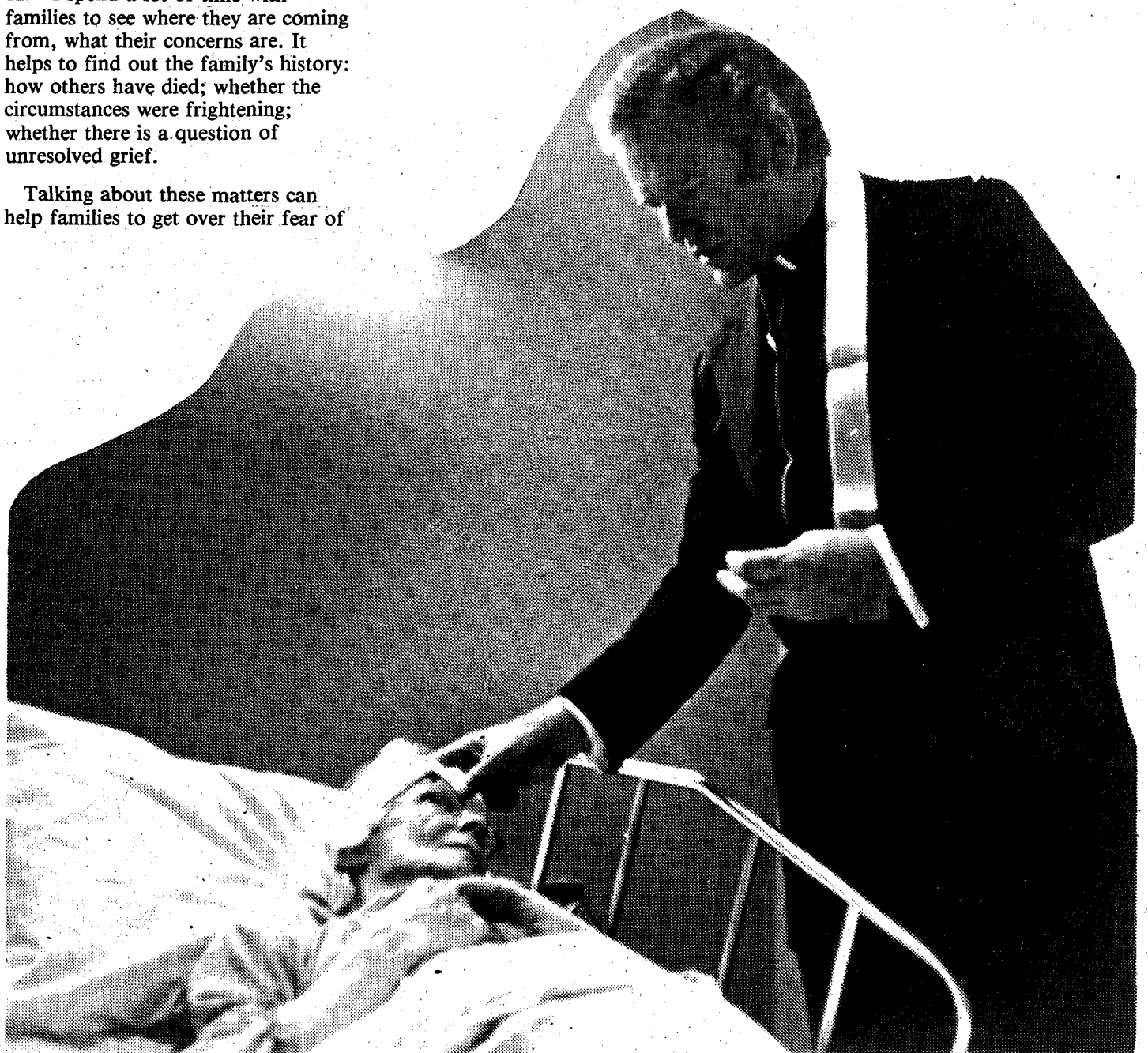
A. I spend a lot of time with families to see where they are coming from, what their concerns are. It helps to find out the family's history: how others have died; whether the circumstances were frightening; whether there is a question of unresolved grief.

Talking about these matters can help families to get over their fear of

disease?

A. We have a 14-year-old boy at the hospice who has struggled for five years with the knowledge that he will never grow to manhood because of chronic kidney disease. His older brother died of the same disease.

Four volunteers give support to the



The chronically ill need time and slowed-down care with families present, says Sister Raphael McGrath. Religion helps patients find acceptance and peace.

(NC photo)

into the book which bears his name. On the other hand, it is unlike him in so many ways that he could not have written it personally. It is found in Isaiah, Chapters 40-55.

THIS SECTION'S whole background—historical, theological, literary—is not that of the eighth century B.C., but of the sixth, toward the end of the Babylonian exile of the Israelites. By that time dramatic changes had taken place in the Mideast.

Nebuchadnezzar, who had been responsible for the capture of Jerusalem, was a truly outstanding ruler. He made the neo-Babylonian Empire one of the greatest empires in human history. But when Nebuchadnezzar died in 561 B.C. after a phenomenal reign of 43 years, his empire all but died with him. His successors were weak and ineffectual.

With the assassination of the last of them in

556, Nebuchadnezzar's dynasty came to an end.

Meanwhile, things were happening just east of Babylonia in the countries now known as Iran and Iraq. A Persian ruler named Cyrus rebelled against his northern neighbors and overlords, the Medes, and made them his subjects. He then pushed north and west and made himself master of Asia Minor (modern Turkey) and Greece. An extremely able and energetic leader, Cyrus pushed even as far as Siberia and China, Turkestan and India.

But the significant point here is that he now had Babylonia completely surrounded.

Babylonia had grown weak and flabby as a result of maladministration. In the year 539 Cyrus walked into Babylon without having to shoot an arrow.

THE WHOLE picture had changed in the Mideast and the Jews were to profit by the

change.

The Persians were not Semites; they were Aryans. Their outlook was quite different from that of the Assyrians or Babylonians. For one thing, they were not nearly so cruel and Cyrus himself was a very considerate victor.

Cyrus treated vanquished peoples with mildness and consideration and respected their religious convictions. It is not too surprising then that he granted the Jews' request to return to their homeland.

The career of Cyrus and the impending liberation of the Israelite exiles form the background for Second Isaiah.

This remarkable composition known as Second Isaiah is known also as the Book of Consolidation and quite fittingly. Its opening words in Isaiah Chapter 40 set the tone for all that follows:

'We committed this evil...'

Says Hiroshima survivor

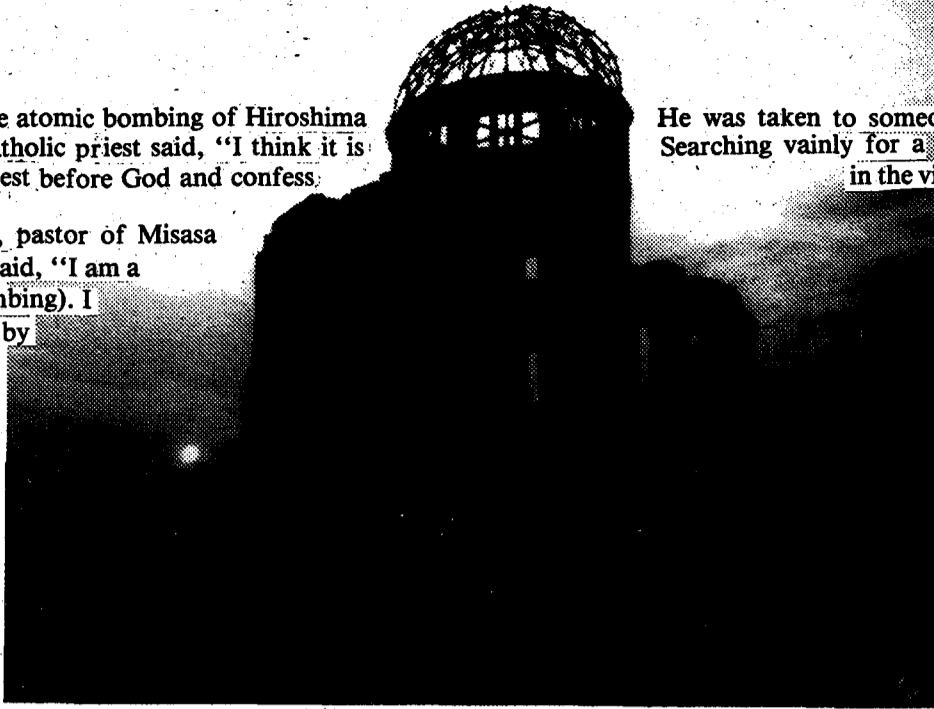
CINCINNATI (NC) - A survivor of the atomic bombing of Hiroshima on Aug. 6, 1945, who later became a Catholic priest said, "I think it is necessary for us human beings to be honest before God and confess that we committed this evil."

The priest, Father Tadashi Hasegawa, pastor of Misasa Catholic Church in Hiroshima, Japan, said, "I am a hibakusha (victim and survivor of the bombing). I think the atomic bomb is an evil brought by human beings."

Father Hasegawa, who was 14 years old when the bomb dropped, was visited and assisted after the bombing by Father Pedro Arrupe, then a missionary in the city. He is now superior general of the Jesuits, but inactive because of illness.

FATHER Hasegawa recalled his experiences in an interview with Franciscan Father Jack Wintz, associate editor of St. Anthony Messenger, a monthly magazine published in Cincinnati. The interview was part of an article in the January issue of the magazine.

In addition to confessing that as human beings everyone shares in the



The sun sets in the Land of the Rising Sun behind the A-Bomb dome in Hiroshima Peace Park. Father Tadashi Hasegawa, pastor of Hiroshima's Misasa Catholic Church says, "I think it is necessary for us human beings to be honest before God and confess that we committed this evil ..."

'The bomb exploded and I was surrounded by yellow light... tremendous heat burned fiercely into my back as well as into the back of my head, arms and legs...'

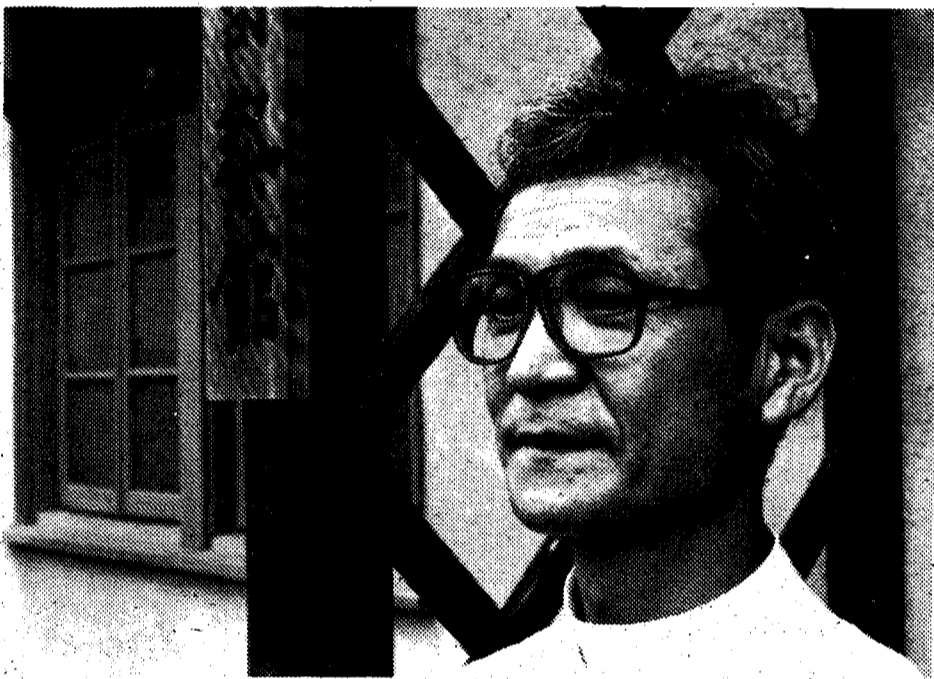
commission of the evil at Hiroshima, Father Hasegawa said, "we should be part of the anti-nuclear movement, but not so much out of fear, or a selfish concern that my life be spared, as that everyone on the planet may enjoy life in the future."

The priest said that, when the bomb dropped, he was with about 15 students on a river bank a little over a mile from the hypocenter, the point on the ground directly below the bursting point of the bomb about 1,800 feet in the air above the center of the city.

"I heard a B-29 coming and those of us who were gathered there spotted it in the sky," he recalled. "I fell face down on the ground. The bomb exploded and I was surrounded by yellow light. It was as though ping-pong balls of light were falling all around me. Tremendous heat burned fiercely into

my back as well as into the back of my head, arms and legs. My clothing caught fire.

"BECAUSE my clothes were burning, I jumped into the river. When I hit the water, my whole body felt stabbed with sharp pain. When I got out of the river, my skin came off and hung down from my fingernails. I had to walk like a chimpanzee because of my hanging



skin."

Father Hasegawa said all the houses in the area were flattened and fires were beginning to spread, as burning debris sucked up into the blast fell from the sky. As he walked, he saw thousands of dead bodies along the riverside and floating in the river. He reached a park where, in the evening, he began vomiting and diarrhea started.

He was taken to someone's house where his father located him. Searching vainly for a doctor, the father went to a Jesuit residence in the vicinity, which was filled with injured people.

As the future priest's father was leaving, the Jesuit superior, Father Arrupe, said he would come to visit the boy.

"Father Arrupe came to wash my wounds, which were encrusted and contaminated with ash and mud," Father Hasegawa recalled.

"I could not move. I was lying on wax paper placed over a mat. My condition was critical, and Father Arrupe tried to treat me for three or four days. That's all he could do. Infection set in, followed later by intestinal disease, and for weeks my life hung on a thread. By the time Father Arrupe came back on Sept. 30, I was just skin and bones. He just looked at me and broke into tears.

ON THE SAME day, after Father Arrupe left, a German Jesuit came. The future priest and his family were Buddhists at the time, but the Jesuit used words like "God," "heaven," "Jesus Christ," "crucifixion."

The Jesuit "asked my family to give him some water, and he baptized me," Father Hasegawa said. "He then told my parents that I would sleep for one week and they should not touch me. My mother was very worried because my condition was horrible at the time. Thousands of maggots were in the wounds all over my body. I had a terrible bed rash.

"But I fell into a peaceful sleep for a whole week," he continued. "My mother checked on me often, afraid she would find me dead. The priest checked on me about the third day and then came back after a week. He told my mom she could touch me. She began peeling the bandages off my arms and found that they came off easily, with no adhesion. She found dead maggots on the wounds, and the wounds were much better. They had healed on my back and all over."

Father Hasegawa said that after his recovery his family became interested in the Catholic faith and were all baptized the following year. He studied for the priesthood and was ordained in 1965.

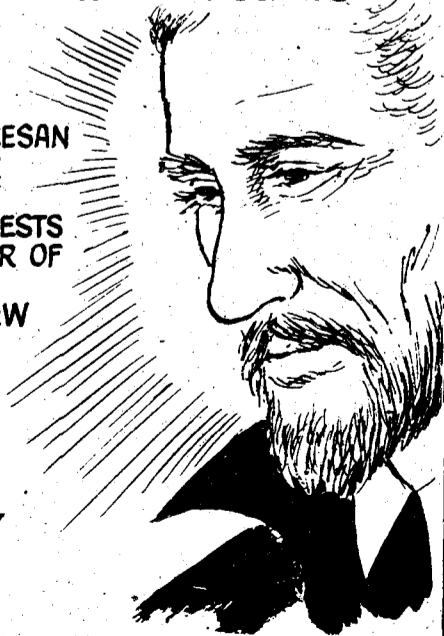
the Saints *by Luke*

MICHAEL WAS BORN OF POOR PARENTS NEAR BAYONNE, FRANCE, ON APRIL 15, 1797. HE WAS A SHEPHERD AS A BOY AND LATER STUDIED AT ST. PALAIS COLLEGE THERE AND AT AIRE AND DAX. HE WAS ORDAINED AT BAYONNE IN 1823.

HE WAS A PARISH PRIEST IN CANDOS, BEFORE BECOMING A PROFESSOR OF PHILOSOPHY AT DIOCESAN BETHARRAM SEMINARY AND LATER RECTOR. IN 1838 HE DREW UP A CONSTITUTION FOR MISSIONARY PRIESTS OF THE SACRED HEART. THE ORDER OF WHICH HE FOUNDED.

DIFFICULTIES AROSE WHEN A NEW BISHOP DISAPPROVED OF MICHAEL'S IDEAS FOR THE CONGREGATION. MICHAEL PERSISTED, BUT PAPAL APPROVAL DID NOT COME UNTIL 14 YEARS AFTER HIS DEATH. HE DIED MAY 14, 1863 AND HE WAS CANONIZED IN 1947 BY POPE PIUS XII. HIS FEAST IS MAY 14.

ST. MICHAEL GARICOÏTTIS



Fund raisers are sticky business

By Hilda Young
NC News Service

I AM convinced that somewhere in seminary training, every future priest is drilled in the axiom: "The family that eats pancakes together, sticks together—literally."

Show me a parish that doesn't have pancake breakfast fund-raisers and I'll show you a parish with a waffle maker.

I can't figure out which is more fun: getting up at 6 a.m. to go help in the kitchen, or eating with the family and watching my 7-year-old pour syrup in his lap while his sister cuts her pancake and paper plate in half at the same time.

Of course, there's always the plastic fork competition to see what 9-year-old can flick a piece of soggy pancake the farthest without being caught.

Actually, work in the kitchen wouldn't be so bad if it wasn't for Sophie. She enjoys it.

"Isn't this fun," she chirped last Sunday at 6:30 a.m. "What a nice way to bring families together and raise money at the same time."

"IF YOU keep talking like that, Sophie, they're going to put you in a home," Barbara yawned at her. "The sun's barely up and we're elbow deep in pancake batter and link sausages."

"You mean you don't have fun doing these?" Sophie asked.

Several of us grimaced. "Let's just say it ranks somewhere between walking into a sliding glass door and trying to tuck in the bottom bunk sheet against the wall," I answered.

"It just seems like people have such a good time," Sophie went on. Obviously she hadn't been there the Sunday Marilyn accused Suzanne of watering down the batter to up profits, or the time the motorcycle gang tried to get in on a family ticket.

"You know, ladies," said Father O'Neill, our pastor, coming in and pouring himself a cup of coffee. "If it wasn't for you, I don't know what the parish would do. You're all just saints."

Darn, but if we didn't all smile and look like we were enjoying ourselves.

THAT MUST be another axiom they teach those guys: "Flattery makes the heart grow fonder."