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Catholic Archdiocese of Miami

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Silver Jubilee Year

'Thank God for their moral courage'
--Rabbi Tanenbaum

N-pastoral draws praise

WASHINGTON (NC)--The Canadian Catholic bishops, the American Friends Service Committee, the American Jewish Committee and several distinguished nuclear scientists and former presidential negotiators and advisors praised the U.S. bishops pastoral against nuclear war and weaponry.

Reagan disputed

NEW YORK (NC)--"It doesn't add up," Bishop Leroy Matthesen of Amarillo, Texas, said in regard to President Reagan's remark that the U.S. bishops' war and peace pastoral "really is a legitimate effort to do exactly what we're doing."

"I really don't know what to make of that... We're saying we support what is the equivalent of a freeze, and he's opposed to a freeze."

Pope praying

WASHINGTON (NC)--Pope John Paul II is praying for the U.S. bishops in their "efforts to proclaim the Gospel in its fullness and to foster peace in the world," said a Vatican telegram May 7 to the president of the National Conference of Catholic Bishops, Archbishop John R. Coach of St. Paul-Minneapolis.

Sin fuses war

WASHINGTON (NC)--Declaring that "even the total elimination of nuclear weapons is at best a temporary solution," Cardinal John Krol of Philadelphia warned that "sin is the fuse" of wars which threaten humanity.

The Moral Majority does not like it. After the bishops, meeting in Chicago at an extraordinary session, passed their controversial pastoral letter on nuclear warfare, the document drew reactions from the other religious leaders.

The bishops May 3 approved the pastoral, entitled "The Challenge of Peace: God's Promise and Our Response," by a vote of 238-9. Among other things, the document rejects or strongly questions the morality of any form of nuclear war, repudiates the arms race and calls for an immediate negotiated halt to new nuclear weapons systems, and urges NATO to rapidly move out of its policy of possible first use of nuclear weapons in Europe.

The Catholic bishops of Canada praised the Americans for their "powerful leadership" in calling for an end to the arms race. They have responded in a prophetic and courageous fashion," said Msgr. Dennis Murphy, general secretary of the Canadian Conference of Catholic Bishops.

"I am happy to see them take such a firm and enlightened stand," added Bishop Remi de Roo of Victoria, British Columbia.

The pastoral also pleased the
Continued on page 9



The 'Krol Stroll'

As the Polish-American String Band plays a polka at the national Catholic Press Association Convention in Philadelphia, Cardinal John Krol, age 72, does a Mummer's Strut to the door. (The Voice was honored for General Excellence in the national competition among large circulation Catholic papers at the annual convention.) (NC photo).

Parental sex ed

Teaches parents how to teach children

By Betsy Kennedy
Voice Staff Written

From that first tender moment when a baby gazes into the faces of his parents he begins to learn from them.

His first flower--his first book--even his first real ideas are lovingly introduced by the two people who will become his lifelong teachers.

Parents are the "primary natural educators" of their children and training begins at birth, said Carol Farrell, Associate Director of the Family Enrichment Center.

Yet many parents can't make the grade when it comes to teaching their children about human sexuality, she said.

"Parents' attitudes toward dirty diapers, toward their bodies. . . these type of things all contribute to the self esteem of the child. It is a critical issue and can have a large impact on the child in later life."

'If parents ignore the issues for ten years until the children are grown, it may be too late...'

To help parents be successful in this important role, the Family Enrichment Center offers leadership training in a course on "Human Sexuality for Parents," an adult-oriented course which has demonstrated successful

results in the community for the past three years.

Leadership skills

Said Farrell, "Our primary goal is to teach parents leadership skills. . . and

we teach people to feel more comfortable so they are able to transfer their knowledge and values effectively to their children."

Participants in leadership training are first evaluated by their church

pastors, the principal of the parish school and director of religious education for qualities of leadership, maturity, responsibility and comfortableness with their own sexuality.

After they have completed training they form teams and go out into the community to parishes, schools and seminars--and share their new knowledge and sensitivity with other parents. Groups range from 15 to 150 and courses are taught in both Spanish and English.

The 8-week course includes two sessions on Christian moral values and covers the biological, physiological, in-

Continued on page 11

Abortion center reports live births

ATLANTA (NC)--Fourteen live births occurred at the Atlanta Hospital for Women Inc. from 1980 to 1982, according to a report in The Georgia Bulletin, newspaper of the Atlanta Archdiocese.

The story was brought to the newspaper's attention by a research volunteer in the pro-life office of the archdiocesan Catholic Center.

The facility, commonly known as Midtown Hospital, is Georgia's only licensed hospital specializing in abortions, performing them through the second trimester of pregnancy (24 weeks).

A computer printout issued by the Georgia state Department of Human

Resources Vital Records Division determined that live births at Midtown numbered 10 in 1980, three in 1981 and one through October 1982.

THE BABIES lived from 23 minutes to 13 hours, five minutes. Causes of death listed on death certificates included "pulmonary insufficiency, therapeutic abortion," "extreme immaturity, 19-week gestation" and "saline induction to terminate pregnancy."

Contacted by The Georgia Bulletin, Midtown Hospital's administrator, Thomas Allibone, said the hospital adheres to certain guidelines when a live birth results from the abortion

procedure.

These include immediate notification of the attending physician, a monitoring of the fetus by hospital personnel, and possible issuance of orders over the phone or in person, Allibone said.

The medical judgment of the doctor, he added, determines the treatment given and the possibility of transport to a newborn care unit.

"The physician makes the medical decisions, not the administrative staff," Allibone said.

"The live birth problem has been there since the beginning" of abortion medicine and exists all over, Allibone

said. He added that the number of live births has decreased over the years.

AN OFFICIAL in the state Department of Human Resources said Midtown performs an average of almost 500 abortions a month (6,000 a year).

The state has approved Midtown's current operations guidelines, "but we are not completely satisfied with them," said Terrell Teague, regional director of the standards and licensing section.

He said that since The Georgia Bulletin story appeared, the state has requested new guidelines from the hospital.

News at a Glance

Missionaries criticize Reagan

MANAGUA, Nicaragua (NC)--A group of U.S. missionaries working in Nicaragua criticized President Reagan's Central American policies, saying the United States should try to solve regional problems through negotiations instead of military aid. The group criticized Reagan's speech in which he asked for increased military aid to El Salvador and said violence in the region is the fault of Soviet-backed communist groups posing a security threat to the United States. "If poverty, hunger and injustice did not exist, revolution would not exist--with or without the Soviet Union," said a statement signed by 47 missionaries. They accused the United States of backing anti-Sandinista Guerrillas, calling such action "an illegal and undeclared war by the Reagan administration on this country." Regarding Nicaragua, the missionaries admitted that the Sandinista government had made "faltering mistakes" but said "we must not confuse errors with systematic repression." Both Catholic and Protestant missionaries signed the statement.

Spanish priest guilty of attempt to kill Pope

VILLA NOVA DE OUREM, Portugal (NC)--Father Juan Fernandez Krohn, 33, an illicitly ordained Spanish priest, was found guilty of attempting to kill Pope John Paul II at Fatima, Portugal, and sentenced to six and a half years in prison. While being sentenced by the Portuguese court at Villa Nova de Ourem, near Fatima, Father Fernandez Krohn called the judges "puppets, communists, murderers." Subsequently, the court gave him another seven months' imprisonment for his insults. The court found Father Fernandez Krohn guilty of trying to murder the pope at Fatima on May 12, 1982, with a bayonet. He said at the beginning of his trial last October that he wanted to stab Pope John Paul "in legitimate defense of the church."

Catholic newspaper honored

(UNDATED) (NC)--Mayor William J. Green of Philadelphia proclaimed May 4 Catholic Standard and Times Day in honor of the 150th anniversary of the Philadelphia archdiocesan newspaper. And in a message marking the 75th anniversary of The Tablet, newspaper of the Diocese of Brooklyn, N.Y., Gov. Mario Cuomo of New York said, "Throughout its long history, the newspaper has exemplified the highest tradition of excellence in its service to the faithful of the diocese." Both newspapers published special issues to commemorate their anniversaries. The Catholic Standard and Times began as The Catholic Herald in January 1933. Its founding editor was Father John Hughes, who became the first archbishop of New York in 1850. The paper took on its present name in 1895. The Tablet first appeared on April 4, 1908, after three previous attempts to found a Catholic newspaper in the Brooklyn Diocese had failed.

Irish get tough on abortion

DUBLIN, IRELAND (NC) - The Dail (Irish Parliament) has passed a constitutional amendment, backed by the Catholic bishops, which prohibits the Dail of Supreme Court from approving abortion legislation. The toughly worded amendment, approved 87-13, was criticized by Health Minister Barry Desmond, who said, "This almost all-male and almost all-Catholic Dail seems determined ... to impose its moral values and medical criteria on the women of Ireland for decades to come. Shame on those of us who did so today."



NAZI HUNTER -- At Temple Adath B'nai Israel in Evansville, Ind., Simon Wiesenthal, the 74-year-old Nobel Peace Prize nominee who has spent the last 38 years looking for Nazi war criminals, said, "I was not only looking for criminals, I was looking for answers for myself." Wiesenthal has located more than 3,000 war criminals and 1,000 of these have been put on trial. (NC photo by Fr. Joseph Zilak)

Missing persons 'sorrowful,' says Pope

VATICAN CITY (NC)--Pope John Paul II criticized the "sorrowful drama" of Argentina's missing persons and expressed sympathy for the relatives of the thousands of people who disappeared during the military government's anti-guerrilla campaign of the late 1970s. The pope spoke at his weekly general audience, responding to an Argentine government report which said all missing persons not in hiding or in self-exile should be considered legally dead. Human rights groups say 6,000 to 15,000 persons are missing. "The worrisome problem of the missing has always been--and is even more now--in my heart," said the pope before the some 60,000 people attending the audience in St. Peter's Square.

Arbp. Hurley wants blacks in Parliament

DURBAN, SOUTH AFRICA (NC) - Archbishop Denis Hurley of Durban, South Africa, president of the southern Africa Catholic Bishops' Conference, has criticized a proposed constitutional change which would allow Indians and coloreds (people of mixed race), but not blacks, in the South African Parliament. The proposal would provide segregated houses of Parliament for the whites, Indians and coloreds. Archbishop Hurley said he believed the only just system for South Africa would be a "one man, one vote" majority rule. He also said the proposed change was an attempt to get the world to believe the country was moving away from apartheid, the system of strict racial segregation established by South Africa's white-minority government.

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AT ST. MARY CATHEDRAL

8 To be ordained Saturday

Eight men will be ordained Catholic priests of the Archdiocese of Miami during rites at 11 a.m. Saturday, May 14, in St. Mary Cathedral, NW Second Avenue and 75th Street.

Archbishop Edward A. McCarthy will confer the sacrament of Holy Orders on the Rev. Mr. Paul E. Edwards and the Rev. Mr. Jose Joaquin Espino, both of Hialeah; the Rev. Mr. Gary Weismann of Palm Beach Gardens; the Rev. Mr. Liam T. Quinn of Davie; the Rev. Mr. Robert Tywoniak of Margate; the Rev. Mr. Thomas A. Mesick of Lake Worth; the Rev. Mr. Joseph Diaz-Valoret, formerly of New York City; and the Rev. Mr. Federico Capdepon, Spain.

Rev. Mr. Paul E. Edwards

Born at Scott Air Force Base, Ill., the Rev. Mr. Edwards is a son of Mrs. Geraldine M. Finlen of Hialeah and Frank L. Edwards, Los Angeles.

He attended elementary schools in Struther, O. and Hialeah and began his high school studies at Msgr. Edward Pace High, completing them at St. John Vianney Seminary. He was awarded a Bachelor of Arts degree in philosophy at St. Vincent de Paul Seminary, Boynton Beach; and studied theology at St. Cyril and Methodius Seminary, Pittsburgh and Pope John XXIII Institute, Bronx, N.Y. where he was awarded a master's degree.

After ordination to the diaconate he served in Sacred Heart parish, Homestead; and St. Coleman parish, Pompano Beach, where he will celebrate his first Mass at 12:30 p.m., May 15.

Rev. Mr. Joseph Diaz-Valoret

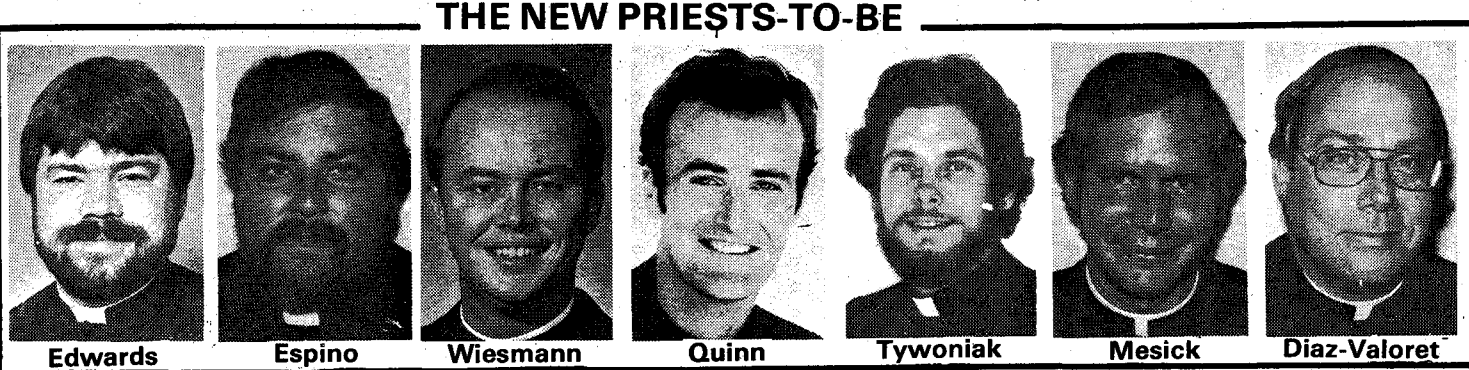
A native of Havana, Cuba, the Rev. Mr. Diaz-Valoret formerly was a junior executive with ITT Corp. in New York City.

He studied philosophy at St. Anselm college, N.H. and at Catholic University of America before beginning

SAN FRANCISCO (NC) -- The revival of the permanent diaconate "is calling the church back to its humble origins," representatives of more than 100 U.S. dioceses were told at the annual convention of the National Association of Permanent Diaconate Directors in San Francisco.

Father Michael O'Connell, president of the association, said at a convention liturgy that deacons "are reminding those of us who think ministry is just a careful strategy of managing God's work by objective that a father's patient vigil with a sick baby is more to the point."

The meeting, whose theme was "The Explosive Impact of Diaconal



theology studies at St. Vincent de Paul Seminary, where he received a master's degree in divinity.

His parents are deceased but his three sisters and a brother will be present for his ordination. His first Mass will be celebrated on May 15 in St. Andrew Church, Coral Springs.

Rev. Mr. Jose Joaquin Espino

A son of Mr. and Mrs. Jose J. Espino of St. Benedict parish, Hialeah, the Rev. Mr. Espino is a native of Guantanamo, Cuba.

He attended Hialeah-Miami Lakes and Miami-Dade Community College before beginning studies for the priesthood at St. John Vianney College Seminary. He recently completed his studies of theology at St. Vincent de Paul Seminary, where he was awarded a master of divinity degree.

After ordination, he will celebrate his first Mass in St. Benedict Church.

Rev. Mr. Thomas A. Mesick

A native of West Palm Beach, the Rev. Mr. Thomas A. Mesick is the son of Mr. and Mrs. Thomas A. Mesick of Lake Worth and attended Lake Worth High and St. John Vianney College Seminary before graduating from St. Vincent de Paul Seminary, where he earned a master of divinity degree.

His first Mass after ordination will be celebrated in St. Ignatius Loyola Church, Palm Beach Gardens, at 5:30 p.m. on May 14.

THE NEW PRIESTS-TO-BE

Rev. Mr. Liam T. Quinn

A native of Dublin, Ireland, the Rev. Mr. Liam Thomas Quinn is the son of Mr. and Mrs. Eamonn Quinn of Davie.

He received his early education at schools in Metuchen, N.J. and moved to South Florida with his family 12 years ago. He attended Broward Community College and studied for the priesthood at St. John Vianney College Seminary and St. Vincent de Paul Seminary, where he received a master of divinity degree.

The ordinand has a cousin, Father Michael Quinn, serving the Diocese of Kilmore, County Leitrim, Ireland; and another cousin, Sister Mary Quinn, who is a Sister of Mercy stationed in County Longford, Ireland.

After ordination he will celebrate his first Mass at 5 p.m. in Kieran Church, Miami.

Rev. Mr. Robert F. Tywoniak

Born in New Jersey, the Rev. Mr. Tywoniak came to South Florida 11 years ago with his family.

He attended Stetson University for two years and studied for the priesthood at St. John Vianney College Seminary and St. Vincent de Paul Seminary, from which he was recently graduated with a master of divinity degree.

As a seminarian, he has worked during the summers in the Archdiocesan Vocations office, the Matrimonial Tribunal and Youth department. He

also assisted in the development of parish music programs.

Following ordination he will celebrate his first Mass at St. Vincent Church, Margate, of which his parents, Mr. and Mrs. Frank Tywoniak are parishioners, at 6 p.m. on May 14. He will offer a second Mass of Thanksgiving at 11 a.m. on Sunday, May 15 in St. Brendan Church, Miami.

Rev. Mr. Gary Weismann

A native of Cincinnati, the Rev. Mr. Gary Weismann is the son of Mr. and Mrs. W.T. Weismann of Palm Beach Gardens and received his early education at St. Francis of Assisi School, Riviera Beach.

He attended Cardinal Newman High, West Palm Beach, and began his studies for the priesthood at St. John Vianney College Seminary and St. Vincent de Paul Seminary, where he earned a Bachelor of Arts degree. He also has a master of social work degree from Barry University and was recently graduated from Mt. St. Mary Seminary, Cincinnati, where he earned a master of divinity degree.

Last summer he served as a deacon in St. Patrick parish, Miami Beach; and also worked in the Archdiocesan matrimonial Tribunal.

He will celebrate his first Mass after ordination at St. Ignatius Loyola Church, Palm Beach Gardens, at noon on Sunday, May 15.

CONVENTION DELEGATES TOLD

Deacons return Church to origins

Ministry," included directors and staff members of diaconate training and continuing education programs, deacons, and wives of married deacons. The meeting also attracted two U.S. bishops and a number of permanent deacons from Canada and West Germany.

IN 1967, implementing one of the reforms of the Second Vatican Council, the church reinstated the order of deacon as a permanent ministry for single and married men.

The U.S. bishops authorized the ordination of permanent deacons in 1969. More than 90 percent of the permanent deacons in the church worldwide now are in the United

States. The National Association of Permanent Diaconate Directors was organized in February 1977.

In a talk on the historical and theological background of the diaconate, Father Michael Himes, dean of the seminary of the Diocese of Rockville Centre, N.Y., said that church historians "find that the title (of deacon) is used of persons functioning in quite different ways at different times in the church's history and often in diverse ways at the same time in different places.

"Thus it seems inaccurate to speak of the diaconal office being restored in our time," said Father Himes, suggesting that "the church has in fact

created a new office to which it has given an old name."

PARTICIPANTS passed a resolution at the convention encouraging the Committee on the Permanent Diaconate of the National Conference of Catholic Bishops, in its revision of national guidelines for deacons, "to address in greater detail... (a) the deacon's service of charity as it relates to broader matters of social justice; (b) the deacon's primary relationship to the bishop and to the diocese; (c) the deacon's role as a participant in a body with a corporate dimension, the diaconate."

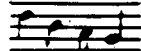
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Judge bans Christian sign

By NC News Service

A federal judge's ruling barring a village from displaying a "Keep Christ in Christmas" sign on public property "is an act of hostility toward organized religion," said the East Coast director of the Catholic League for Religious and Civil Rights.

The League official, Father Peter Stravinskis of Trenton, N.J., commented on a ruling by U.S. District Judge Henry F. Werker. The judge permanently enjoined the village of Suffern, N.Y., and its fire department from hanging a sign reading "Keep Christ in Christmas" on any public property in the village during the holiday season.

THE FIREFIGHTERS hung the sign in December 1981, and in January 1982 a group of seven village residents filed suit against the fire department. The American Jewish

Congress also became a party to the suit.

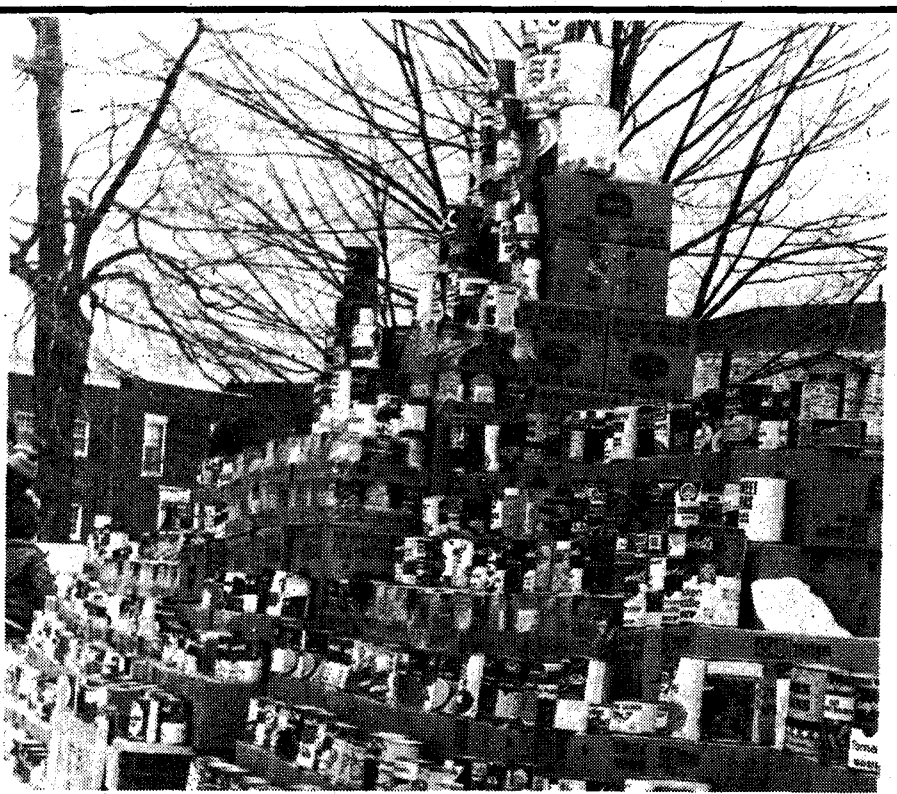
Werker ruled that the sign created the impression that the village was "promoting or approving of the theological origins of Christmas" and was therefore a violation of the First Amendment of the Constitution.

The defendants said their intent was to discourage the commercialization of Christmas.

Father Stravinskis said that the fire department's "stated goal -- avoiding the commercialization of Christmas -- is a secular goal."

He added, "If we did not accept that Christmas is what Christians purport it to be, we have no reason to celebrate it as a holiday."

The result of the judge's decision, Father Stravinskis said, is "the further secularization of American society and drawing religion into the catacombs again."



AND FOR DESSERT ... - A pyramid of donated food stands in Taylor Park, St. Albans, Vt., waiting to be delivered throughout Vermont to food banks. The 25,000 pounds of food was collected in conjunction with the building of "the world's largest ice cream sundae" which also weighed 25,000 pounds. Thousands of people, including 180 busloads of school children, descended on the park to devour the ice cream. (NC photo)

HOUSE COMMITTEE REVISES BILL

Undocumented get extra year of amnesty

WASHINGTON (NC)--The House Judiciary Committee approved a revision of the immigration bill which would give illegal aliens an extra year of amnesty but would not give them another year of federal benefits.

The May 5 vote was 29 to 9 for the revision.

The House immigration subcommittee had voted to legalize the status of illegal aliens who can prove they have lived in the United States continuously since before Jan. 1, 1981. But on a 15-to-14 vote, with Chairman Peter W.

Rodino Jr. (D-N.M.) casting the deciding "aye," the full committee changed the date to Jan. 1, 1982, to include an estimated 2,000 Haitian "boat people" and perhaps as many as 900,000 other illegal aliens.

BEFORE approving the bill the committee voted to extend from four to five years the time newly legalized immigrants would be denied welfare or other federal benefits.

In addition, it adopted a "sense of Congress" resolution asking the at-

torney general to allow illegal immigrants from El Salvador to stay in the United States if they would otherwise be subject to deportation.

The Senate version of the immigration bill has a two-phase legalization program under which aliens in the United States before Jan. 1, 1980, would be granted temporary resident status and those in the country before Jan. 1, 1977, would get permanent resident status.

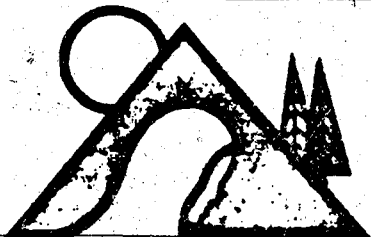
The U.S. Catholic Conference has backed immigration reform legislation

and in April Msgr. Daniel F. Hoyer, USCC general secretary, said the conference favors "a fair and generous legalization program for undocumented aliens" giving legal residency to all people in the United States as of Jan. 1, 1983.

The USCC has opposed barring legalized aliens from federal assistance programs which base participation on financial need and has opposed sanctions imposed on employers who hire illegal aliens.

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Better preaching, 'sanctuary' endorsed by priests' group

MILWAUKEE (NC)--Delegates to the convention of the National Federation of Priests' Councils endorsed the U.S. bishops' pastoral letter on war and peace, called on U.S. dioceses to develop programs to improve the quality of preaching, and endorsed the concept of sanctuary for Salvadoran and Guatemalan refugees.

The 150 delegates to the Milwaukee convention also approved resolutions recommending that:

- The process of laicization of priests be conducted in a manner that respects their personal dignity and which is as simple and expeditious as possible.

- Parish priests carry on dialogue with diocesan education and pastoral planning offices to reconsider the place of the Catholic parochial school within parish ministry.

- The Reagan administration reconsider and withdraw its decision to provide military aid to Guatemala.

- The U.S. bishops' Committee on Liturgy make available a simplified formula of absolution for children for use in the sacrament of reconciliation.

CONVENTION delegates rejected a resolution supporting active engagement in politics by priests and religious as elected or appointed officials. They also rejected a resolution calling for refusal to pay income tax as non-violent protest against "the immoral arms race."

Delegates adopted by a vote of 103 to 6, with 13 abstentions, the resolution endorsing the concept of sanctuary for Salvadoran and Guatemalan refugees.

The resolution specified that:

- Catholic parishes and diocesan agencies be encouraged to provide sanctuary for the Central American refugees and-or actively support other congregations in doing so.

- Parishes and agencies provide educational forums where refugees can speak about their plight.

Priests' councils and senates be encouraged to write to members of Con-

gress to push for extended voluntary departure status for Salvadoran and Guatemalan refugees.

THE RESOLUTION was presented to the convention by Father Robert Braun, pastor of St. Nicholas Parish in Milwaukee, who said sanctuary was put into practice in the Milwaukee Archdiocese last fall with the approval of Archbishop Rembert Weakland.

Ruth Chojnacki, a member of the

'Delegates rejected a resolution supporting active engagement in politics by priests and religious.'

steering committee of the Religious Outreach Committee of the Central American Solidarity Coalition, was given permission to address the convention. She said that the first concern of the interfaith coalition is to protect life. Thousands of persons have fled El Salvador and Guatemala in fear of torture and death for advocating human rights, she said.

The refugees are harassed by immigration officials, she said, calling that practice a "serious immorality" in U.S. immigration policy.

Noting that providing sanctuary is illegal, a delegate from the Diocese of Brooklyn, N.Y., suggested that civil disobedience be used only after all political means of aiding the refugees are exhausted.

THE DISCUSSION of preaching cited a Gallup poll which found that Catholics give poor preaching as a major reason for leaving the church. The resolution called for continuing training of priests, improved instruction in seminaries, and the establishment of a doctoral program in preaching at the Catholic University of America.

The resolution on the war and peace pastoral said the federation "supports

the U.S. Catholic bishops in their peacemaking pastoral; supports and applauds the process of open and honest dialogue used in the development of the pastoral and urges the NCCB (National Conference of Catholic Bishops) to continue to utilize that process as the pastoral is studied and implemented throughout the nation."

The federation also urged its member councils and all bishops "to support the pastoral emphatically, giving it priority in their agenda and developing ongoing long-term

catechesis to assure that the making of peace becomes a primary focus and mission of the church in the U.S."

The federation urged the bishops' conference to develop teaching guides and resource materials for catechesis involving the pastoral and to make use of prime-time TV on major networks to educate people about its message.

The convention delegates, who are chosen by priests' senates, councils and religious orders, represent about 33,000 of the 57,000 priests in the United States.

Canadians to host pope in '84

OTTAWA (NC)--Pope John Paul II will visit Canada for 10 days in September 1984, the Canadian Conference of Catholic Bishops announced May 4.

The dates of the visit were given as Sept. 9-19, 1984. Current plans call for the pope to visit the capital of Ottawa, the French-speaking province of Quebec and several cities in the

Canadian West, the announcement said.

Archbishop Legare called the pope's visit "a celebration of faith." Msgr. Dennis Murphy, general secretary of the bishops' conference, said he could not predict a final budget figure for the visit, but said that "every effort would be made to keep costs at a minimum level."

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'Authority' a major problem in Anglican-Catholic unity

LONDON (NC)--The authority issue is a "fundamental problem" in dialogue between the Catholic Church and the Anglican Communion, said Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, in an article on the final report of the Anglican-Roman Catholic International Commission.

The cardinal said the article, published in the *Anglican journal insight*, was written in his personal capacity as a theologian.

The cardinal suggested that "too little attention has been paid to the actual functioning of authority" in the Anglican Communion.

The Anglican-Catholic final report "left one completely in the dark as to the concrete structure of authority in the Anglican community," the cardinal said.

It should have explained the kind of

teaching authority and jurisdiction of the Lambeth Conference and the

The Anglican-Catholic final report 'left one in the dark as to the concrete structure of authority in the Anglican community,' the cardinal said.

relationship between political and ecclesiastical authority in the Anglican Church, he added.

The Lambeth Conference is the assembly of all the bishops of the Anglican Communion which meets every 10 years.

CARDINAL Ratzinger said that the English Parliament ruled in 1640 that

the convocation, the assembly of elected representatives of the Church of England's clergy, had no power to legislate for the church without the consent of Parliament. In 1927, he said, Parliament rejected the proposed revised Book of Common Prayer.

At the same time, the cardinal said, the spread of the Anglican community to other countries had automatically led to modifications of the original pattern "so that history itself has helped to rectify history."

A first reading of the final report might convey the impression that nothing but the Vatican I teaching about papal primacy and the more recent Marian dogmas stood in the way of complete agreement, the cardinal said.

BUT PROBLEMS cannot be limited to a single concept of primacy and include determining the coordination

of Scripture, tradition, councils and episcopate.

The cardinal emphasized the need for the priority of a universal church over particular churches and the essential irreformability of the universal church's divine teachings.

"Keeping in view the faith testified to in the New Testament itself and the life of the early church, we must hold fast to the conviction that there can be no second sifting through of what the universal church teaches as universal church," he wrote.

"One can read greater depth into a pronouncement of the universal church; one can improve on it linguistically; one can develop it further by focusing on the center of the faith and on new perspectives opening up a way forward; but one cannot 'discuss' it in the ordinary sense of the word," he added.

State job no conflict for Minnesota nun

ST. PAUL, Minn. (NC)--A Minnesota nun appointed state commissioner of health said she does not think her situation is the same as Mercy Sister Agnes Mary Mansour, director of the Michigan Department of Social Services who was ordered by the Detroit archbishop to resign her post.

Sister Mary Madonna Ashton, a Sister of St. Joseph of Carondelet, told the Minnesota Senate Health and Human Services Committee she sees no

conflict between her religious beliefs and the demands of her state office.

UNLIKE Sister Mansour, she said, as health commissioner her stand as a Catholic on abortion and birth control would not be called into question.

Sister Mansour was ordered by Archbishop Edmund C. Szoka of Detroit to resign because she had not opposed government funding of abortion, handled by her department. However, Sister Mansour has

remained in her position and has been declared a "sister in good standing" by the Sisters of Mercy in Detroit.

Sister Ashton said the job of state health commissioner is an administrative post which supervises funds being used by many organizations in the state, "from Natural Family Planning to Planned Parenthood."

She said the system used to allocate family planning funds seems to be an equitable way to allocate money the

state said must be spent on family planning.

ARCHBISHOP John Roach of St. Paul-Minneapolis sent the Senate committee a letter stating he saw no problem with the sister's appointment "at this time."

Sister Ashton, appointed by Gov. Rudy Perpich, has been approved by the Senate committee, but must be approved by the full state Senate before her title is official.

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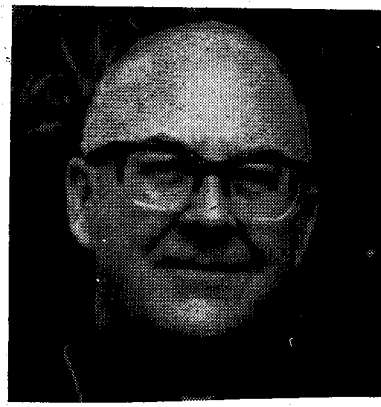


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'Apostle Peter's' followers excommunicated for heresy

SIENA, Italy (NC)-- A suspended priest and 300 of his parishioners have incurred automatic excommunication for their belief in the healing powers and authority of Pierino Babbini, a former coalman who calls himself, "The Apostle Peter."

The excommunication was announced by spokesmen for Archbishop Mario Ismaele Castellano of Siena after two Vatican congregations had confirmed the archbishop's opinion that the followers or 55-year-old Bab-

'The group also requires barefoot attendance in church and veils for women.'

bini were professing "heresy or schismatic causes."

Under canon law, Catholics found guilty on such charges are automatically excommunicated.

THE CONTROVERSY between church authorities and followers of

"the Apostle Peter" began three years ago when Father Enzo Cupani, now 42, was named pastor of San Ansano Parish in the Siena suburb of Dofana. One of his parishioners was Babbini, who claims to have performed more than 3,000 miracles during the past 13 years.

Father Cupani became a follower of Babbini and was suspended from priestly duties last November when he refused to read from the pulpit an announcement that Babbini's alleged miracles were not recognized by the Catholic Church.

The priest, who has refused to leave the parish since his suspension, appealed the archbishop's order to the Vatican Congregation for the Doctrine of the Faith and the Vatican Congregation for the Clergy. But the Vatican informed the priest that the appeals had been turned down.

"I didn't issue any excommunication and no decree came from my congregation," said Cardinal Silvio Oddi, prefect of the clergy congregation. "It

was the bishop of Siena, who, after having displayed patience for a long time, had to verify that these sons and daughters had, by themselves, placed themselves outside the church."

ARCHBISHOP Castellano said the excommunications were based on several "doctrinal errors" which he had pointed out to the group in an official document several months ago.

He said the errors include the promotion of Babbini's authority over that of the pope and the bishops: a belief that Babbini, and not the current pope, is the valid successor to Peter; and promotion of Babbini's interpretation of the Gospels over the interpretation of the Catholic Church.

The group also requires barefoot attendance in church and veils for

women.

Father Cupani and other followers of Babbini were ordered to leave the parish church by May 12.

Among the victims of the crossfire in the Siena Battle are the estimated 500 parishioners who do not support Babbini.

Pierina Arabelli, 84, expressed relief that the dispute might be drawing to an end.

"I won't set foot in that church as long as that priest, Father Enzo, is there," she said.

"Last year I had them take me to Mass and when I got there they made me take off my shoes," Arabelli added. "These people are crazy, I said to myself, and went home."

Youth center opened

Pope John Paul II recently inaugurated the International Youth Centre "San Lorenzo" in Rome and celebrated Mass with the young people who will staff it.

Sponsored by the Pontifical Council for the Laity, this centre is intended as a place of meeting and prayer for the many young people who come to the Vatican. Its aim is to help them to deepen their personal spiritual search and their experience of faith.

The International Youth Centre was created in response to the specific pastoral concern of the pope and the

bishops with regard to young people, for their more intense evangelization, but especially with a view to involving them more actively in the life and mission of the Church.

"You know of my great desire to be with you, to express my appreciation by my presence of your faith and of your approach to life," John Paul II said to the young people who took part in the Mass. "I declared it at the beginning of my Pontificate and I want to repeat it today: You are the future of the world, the hope of the Church. You are my hope."

Bulgarian to undergo psychiatric tests

ROME (NC)-- Judge Ilario Martella, head of the Italian team investigating the May 1981 attempt to kill Pope John Paul II, has ordered medical and psychiatric testing of a Bulgarian imprisoned since Nov. 25, 1982, on charges of "active complicity" in the attempt.

Martella named two well-known Italian neuropsychiatrists, Dr. Cornelio Fazio and Dr. Luciano Tabacchetti, to report within 40 days on the physical and psychological condition of Sergei Inavov Antonov, the jailed Bulgarian.

ANTONOV, the 35-year-old station chief of a Bulgarian state airlines office in Rome, has been held in isolation in a Rome prison since his arrest nearly

five-and-a-half months ago.

Martella ordered the testing because of claims by three defense-appointed psychiatrists that Antonov's imprisonment had prompted conditions of "obsessive phobia, with acute depression and suicidal tendencies." The defense-appointed experts also said that Antonov had lost more than 20 pounds in prison and seemed at times to be incapable of speaking.

Antonov's Italian lawyers, Giuseppe Consolo and Adolfo Larussa, presented their fourth formal request for the Bulgarian's release on April 28.

Judicial sources said that the defense attorneys had asked Martella to transfer Antonov to a psychiatric facility if their client was not released.

Father Bruce Ritter



A GREAT MOTHER'S DAY STORY

About 48 weekends a year, I'm on the road, preaching in a different parish each week, preaching at all the Masses, telling people how great my kids are, and asking for their help. You know, it's pretty costly keeping our UNDER 21 centers afloat. Add to that our plans for opening centers in Houston and Boston and in other cities and...

I enjoy preaching, I really do. But it's, quite frankly, a pretty brutal way to spend every weekend—like for ten years. Especially when you have to face a long trip back to New York after your tenth sermon. No hearts and flowers please, and I'm not looking for sympathy (not very much anyway) because I really do enjoy it. Honest. But sometimes you can get too much of a good thing...

Two years ago, I preached in this great parish in Ohio. It was the first really warm Sunday of that Spring. I had just finished my eighth sermon and was cutting back across the parking lot of the Rectory for a quick cup of coffee before dragging myself into the pulpit again. It was a really gorgeous day. As I walked around, I noticed this young teenager standing in the middle of the parking lot.

As I got closer, I noticed how beautiful she was. And, then, even closer, the tears in her eyes. She was obviously waiting for me. I stopped. "Hi," I said. "I'm Father Bruce." "My name is Rebecca," she said. "Do you have a minute?" "Sure," I said.

We stood in the warming sun. She didn't cry but the tears flowed faster. "I'm a senior in high school," she said, "and I'm three months pregnant. I'm not going to marry my boyfriend—we're too young and I don't think it's really love. My parents don't know. I'm thinking of having an abortion. What do you think I should do?"

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

"Do you love your parents?" I said. "Are they good to you? Do they love you?" "Yes," she said. "I love them very much and they love me." "Talk to them," I said. "They'll help you. Don't have the abortion. You can never bring the child back to you. Talk to them. They won't turn away, not now when you really need them." The girl suddenly smiled and said, "I'll talk to my father today. Thank you." I noticed again how beautiful she was.

"She didn't cry but the tears flowed faster."

That was all. I had my fifth cup of coffee and forced myself back into the pulpit for my ninth sermon of the day.

The memory of that beautiful child stayed with me quite a while, but other memories crowded in and blurred and then buried it.

Last month, almost exactly two years to the week, I returned to that same parish. Another great spring day and as I was cutting back across the parking lot...She was there! Honest and no fooling and not a word here of poetic license. She was there and she had the most beautiful kid in the world in a stroller...I mean, he was gorgeous.

"She had the most beautiful kid in the world in a stroller."

"My parents were super," she said. "They took me and my baby in. They wanted to. My father set me up in business—I have this little flower shop and I'm making it just fine." The little kid was just really beautiful. He had this enormous smile on his face. I made some dopey remark about how happy I was too and when the kid grew up and ever wanted to run away, well, I had this really great place and she smiled and I smiled and I went back to the rectory for another fix of coffee before I could face another sermon...

What a great story. Right? I was happy about it for days. I still am.

It's one of the reasons—there are many—why it has been a great Spring for Covenant House/UNDER 21. I couldn't begin to list the people I'm grateful for and to, and all the great kids who gave us the chance to love them and care about them, and my great staff, and our friends and benefactors, whose compassion and generous hearts really do keep our UNDER 21 Centers in existence.

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Pope says Church, science

and religion can and should be friends

VATICAN CITY (NC)—Pope John Paul II told a meeting of world-renowned scientists May 9 that the Galileo affair has led the church "to a more mature attitude and to a more accurate grasp of the authority proper to her."

The church upholds the need for freedom of research, he said.

The pontiff's words came at an audience for 300 scientists, including 40 Nobel prize winners, who were meeting in Rome at a convention marking the 350th anniversary of the publication of Galileo's book, "Dialogues on the Two Great World Systems."

GALILEO GALILEI, an Italian mathematician, inventor, astronomer and physicist of the late 16th and early 17th centuries, was censured by the Roman Inquisition for teaching that the sun was the center of the universe and that the earth revolved around the sun.

This teaching, then a barely demonstrated scientific theses, was thought by many in the church to contradict a literal interpretation of Scripture that the sun moved around the

'Divine revelation... does not of itself involve any particular scientific theory.'

earth and the theological belief in the centrality of man as redeemed by Christ.

The pope recalled that he had appointed an interdisciplinary team in 1980 to study the Galileo case.

"Its work is progressing very encouragingly," said the pontiff, "and there are good grounds for hoping that it will make an important contribution to the examination of the whole matter."

"We certainly recognize," said the pope of the Galileo condemnation, "that he suffered from departments of the church."

POPE JOHN PAUL told the scientists that the papal audience itself attested "to the fact that between the church and science a fruitful dialogue is being developed."

"We cast our minds back to an age when there had developed between science and faith grave incomprehension, the result of misunderstandings or errors, which only humble and pa-

tient re-examination succeeded in gradually dispelling," the pope said.

"We should rejoice together that the world of science and the Catholic Church have learned to go beyond those moments of conflict, understandable no doubt, but nonetheless regrettable," he added.

UPHOLDING freedom of research, the pope called it "one of the most noble attributes of man."

"Divine revelation, of which the church is the guarantor and witness," he added, "does not of itself involve any particular scientific theory, and the assistance of the Holy Spirit in no way lends itself to guaranteeing explanations that we would wish to profess concerning the physical constitution of reality."



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M. Majority hits pastoral

Continued from page 1

American Friends Service Committee, a national Quaker organization, whose associate executive secretary, James D. Lenhart, said the committee is "delighted to endorse solidly and to support the stand taken by the American Catholic bishops against nuclear weapons."

He described the pastoral as "another step toward peace and away from the nuclear abyss that threatens all humanity."

"In order to change direction, the superpowers must stop the production and deployment of more weapons, and the bishops' statement is a strong call for that stop to take place now," Lenhart said.

A spokesman for a leading Jewish group also lauded the pastoral.

"Thank God for the moral courage of the American Catholic bishops," said Rabbi Marc Tanenbaum, the American Jewish Committee's national Interreligious Affairs director. "While one need not agree with every aspect of their pastoral letter on the challenge of peace, I have not the least doubt that their action will constitute a historic contribution to advancing the supreme moral issue of this modern age—the saving of the human family from the terror of a potential nuclear holocaust."

Rabbi Tanenbaum expressed two hopes—that the pastoral letter will prompt "widespread interreligious discussion and debate" and "that Christians and Jews and others in the East European bloc will use this pastoral letter to try to raise similar consciousness among peoples in the communist world who have an equal share in halting the insane nuclear arms race."

But a spokesman for the Moral Majority doubted the pastoral will be

much more than a propaganda tool for the Soviet Union and its "stooges."

"In an atheistic country like the Soviet Union it can only be used for propaganda purposes and can only get to the head, not the heart, of Mr. (Yuri) Andropov," Soviet leader, said Cal Thomas, Moral Majority vice president for communications.

"It's a pretty worthy one (message) but a naive one in the real world," he said of the pastoral. He said its admonitions would not be heeded by the Soviet Union and that the Soviets and what he called their "stooges," instead would use the pastoral for propaganda. "I think it shows divisiveness instead of unity," Thomas said. "I think it plays right into their (Soviet) hands."

Nine scientists and defense experts congratulated the U.S. bishops for their pastoral in a letter which appeared in the Chicago Tribune.

"We congratulate the Catholic bishops of the United States for the clarity and comprehensive scope of their analysis of the problems of nuclear weapons and modern war as set forth in their proposed pastoral letter," the letter said.

"More important than our general agreement with their proposals is our belief that they have rendered an exceptional service to our nation and to the world by reintroduction of moral philosophy and ethics into the analysis of what's right and what's wrong with our thinking and actions concerning nuclear weapons and war. All of us are impressed by the experienced leaders in Europe as well as in the United States.

"Their procedures have been a model for others. Most important, however, is the experience they individually possess, and collectively represent, with regard to the application of moral principles of human life and problems."



In a suburb of Chimbote, about 300 miles northwest of Lima, Peru, young men transport a coffin on a tricycle through a flooded village street. CRA Catholic Relief Services is working to ensure that the flooding victims receive food and medical supplies. (NC photo from UPI).

CRS Relief reaches South American victims

NEW YORK (NC)—Catholic Relief Services, overseas aid and development agency of U.S. Catholics, has provided emergency financial aid valued at \$123,000 since January to meet the needs of people in Ecuador, Bolivia, Peru and Colombia affected by floods, drought, storms and an earthquake.

Devastating floods in Ecuador, Bolivia and Peru have caused extensive property damage and loss of life. At the same time, other parts of those countries have suffered from prolonged drought, hail storms and frost.

In Colombia, an earthquake measuring 5.5 on the Richter scale leveled the city of Popayan on March 31.

In addition to the aid already provided to meet the needs of about 6 million people affected by the disasters, CRS has set a fund-raising goal of \$1 million to meet the needs of the victims over the next year.

THE EMERGENCY assistance is in addition to a continuing program in the affected countries of community development, health, nutrition and agriculture valued at \$12.5 million over the past six months.

In the aftermath of the disasters, CRS is developing extensive plans for the reconstruction and rehabilitation of the affected areas. The agency is working with local and international organizations to insure that aid reaches those who need it the most and that efforts at assistance are not duplicated.

Contributions for the victims of the earthquakes, floods and drought may be sent to: Catholic Relief Services, South American Earthquake and Flood Fund, 1011 First Ave., New York, N.Y. 10022.

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Work for peace, lawyers told

By Lourdes Fernandez
Voice Correspondent

Catholic lawyers were urged to end the "nuclear madness" by helping humanity resolve its conflicts in the courts instead of the battlefields during the annual Red Mass celebration May 4.

The Catholic Lawyers Guild of Dade County also help a reception at the Everglades Hotel after the Mass in order to commemorate Law Week (May 2-6.)

Senior Federal Judge C. Clyde Atkins was awarded the Guild's 1983 St. Thomas Moore Award during the reception.

Edward Bennett Williams delivered the keynote speech at the reception. Williams, who holds 12 honorary degrees, has been advisor to five different United States presidents. He spoke of peace and the need for a freeze on nuclear weapons proliferation.

CELEBRATED at Gesu Church this year, the Red Mass is a tradition dating back to 1245. It was introduced into the United States in 1928. The name derives from the red vestments worn by the celebrants.

The Mass was concelebrated by Archbishop Edward A. McCarthy, Fr. Andrew Anderson, chaplain of the Guild, and Fr. John Edwards, pastor of Gesu Church. Fr. Anderson, who delivered the homily, compared the legal profession to the "watchful tree" seen by Jeremiah. "The watchful tree was the first to blossom in that land in the Spring. The flowering is an announcement," he said. "We too are in a season of waiting, a time of

expectancy."

He added that, in this season of transition, "all people cry to us in their never-ending quest for justice."

Anderson said that renewal comes in "hints and promises. In this city, it is the time. Those signs are around us."

He said that the first task was to look with eyes of faith, and that those in the legal profession were "called to be Sentinels of Spring."

affecting those beyond our immediate circle."

WILLIAMS presently serves on the Foreign Intelligence Advisory Board and is a Washington, D.C. lawyer known for taking on controversial cases.

According to Williams, mankind is still asking the question "Who is my neighbor?"

nuclear war and madness are the same is an uncontingent truth," he said.

Williams added that there are only two ways to end disputes--through violence or submission, and that violence was "no longer a viable option because violence means annihilation."

It is time for the same progress in the moral and legal order as in the scientific, said Williams.

He spoke of one case where he defended a Soviet attache accused of espionage. "I had been going around the country lecturing on the Sixth amendment (due process of law). Here was the test. I was not to be understood by my peers and friends, but I took it on the condition that I'd have absolute control over the case."

WILLIAMS wanted to have the case settled in the United Nation's International Court of Justice. Having the USSR and US settle in this court would have set a precedent, but the idea was not accepted by the FBI, according to Williams.

He added that mankind is on a "holiday from history" and must now build peace through law. "This is a job for practical idealists--to translate the best of humanities' impulses to action."

Archbishop McCarthy echoed Williams' sentiments when he said that the document drawn up by the bishops must be closely studied. "We must also look at the concerns in this area that threaten peace," he said.

OFFICIAL
ARCHDIOCESE OF MIAMI

The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

The Rev. Richard Velie--to Supervising Principal, Mary Immaculate High School, with residence in St. Mary, Star of the Sea Rectory, both in Key West, effective May 4, 1983.

The Rev. Mr. Anthony Massi - to Deacon, St. Andrew Church, Coral Springs, effective May 7, 1983.

The Reverend Mr. John Noonan - to Deacon, St. Mary, Star of the Sea Church, Key West, effective May 7, 1983.

The Reverend Mr. Luis Rivera - to Deacon, St. Patrick Church, Miami Beach, effective May 7, 1983.

The Reverend Mr. Michael Tsehudi - to Deacon, Sacred Heart Church, Homestead, effective May 7, 1983.

LAWYERS and judges, he said, "must be known as people who defend" and provide for the "common good of society and the good of individual people."

He also said that they are being summoned to move beyond the collection of data to applying their faith.

"For better or for worse, what we are and what we do is not our private affair," he said. "Our decisions are moving forward relationships and

"Through the dedication of scientists, we have made strides in the physical order; we have made the whole world into a neighborhood and all the nations of the world into our neighbor. But we have failed in making it into a brotherhood."

HE PRAISED the pastoral letter recently written by the Catholic bishops against proliferation of nuclear weapons. "The fact that a

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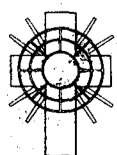
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Sex education for parents

Continued from page 1

Intellectual and emotional aspects of sexuality.

Jane Smith, R.N., and full time health and sex education teacher in St. Clare, Sacred Heart and St. Vincent Ferrer schools in Palm Beach County, explained that consultants for the course are psychiatrists, doctors and teachers, with a "good Christian background."

Archbishop's support

Archbishop Edward A. McCarthy endorses the human sexuality program "We must protect our children... and I recommend this course to Catholic parents," he said.

In a pastoral letter published in *The Voice* on March 5, 1982, he said:

"The church cannot remain indif-

'The course stresses an attitude of openness and encouragement...'

ferent to the confusion of mind and the relaxation of morals in our day. It is a question in fact, of utmost importance for the personal lives in Christians and for the social conditions of our time.

"Teaching moral values in sex education is sharing with young people how to be genuine and mature and not self-centered in love, respecting loved ones for what they are, not using them for selfish gratification or hurting them by initiating intimacies prematurely that cannot be associated with undying love."

It is difficult for many parents to teach their children about love and morality when perhaps in their childhood they were unable to communicate with their own family, said Farrell.

The course stresses an attitude of openness and encouragement between parents and children.

May be too late

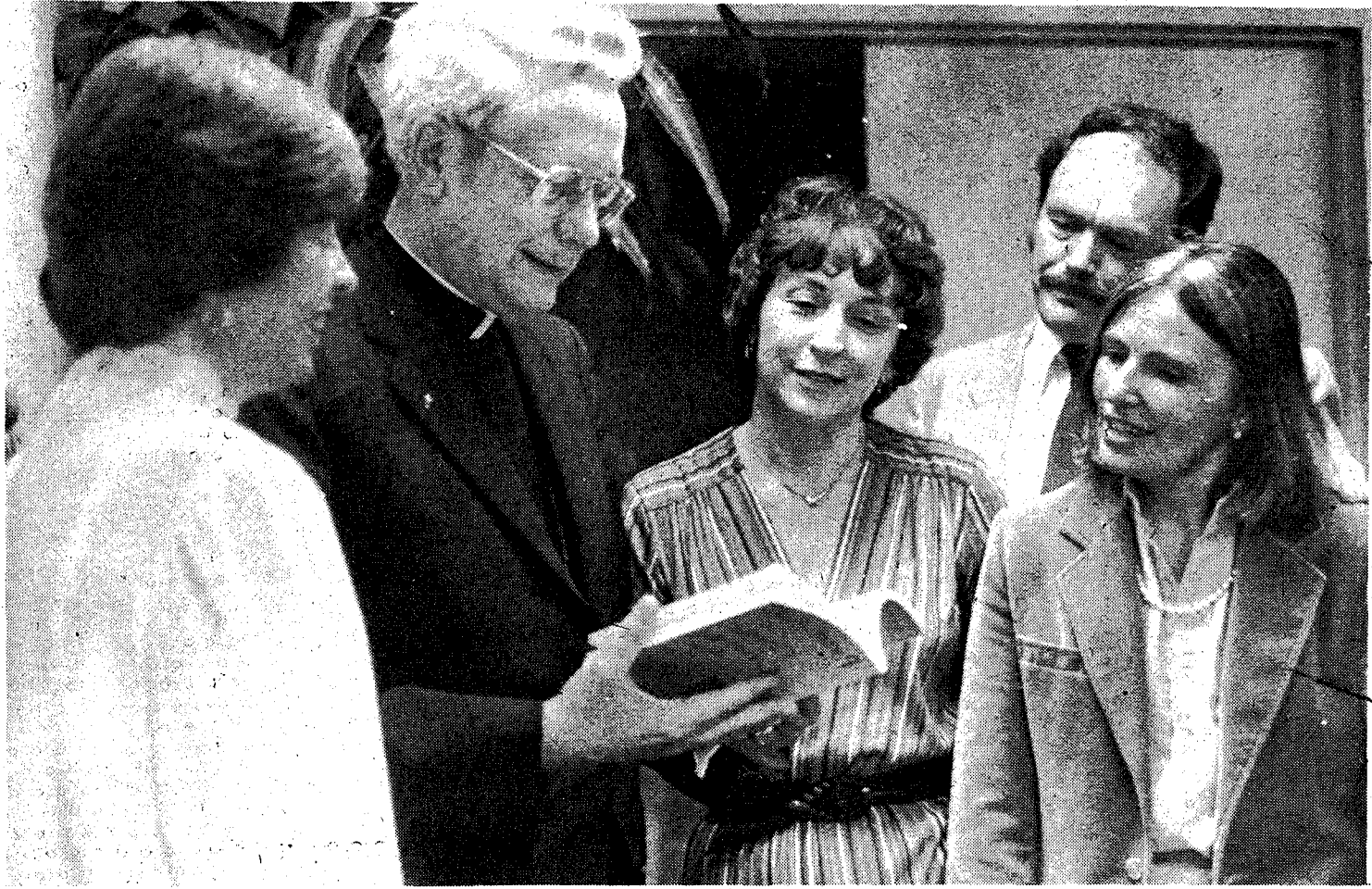
"So often children learn about sexuality from the media or their friends. If parents ignore the issues for ten years until their children are grown, it may be too late... the children will have learned all the facts but without any integration of Christian values."

"The earlier the better" said Farrell when it comes to relaying parental values and beliefs to sons and daughters.

"We want to teach them about morality. However, very young children shouldn't be pressured about the 'sin angle.' As their understanding of sin grows, you can further develop that," she said.

Teenagers will test the knowledge and moral codes their parents teach them, she explained.

"If parents are misinformed and



"We must protect our children," said Archbishop Edward A. McCarthy, who supports the human sexuality program offered by the Family Enrichment Center. From left to right: Jane Smith, the Archbishop, Carol Farrell and Terry and Mimi Reilly, review one of the books used in the training course for parents. (voice photo by Betsey Kennedy).

pass this on to a child, as soon as he finds out the truth, he will come back and say, 'why wasn't it like what you told me?'"

Grew Closer

Many parents who have completed the human sexuality course discovered they were better equipped to com-

municate with their children and grew closer to each other as well.

On the first night, questions are handed out to parents for them to discuss at home, such as "when you were a child your ideas were..."

After interaction in this exercise, parents often come back to class and describe how it strengthened their family.

"Every time I participate in a classroom experience I see what a need there is for the course," said Farrell.

"Parents have to realize they are the filter through which a child sees the world."

(The spring course has been completed. Interested parents may contact the Family Enrichment Center regarding registration for the fall session.)

Media to be honored at Mass

Personnel of print and electronic media will be honored by Archbishop Edward A. McCarthy at Pontifical Mass in St. Martha Church, 9401 Biscayne Blvd. at 4 p.m. Sunday, May 15.

The Archbishop of Miami has invited media representatives to join in the observance of World Communications Day proclaimed by Pope John Paul II.

Concelebrating the Mass with the Archbishop will be Father Donald Connolly, director of Communications for the Archdiocese; Father Jose Nickse, director of the Radio and Television Ministry; and priests who offer the Masses for Shut-Ins aired every Sunday on WPLG-CH.10, Miami; and on WPTV, CH. 5, West Palm Beach.

Father Connolly will preach during

the Mass, which has as its theme, "Promotion of Peace." Music during the Mass will be under the direction of the Archdiocesan Office of Worship.

Those attending have also been invited to visit the new Pastoral Center, formerly known as the Chancery, located adjacent to St. Martha Church.

Catholic Services awards luncheon May 19

The annual Awards Luncheon of Catholic Community Services, the social service agency of the Archdiocese of Miami, will be held May 19 at noon at the Marriott Hotel and Marina, Fort Lauderdale.

Dr. Helen McDaniel, national president of the National Conference of Catholic Charities, will speak during

the luncheon.

Archbishop Edward A. McCarthy will present plaques to staff and volunteers of the agency who are being honored. Msgr. Bryan O. Walsh, executive director of CCS, said that staff members who have served for 25, 20 and 15 years respectively will be

saluted along with volunteers who have given in great measure of their time and talents with various programs CCS.

For tickets to the luncheon, call the Community Relations Office of CCS at 754-2444. The donation for the luncheon is \$20 per person.

New Catholic singles organization formed

A religious and social organization for single professional Catholics has been formed in South Florida.

The Catholic Alumni Club of South Florida will be centered at Biscayne College and is a local chapter of the national CAC which was founded in the 1950s and now has chapters throughout the U.S. and Canada.

The organization features religious, social, charitable, athletic, cultural and civic activity, according to Richard Powers, acting president.

"Members," he said, "should be practicing Catholics, be free to marry

in the Church and have a college degree (or equivalent in experience or position, such as registered nurses)," said Powers, an attorney.

The club already has a full slate of activities coming up, including ice skating, membership meeting, a dance event, Western party, a picnic, a home Mass, theater visit and more.

Biscayne College President Father Patrick O'Neill is spiritual director of the club and has offered use of the college as a "home" for the group.

"I am no stranger to the organization," said Fr. O'Neill. "I have attend-

ed many of their conferences and I felt that they could find in Biscayne a spiritual base in addition to the social dimension. I feel that we need many responses in the Church to the various ages, sexes, professions.

"This club offers a good involvement with the Church" for people of similar backgrounds, said Fr. O'Neill who has served as director of campus ministry and single adult ministry for the U.S. Bishops.

Because the club is just getting under way, said Powers, it is looking for new members and it is important for pro-

spective new members to get involved quickly because the national convention is coming up right in nearby Marco Island Aug. 7-13.

Archbishop McCarthy has endorsed the club, saying, "I think the club can well continue to enrich the lives of its members... and assist the Archdiocese in its outreach, especially to young adults."

Anyone interested in further information may call Richard Powers at 271-2282 in Miami or write to Paul de Mirza, 25 SW 27 Ave., Miami, 33135.

If God is so good, then why does he allow good people to suffer, and bad people sometimes to prosper? This is one of the most ancient questions asked, says Father Robert Friday, an assistant professor of religion and religious studies at The Catholic University of America in Washington, D.C.

The idea that good people endure suffering has been stated in numerous ways in phrases such as: "Only the good die young," "It is in dying that we come to live" and "Give to receive."

The book "When Bad Things Happen to Good People" is a contemporary exploration of the issue.

THE CONCEPT that bad people sometimes prosper regardless of later consequences is exemplified in our popularization of some criminals such as Billy the Kid and Al Capone.

Reflecting the same notion, popular song writer Billy Joël wrote in the late 1970's "...I'd rather laugh with the sinners than cry with the saints, the sinners have much more fun, and don't you know that only the good die young..."

When asked if some people become estranged from religion by this conception of delayed rewards and punishments, Father Friday says they do, but points out that the difficulty lies perhaps in our portrayal of heaven and hell.

"The image of heaven as a place where there is no misery, and hell as a torture with fire and brimstone, is medieval imagery," he says. Also, going to heaven or hell is commonly thought of as something that happens to a person after his death.

"I WOULD rather think of heaven as a state of being, where people develop peace and love within themselves during their lifetimes. With death, that state of being is then concretized and magnified.

"For the bad person who is truly evil," he continues, "and intends bad things, uses others and takes from life whatever he can get, his true motivation is 'self.' Hell for this person is a state of being where he gets what he always sought, namely 'self.' Absolute loneliness is the agony of hell for this person."

So while it may appear that a person who does bad things is prospering materially, a closer, more honest examination may reveal an unfulfilled person, says Father Friday.

"What does it profit a man that he gains the whole world and loses his own soul?" he says, quoting the Scriptures.

"GOD HAS created human beings with rationality and freedom--the abili-



and Heaven

Priest says both begin on earth

ty to know the good and the freedom to choose it. Heaven or hell is a choice that people make for themselves. There will be no surprises, like someone ending up in hell, and then wondering, "Why am I here?" says Father Friday.

This description of choosing bet-

'For the bad person who is truly evil... his true motivation is self. Hell... is a state of being where he gets what he always sought, namely self.'

ween heaven and hell paints a picture of an individual either choosing to be self-centered or other-centered, he says.

In reality, the situation is not this clear-cut. "Many people don't choose very clearly or cleanly. Most of us find it difficult to be perfectly other-centered.

"In the Catholic theological system, for example, we have traditionally spoken of a purgatory for those whose choices in life have not been clearly or perfectly oriented toward the good. Heaven is a state of completeness where the person is fulfilled according

to his or her nature. Hell is a state of being eternally unfulfilled.

"Evil persons, who believe in this life that possessions and things would be fulfilling, find that only persons, ultimately the person of God, meet their need. Good persons, who in this life suffered or possessed little and who counted that suffering or deprivation

as ultimately inconsequential, seeking only to love others and God, find that their judgment was correct. They are fulfilled in their love and in their person."

"I WOULD not want to say that physical evil or suffering is good or that people should seek suffering in a masochistic way. However, in suffering, we can grow personally. It's an opportunity to be more manifesting of our own love."

Father Friday cautions that suffering can't be explained away as being "good for people." Every individual has to look for the value in situations, he says.

He tells of a family who lost two

children within a relatively short period. One, a nine-year-old boy, died after being struck by a car. His father, who had always been a regular churchgoer, began to question why God did this to him. His alienation from God grew stronger and stronger until he stopped going to church.

The father had been a man of "simple faith," explains Father Friday, and his son's death did not fit in with his simplistic view that bad things happen only to people who have sinned.

Later, the man's belief system was further traumatized when his young daughter, who had a congenital heart problem, died in surgery. "When his daughter died he saw it as another act of God and inexplicably returned to the Church," he says.

"In the face of this, I had no answer. I could only marvel at the double mystery--God's ways and this man's response to God."

"God does not interfere with the forces of nature or the choices of humans," Father Friday says. "But he does permit events to happen which confound us humans. Perhaps it is at such times that we realize life is God's story and God reminds us that he'll tell it as he wishes. If a person can't live with the ambiguities of faith and 'God's story,' he or she will suffer needless anguish."

SURVEY FINDS

Catholic schools sometimes better

Special to *The Voice*

Are Catholic Schools really better?

The evidence collected in one study suggests that private schools "are superior in a number of areas."

For example, standardized tests of more than 58,000 students indicates that those attending private Catholic high schools have higher achievement levels than those attending public schools.

The "superior social climate" of most Catholic schools is attributed to fewer class disruptions, fairer and more effective discipline and the fact that students in parochial schools reportedly enjoy school more, says John Convey, professor at Catholic University of America in Washington, D.C.

CONVEY believes that the climate produced in Catholic schools is created by the teachers, who are generally perceived as being "warm and very interested in the students while maintaining a sense of discipline, which creates an effective learning environment.

"Their instructors' level of commitment to Catholic education and philosophy and greater

freedom in instruction are possible reasons why teachers remain in lower paying positions at Catholic institutions instead of moving to the public domain," says Convey.

Parents who are committed to the Church usually choose to make the monetary sacrifices often

Parochial school students place higher values on families, children and friendships than students attending public schools.

necessary to send their children to parochial schools, he adds. The moral and religious values espoused by these parents are usually upheld by the private school teachers and ingrained in the students.

Convey determined through the surveys that parochial school students place higher values on families, children and friendships than students attending public schools. Living close to families and relatives, giving children better opportunities, successful careers and leadership are also given high priorities by parochial school students.

"MANY FAMILY and personal variables enter into a student's value system and success in either private or public school," Convey adds. A student's self esteem, sense of control and interest in school are largely dependent upon parental attitudes. A parent's aspirations for a child may also be factors in a child's determination to succeed, he says.

Critics of Catholic education often downgrade parochial schools because fewer elective courses are sometimes offered than at many public schools.

But the opportunity is not something that is discovered in variety, but in what and how a particular subject is presented. Teachers who are interested in their students can inspire them to learn more on their own, whether or not a course on that topic is offered at the schools, he says.

News at a Snap



PEACEMAKERS

The kindergarten class at St. John's School in Seattle mugs for the camera as it sits for a class portrait. The students sent photographs of themselves, along with letters calling for peace, to 27 world leaders. Some, including Queen Elizabeth of England, have responded. (NC photo from Wide World).



A SONG SHARED

Archbishop Helder Camara of Olinda and Recife, Brazil, joins in song with people of South Bronx While, on a visit to St. Athanasius Church in New York City. The archbishop was on a trip scheduled to take him to several U.S. cities as well as Paris, Brussels and Geneva. (NC photo).

POLISH PROCESSION

Polish labor leader Lech Walesa and his wife, Danuta, participate in a religious procession in Gdansk following Mass at St. Brigida Church commemorating the 192nd anniversary of the Polish constitution. (NC photo from UPI)



GRIM WITNESS

In the U.S. Capitol, an exhibit of photographs by David Hawk, titled "Cambodia Witness," has opened which includes a picture which purports to show the skulls of Cambodians killed by their government in Cheung Ek, Cambodia. The exhibit of 50 pictures is sponsored by Amnesty International "to focus attention on the practice of murder by government." (NC photo from UPI).

Matter of Opinion

Nuke pastoral the only choice

"We appear to believe that America is a kind of mystical entity--isolated, secure, self-contained and self-perpetuating--that can be counted on to keep us immune from the consequences of our own acts by solving our problems quite apart from our own intelligent participation. As a result, there is among us precious little will to differ, little intellectual obstinacy. We rely, instead, on rationalization and ideology; we are incapable of genuine analysis because we have not yet learned the sinister and irrational turns of the human mind."

This line by Charles E. Kinzie (in the National Catholic Reporter) is in reference to national attitudes which can lead to wars and nuclear holocaust.

EDITORIAL

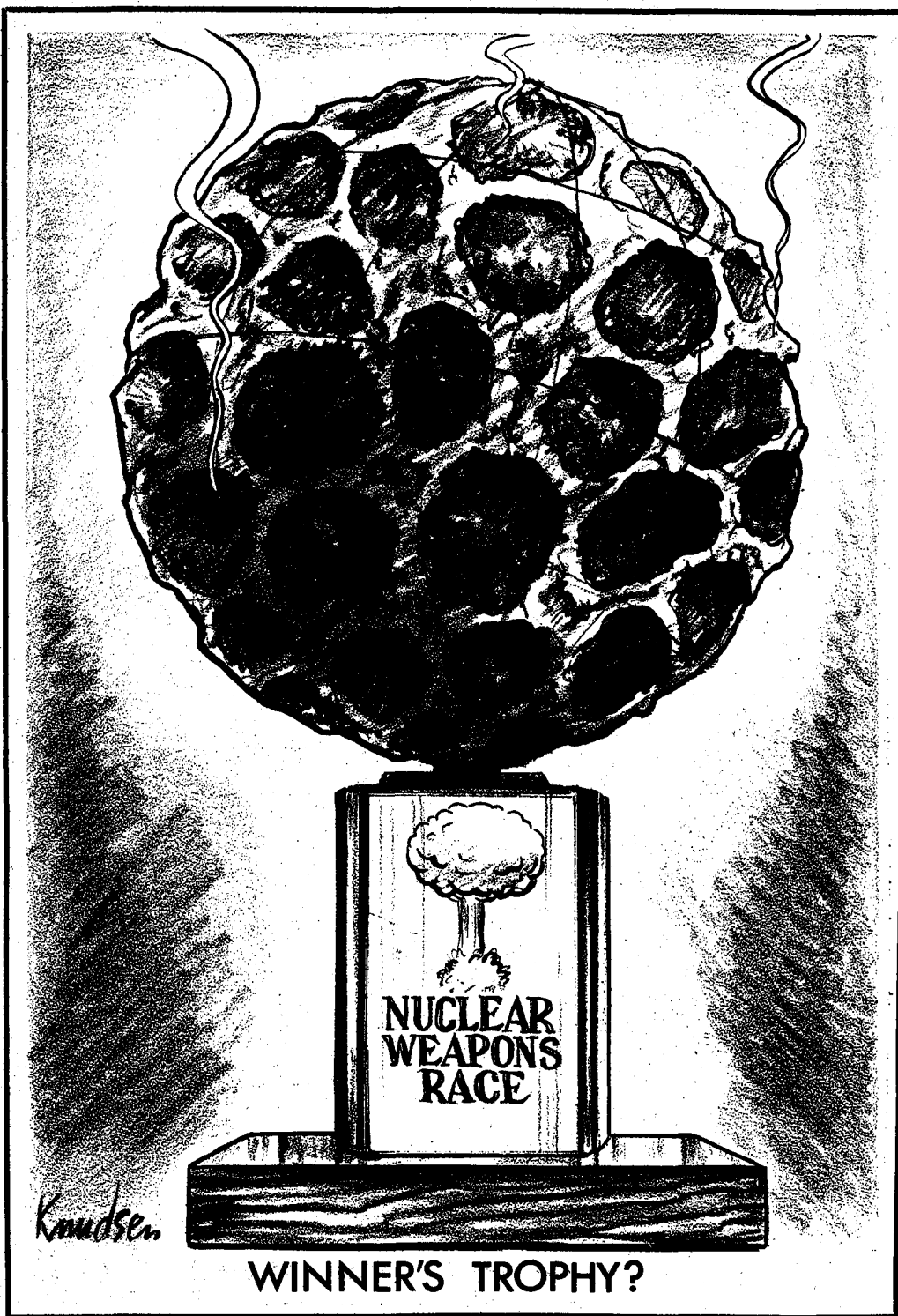
His point is not that America is all wrong and that Russia is all right, but rather that historic change is necessary or else history obviously must repeat itself in war. And only in changes in attitudes and assumptions do we not repeat our way to holocaust.

This, then, can be related to the U.S. Bishops pastoral letter on nuclear war, a document that does not try to be dogmatic as in a simple matter of faith and morals. Rather, it is intended to stimulate thought and require us to think about what we are doing and where we are going. It takes into account the fact that there are moral differences in East and West, for instance, but notes that the U.S. and Russia have points in common that do not depend on any Soviet moral sense but on self-preservation. This is illustrated by past agreements on nuclear testing which have been by and large adhered to by both sides. So it is therefore not unrealistic to believe that agreements can be achieved if we are prudent but open to compromise.

Thus, the need to free ourselves of the notions of immunity from consequences as stated by Kinzie's quote above.

And it is just that which the Bishops have done. They have said let us step back and look at the whole problem from the bottom up. They have not naively said we should unilaterally lay down our arms. What they have done is establish a comprehensive moral scheme in which we should develop any actions or policies, both as individuals and as a nation, leading to bi-lateral agreements.

It is the job of the Church to establish moral criteria. And that is



WINNER'S TROPHY?

what it has done.

The question should never be: why does the church meddle in these things. The real question should be: how could she not?

Letters to the Editor

Thanks from gay former-priest

To the Editor:

As a priest and a member of a religious order with solemn vows, I was faced with the dilemma over twelve years ago of either denying my homosexual orientation or, in obedience to my superior, resigning from the religious life and priesthood by requesting from the Holy Father dispensation from my vows and reduction to the lay state - neither of which I wanted to do.

I chose to resign in obedience rather to my conscience, which directed me to affirm my God-given humanness as a homosexual. Since then I have worked and prayed that the Holy Spirit lead the magisterium of the Church to an understanding of human sexuality in all its dimensions, taking into account the on-going observations of the human sciences.

The Holy Spirit has been working at the grassroots. "Dignity" is one visible proof, with its outreach to disaffected Catholic homosexuals as well as its offering of an unofficial forum for those of us who choose to "stay and fight." "Dignity / Miami" is succeeding, thanks to the understanding and concern of Archbishop Edward McCarthy (to you we owe unbounded gratitude, Archbishop), to our clergy and, now, to the excellent two-part series prepared by Ana Rodriguez-Soto and Betsy Kennedy, and the *Voice*

editorial.

Prejudice feeds on ignorance. Enlightenment brings acceptance - from our Church, our society, our relatives, and our neighbors and friends. Thanks for addressing our needs as human beings and as Catholics, *VOICE!* The Church of Miami does care!

Andrew Murchie
Ft. Lauderdale

Homosexuality an abomination

To the Editor:

The Bible tells us homosexuality is an abomination. Condemnation of this sin is also found in the New Testament. Why then, is *The Voice*, a Catholic paper, allowing itself to be used for homosexual propaganda?

Since Vatican II there has been an effort to reach out to various groups, but unfortunately, most of that outreach has been humanistic, and not spiritual.

The quote, "They didn't ask to be that way," is insane. No one sends up a detailed order blank. We are all God's children, and sadly, all sinners, but we are endowed with a free will. I'm sure heaven is the goal of all Christians. By living His Word, and with the guidance of His ministers, we may hopefully make it, but the choice is solely ours.

How can they claim the church ignored or dismissed them? The church

has never turned anyone away, and the only ID ever required is love of God.

In most Catholics, Christian love is inherent. Loving one's neighbor is second nature, but condoning a sick way of life does not come under the heading of love. Certainly, they should be ministered to, but not pampered. There's no valid reason why they can't attend the same church services as the rest of us.

If there is any bias, or intolerance, they invite it by conspicuously and blatantly parading the gay label. When it goes so far that they form their own church, with homosexual seminarians and priests, I can't see how it can be said this isn't a moral issue.

It borders on tragic when one can't pick up his cross and follow Christ.

Mrs. Sara Quinn
Palm Beach Gardens

Sacred dance

To the Editor:

The Lord is Risen! Alleluia! Alleluia!! Surely this makes us all want to dance? But we are sons and daughters of the Church, who, like the good Mother that she is, knows better than we what is best for us--and she cares enough to tell us very clearly.

I refer specifically to the continuing letters in *the VOICE* stating opinions on dance within the Liturgy. The fact that some of our bishops "encourage" it (or fail to discourage it) does not change the fact that "the faithful have a right to a true Liturgy, which means

the Liturgy desired and laid down by the church...." and, "The Bishops whose function it is to control, foster and safeguard the entire liturgical life of the Church entrusted to them... will not fail to discover the most suitable means for ensuring a careful and firm application of these norms, for the glory of God and the good of the Church."

Quotes are from IN ESTIMABILE DONUM (PRICELESS GIFT), issue by the Sacred Congregation for the Sacraments and Divine Worship, which "...the Holy Father John Paul II ordered to be published and to be observed by all concerned." (Holy Thursday, April 3, 1980).

Would it not be of great benefit to all if you published the entire article, entitled "Dance in the Liturgy", as in the April / May 1982 issue of the NCCB's Committee on the Liturgy's NEWSLETTER?

It would help many of us to see that it is not merely a matter of "I like..." or "I do not like...", as with many things about which we are too often left in doubt, not knowing that the Church has spoken or them clearly.

Personally, I have found some "Sacred Dance" very spiritually enriching, but we all know that the Mass is for everyone, not just for "my" taste.

We continue to be pleased with the "new" *VOICE*.

Mrs. Henry J. Sava
Hollywood

South Dakota's emerging lay people

Rapid City is about 20 miles from the "Shrine of Democracy" and Mt. Rushmore that famous and magnificent sculpture of four presidents carved in solid granite 450 feet high within the Black Hills of South Dakota.

Blessed Sacrament Church in the city itself fittingly reflects this democratic spirit as operative in today's Catholic communities and also illustrates well the emerging role of lay people in our parishes.

Necessity, as well as Church teaching and directives, has brought about that lay participation. Not many years ago three priests staffed the then 700 family unit; today with the area's population increase and the clergy's numerical decline, Father Thomas Gorman alone pastors the flock of 900 families.



BY FR. JOSEPH
M. CHAMPLIN

The lectors were about as fine as any I have witnessed in parishes since the introduction of lay readers. Blessed Sacrament assigns two for each

"Necessity, as well as Church teaching and lay directives, has brought about that lay participation. Not many years ago three priest staffed the then 700 family unit; today with the area's population increase and the clergy's numerical decline, Father Thomas Gorman alone pastors the flock of 900 families."

BUT HE HAS several paid helpers. In addition to a rectory secretary, bookkeeper, parish center director and maintenance man, Blessed Sacrament employs full time Gordon Richard as parish activities coordinator and youth minister together with his wife Alma as director of religious education.

Father Gorman also relies for assistance upon a large cadre of volunteers. They aid with such tasks, among others, as welcoming newcomers, preparing parents for baptism, candidates for confirmation and engaged couples for marriage, bringing communion weekly to the sick and greeting worshipers at the door.

Here are a few other observations of effective and even unique lay involvement.

Sunday Mass as the Roman Missal recommends. They remain in the pews, stand silently for a moment in prayer when their time to proclaim arrives, proceed to the lectern, read from a dignified book, not a missalette, obviously prepare well, maintain excellent eye contact, hold the lectionary in their hands, speak with conviction and enthusiasm, pause for a silent reflection after the reading and return with dignified pace to their places among the congregation.

***THE NECESSARY** consolidation of Masses—reducing from four to three the number of Sunday Eucharists—has resulted in a well-filled church for every celebration including the normally sparsely attended 7:00 A.M. service.

*A full folk group with three guitars, including electric bass, and young singers, leads the congregation at the 9:00 A.M. Mass and is blessed to have a very gifted high school senior pianist accompany them. When he leaves next fall for Northwestern's school of music, they will miss that added touch.

*The 30-40 voice choir which sings at the 11:00 A.M. Eucharist reflects the same quality of excellence seen present in the other ministries. They duplicate an illustrated order of service with music which greeters distribute at the door to arriving worshipers. Their variety of musical offerings included a "Kyrie eleison" in the Gregorian Chant mode sung by the entire congregation.

*A leader of song directed the community at the 5:00 P.M. anticipated Mass Saturday and another one did the same at the 11:00 A.M. Sunday liturgy. During the latter celebration, this young man chanted portions of the responsorial psalm and also the petitions of the general intercessions.

*Colonel John Oates serves at the nearby Army base and also chairs the parish council at Blessed Sacrament. One of the few black persons of the community, John, his wife and family entered the Catholic Church some time back while stationed in the State of Washington. His now vital participation in parish life, however, began only a few years ago when he experienced a Cursillo weekend.

John is preparing for the permanent diaconate (Gordon Richard was ordained to that position in February) and simultaneously doing graduate studies in religious education at Regis College in Denver. Soon to retire in his early fifties after 30 years of service life, he looks forward to perhaps a major role with the Church of Rapid City.

If that materializes, it will be merely another instance of the emerging lay Catholic in South Dakota.

Alt Publishing Co.

An honor for the hidden worker

There are some 60 major awards and medals given within the Catholic Church in the United States. Notre Dame's Laetare Medal, which was first awarded in 1883, is the oldest, and St. Bonaventure's Catholic Action Medal will soon reach its 50th anniversary.

Many of the awards are for those within special groups—scientists, educators, authors, journalists—but a larger number are given for special achievement within the Church.

It is not unusual, therefore, that those who are honored are most often men and women already well-known. Since the awards are given for outstanding achievement that very outstanding achievement is likely to have made the person honored well-known.



BY
DALE FRANCIS

hundred million dollars in aid has been given to the Home Missions.

This has been possible because the Extension Society has had the support of Catholics. If you'd like to help this important work then write to

Father William Smith is Academic Dean and professor of Moral Theology at St. Joseph Seminary in New York. Jesuit Father Joseph Fessio is founder and director of St. Ignatius Institute of the University of San Francisco. Dr. John Senior is professor of Classical Antiquities at the University of Kansas, a convert to the Church and a brilliant writer.

They will form the faculty for the Wyoming Catholic Newman Institute to be held at a resort owned by Northwest Community College on Dead Indian Hill on the fringe of Yellowstone. The cost for food, lodging, tuition is \$80. For a reservation contact Father Carl Beavers, St. Mary's Cathedral, P.O. Box 1268, Cheyenne, Wyoming 82001. (307) 635-9261. It is a unique opportunity.
(Date Francis is a nationally syndicated columnist)

"There were 50 nominees for the 1983 Lumen Christi Award, every one of them worthy of the award by the quiet service given."

THAT'S WHY I admire most greatly the annual Lumen Christi Award of the Catholic Church Extension Society. It is an honor most often given to some man or woman who has been working valiantly, hidden from celebrity, for the least of those among us.

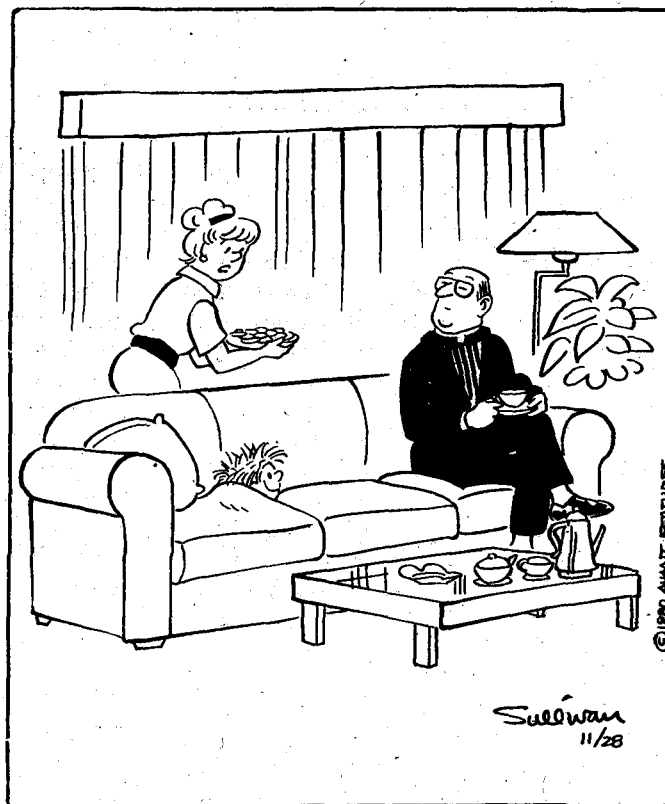
Each year from mostly mission dioceses in the country, bishops nominate someone working quietly among the poor, the elderly, the minorities. There were 50 nominees for the 1983 Lumen Christi Award, every one of them worthy of the award by the quiet service given. The award went to Joe Hubbard, a young man who has dedicated himself to working among the urban poor in the Diocese of Belleville, Ill.

In a way, it is fitting that the award be given by the Catholic Church Extension Society. It, too, works quietly to serve the Church and has since 1905. It serves the home missions of the Church in the United States, providing the help that has allowed the Church to grow in those areas where there are few Catholics. Through the Extension Society nearly a

Extension Society, 35 East Wacker Drive, Chicago, Ill. 60601. Cardinal Joseph L. Bernardin is chancellor of the Extension Society and the Very Reverend Edward J. Slattery is president. While an organization that must evaluate needs of the missions in all parts of the country, raise and distribute funds, naturally has administrative expenses, more than 85 percent of all funds go directly to the missions.

THOSE WHO work in the home missions, the priests and Religious, the laymen and laywomen, carry on a hidden work for God. There are millions of Catholics who can't give great gifts, live kind of hidden lives, too. If all of these people, who are the foundation of the support of the parishes and the schools, could give just a little to help Extension to help the home missions, even greater things could be accomplished.

There is an Institute to be held May 30 through June 3rd in Wyoming, near Yellowstone Park, that brings together a faculty of three educators who are perhaps the three outstanding spokesmen for what I suppose would be called orthodox Catholic teaching.



"YOU CAN SHOW FATHER LATER HOW YOU COLLECT COINS, DEAR."

THE VOICE-Friday, May 13, 1983-PAGE 15

A priest's sadness

He's approaching 50 and is a family therapist directing the family counseling center at a Catholic hospital. He married a lovely woman 10 years ago and is the father of a 9-year-old child. But, between the lines as he talks about his life, there is a note of sadness.

He is a former Catholic priest.

His sadness is not from having left the ministry. He feels that was necessary "because I fell in love."

What he has not yet fully come to terms with are the losses. They start with people's reactions to his leaving after nine years in the priesthood.

He spoke with each member in his family. "The

supportive—and, I think, at this point quite readily accepting of my decision."

His mother died three years ago. He said, "She had come, I think, to recognize that my decision was ultimately beneficial to me."

THE SPEAKER indicated that other losses came from leaving the local Catholic community he served as a priest and from his relationship with the official church.

As he sees it, the official stance of the Church is to ignore the problem and hope it will go away. "Another tack," he continued, "seems to be to attribute ignoble and selfish motives to those who have made such a decision."

A third reaction, in his view, seems to be to "instill guilt and disloyalty within the ranks and consciences of those who have left the ministry."

The most oppressive loss at this point in his life, he indicated, is a feeling of constantly being on the outside looking in. The couple belongs to a parish, yet they feel constrained to hold back somewhat. The husband and wife are concerned that they could become an embarrassment to the pastor because the therapist was never laicized and married outside the church.

The couple serve the parish but with a sense of not entirely belonging. They do ministry in the country jail, helping prisoners plan for their integration into the community when they are released. "It's Christ's work," the counselor said, repeating the Biblical phrase, "I was in prison and you visited me."

HE MAKES NO secret of the fact that if priests who marry could return to active ministry, he'd be the first in line. "I could bore you with the theological writings that tell me celibacy is not an essential part of the faith commitment and that optional celibacy would serve the church as well as a mandated celibacy," he begins.

Then he stops, knowing all this has been said before.

It is a discomfoting experience having a conversation with this man; a man who is a dedicated husband and father, who is a healer in an important health field and who is concerned for the church—and to feel, with him, that something is missing in his life and that it always will be.

(NC News Service)

Turn off advertising

Dear Readers,

Some parents are happy to praise their children and a parent in Missouri took time to write me about her 18-year-old son.

Her letter was written in response to a column several weeks back that dealt with the high cost of dating.



BY TOM LENNON

According to the youths I was quoting, the expensive items viewed as necessities for dating included \$90 boots, expensive jeans and shirts and permanents.

The mother who wrote me told how her son, when he was 16, thought he needed a great many "things," especially records.

"Then, as his self-image improved," she wrote, "he became more sure of himself and he needed fewer and fewer things."

Today, she continued, he is keeping the cost of dating down, buys only the necessities in clothing and has cut down on record buying by about one-fourth, compared to two years ago.

"Part of this came about when he wanted a decent used car. He secured his own loan and now must pay insurance and upkeep.

"There is a lot of strength in self-denial if only the advertising can be turned off and love turned on. Your quotation from St. Paul seemed very appropriate."

This happy mother's letter indicates some solutions to the high cost of dating, but it also raises questions like these:

Why might a poor self-image lead a person to purchase lots of things?

How might a person become more sure of himself or herself?

How can we avoid being heavily influenced by advertising?

What do you think this young man's mother means by "turning off advertising and turning on love"?

I'd like to invite you to discuss these questions with your friends or during part of a religion class. Better yet, if you would like to discuss your opinions in print, send your comments or questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.



BY ANTOINETTE BOSCO

reactions I received varied," he said. "From one brother, a sort of cynical and rather indifferent, 'I'm not surprised.'

FROM ANOTHER, outrage, anger and condemnation; from a younger sister, surprise and incomprehension; from an older sister, surprise and a willingness to listen and accept." His mother reacted, he explained, with "great distress and grief and gradual resignation."

Eleven years later changes can be seen. One brother is still cynical and indifferent. But the former priest continued, my other brother "has come to terms with his feelings and there has been a kind of reconciliation."

One sister remains "generally uncomprehending of me," the therapist said. The other sister "has become quite

The new code: a beginning

Mohandas Gandhi once said, "No work will prosper unless it has a distinct religious backing. Religion is not what is grasped by the brain, but a heartgrasp... religion means being bound to God... God rules your every breath."

It's easy to proclaim one's faith, but not so easy to live it. It's easy to teach religion to young people, but difficult to inspire them. Religion is not so much a doctrine to be taught as it is a life to be lived. If this is true for individuals, it is all the more true for the church in general.



BY FR. JOHN CATOIR

It's easy to be a church of proclamation; not so easy to be a church of love and healing. The actual translation of our pious pronouncements into daily action is a formidable challenge. From time to time church leaders need to take stock. In fact, the Catholic church took stock over 20 years ago in the Second Vatican Council when the Pope and the Council Fathers recognized the church's need to be updated, purified, reformed.

IN PROMOTING ORTHODOXY, we Catholics had treated other Christians more as quasi-enemies than brothers and sisters in Christ. In stressing the fear of hell we often obscured the mercy of God. In emphasizing the role of authority we created a clerical caste system far different from what Jesus had in mind when He said "the first shall be last."

Because of this and much more, the church committed itself to greater gospel integrity. In a way it repented.

As a canon lawyer, I view the newly revised Code of Canon Law as a kind of firm purpose of amendment and a bridge spanning the gap between theology and church practice. In order for the law to remain alive it needs people with that "heartgrasp" of Christ's teaching. Knowledge of the law itself is sterile.

The role of the laity, for instance, always extolled in theory, has now been expanded in scope and authority. Let this truly be a reality in church life. Relations with non-Catholics, once painfully prohibitive, are now encouraged. May this trend grow and prosper. The spirit of governance, once burdened with the use of penalties and sanctions, is now more conciliatory and pastoral. God-speed to this breath of fresh air.

THOUGH STILL imperfect, the new code serves as a reminder that reform is possible. We have a long way to go, but the gap between theory and practice is narrowing. Let us hope and pray it continues.

(Fr. Catoir is director of the Christophers).



"WE TRY NOT TO WEAR DARK CLOTHES WHEN SHE'S SHEDDING!"

Turning guilt into compassion

Dear Mary: Things were bad for my husband and me three years ago. We had three small children; we were broke; both our moms had just died of heart attacks; and my husband had to be put in a rest home for his nerves.

Before he left, he told me that if I didn't have an abortion, then when he came back home he'd divorce me.



BY DR. JAMES AND MARY KENNY

I got the abortion. Since that time we have been to marriage counselors and we have a new baby now. But my mind is constantly on the baby I didn't have.

Please don't say to go talk to my parish priest. I really like him and I'm sure he wouldn't understand. After telling him something like this, I could never face him again. What can I do to ease my mind and heart?

Kentucky

First, no penitent who is truly sorry and seeks penance is excluded from the forgiveness of the

Lord.

The issue you are being forced to deal with is the big question of guilt.

If you let it, guilt can become the center of life. You can focus on your own past guilt to such an extent that you are almost unaware of the present problems and joys of the people around you.

Eventually guilt becomes a selfish, self-indulgent act, as though you are telling yourself: "My, how terrible I am. I can't think of anything but my own sinfulness. How I am suffering thinking about my guilt."

Scripture tells us a lot about guilt and forgiveness. Over and over Jesus tells us that his Father forgives sinners. Jesus' own friends failed him, betrayed him.

One never sorrowed, never believed in God's love and forgiveness. He was Judas. He hung himself.

Peter turned completely away from Jesus in his time of need. Paul persecuted the Christians with all the great energy and zeal of which he was capable. Despite their great failings, both trusted in God's mercy and forgiveness. They never wallowed in their past mistakes but went on to be great doers for Christ.

You can keep thinking of the past, turning it over and over in your mind. You can despair as Judas did. Or like Peter and Paul, you can trust in God's mercy and forgiveness.

Your past experience might have positive effects in

your life. First, you are apt to be a much more compassionate person. You will better understand the mistakes of others because you know that life sometimes includes almost overwhelming pressures. Passing judgment is not for you.

Second, the very pain you feel can lead you to value and cherish your family even more. You may have great concern for your family, not in a morbid sense of unnecessary worry about them, but in a healthy sense of recognizing always that children are valued gifts.

Finally, you may have a greater concern for life and a greater sensitivity to others. In practice this concern might translate into some specific action such as counseling or providing a home for unwed mothers. Or you might simply be a more caring friend and neighbor to the aged, the young, the sick or the lonely.

That you regret your act and seek forgiveness is clear. Now, like Peter and Paul, you need to trust in God's love. Let him help you to become an even more loving wife, mother, Christian, friend.

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

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The Family mutterer

At a parent workshop recently, a mother brought the house down when she said, "We've talked a lot about the child who talks back and the child who goes into silence but what about the child who mutters under his breath when he doesn't like something you said?"

I was one of those who laughed the most because we had a mutterer in our family and from the reaction of parents there, I found we weren't alone.

All of us need ways of responding and reacting in situations where we feel put upon or unhappy with the prevailing ruling structure. With peers, we can say, "I don't want to do that," or "I don't think that's fair." But with parents, teachers and bosses we have to find out ways of making our feelings known without getting into trouble.

The two most common methods invoked by kids are talking back and silence. We had one of each. If I said, "You can't watch that TV program," to the former, she would launch into a discussion of her advanced age, her given rights, and her feelings about autocratic parenting. If I said the same thing to the next, he retreated into aggrieved silence.

BUT THEN God sent us a mutterer. This was the one who, at about age eleven, spent a year or so talking under his breath. It wasn't until I went in for parent conferences that I learned that muttering is part of the 11-year-old psyche, and my vote goes to the 6th grade teachers who live with it daily and survive. Or seem to, anyway.



BY DOLORES CURRAN

Still, of the three ways of responding, I prefer the mutterer. We didn't have to hear what he was saying.

We simply put up with his muffled feelings for a year or so, as background noise. When it became annoying, I began to say, "I know you don't want to wear your boots and hat today. I know no other parent is making her children wear them because it is only ten below. You, my dear, are going to wear them, but you get ten minutes of legal mutter." He usually took them and more.

But, like everything else in parenting, this has a way of backfiring. Now that he's a teenager and past the muttering stage, he remembers my words and when I'm fuming about something, quips, "You get ten minutes to mutter, Mudder."

What can I say? Muttering is a time-honored tool of parenting. We develop sophisticated ways of muttering, talking things out with ourselves when nobody else wants to listen. Sometimes it's safer to

mutter than be understood because we don't have to take back unwanted words later.

SOMETIMES WE mutter when there's no other reasonable response, like when a child says, "But your room is a mess, too." We mumble something like, "That's because I'm mother and I have a right to a cluttered room. Makes it homey." It doesn't make any sense and we know it so we say it under our breath, getting the message across that we don't have any answer but that we don't like being questioned in that way.

That's basically what muttering is all about—we can let our feelings be known without being responsible for what we say.

In talking about the phenomena with other parents, I've found an even more hilarious form of muttering and that's the snorter. "My son just snorts when he doesn't like something I scold him for or ask him to do," said a mother.

"What can you do with a snorter?"

Never having had one, all I could suggest was my tool, "You get five snorts and then I expect you to empty the trash."

A more clever mother nearby suggested she express her concern about his sinus condition and threaten, lovingly, of course, to make a doctor's appointment. It just might work.

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Family Night

(Contributed by Mimi and Terry Reilly)

Opening Prayer

Lord Jesus, all creation sings your praises, for through you is the salvation of the world. Lord Jesus, yours is the greatest story ever told. We praise you now and forever. Amen.

Something to Think About

Listening to a great story gives much pleasure. Stories can tell us much about ourselves. Great stories contain pearls of wisdom that can be savored like hot chocolate on a cold winter night. Every family has its own

collection of stories. What are yours? What important messages are in the special stories that are your favorite?

Activity Ideas

Young Families

Have each family member share his or her favorite story and tell why it's so special. Mom and Dad share an old family story that has been important in the family history. How much of it is true for sure? Share why the story is especially meaningful. Share what you know about the persons in the story.

Middle Years Families

1. My all time favorite story is...

2. My favorite scripture story is... Why?

3. The story that impressed me most as a child was... I liked it because...

4. A good story should... Why did Christ tell so many stories in the gospels?

Adult Families

Share your thoughts and feelings about a favorite old family story. What impact does it have on you today?

Snack Time

Butterscotch pudding and milk.

Entertainment

Read aloud a story that the family chose on a trip to the library.

Sharing

-Share a moment of tension from last week.
-Share a time someone felt special.
-Someone tell a funny story.

Closing Prayer

Dear Lord Jesus, thank you for this chance to be together. Bless our family and friends this coming week. Teach us to be patient and kind especially to one another. Amen.

Faith -- a divine gift

Readings: 1. Acts 7:55-60

2. Revelation 22:12-14, 16-17, 20

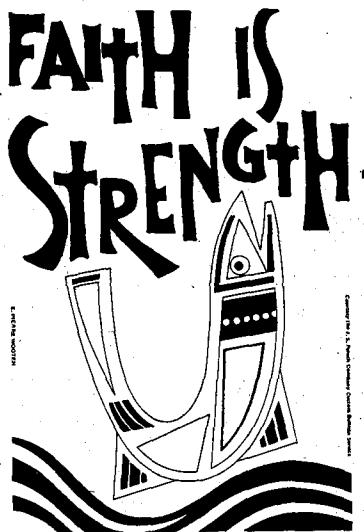
3. John 17:20-26

Baptized people have a mission in life to pass on the gifts they have received, and God has endowed us with a wide variety of them. Some we can simply enjoy--like the sun and moon and stars, to say nothing of the birds and flowers--but the most important ones He wants us to share with others.

One of the most remarkable things about God's gifts to us is that they can be shared. Our own acquired skills are uniquely our own. When Michelangelo died, all his art went with him. When a renowned surgeon dies, his skill ceases to exist. It is the same with athletes and salespeople and diplomats and singers. Spiritual gifts, however, can be passed on.

Faith, belief in God, is a divine gift that comes to us mortals by hearing (Romans 10:17). Unaided reason can point to the existence of a first cause of

all created things, but only faith can bring us to accept the existence of a God who has shared His divine life



with sinful man. We learn about this God from our parents, friends and teachers.

In His prayer at the Last Supper, Jesus prayed for His disciples and for all who would believe through them. Faith is something that is handed on to those we love, and handed on carefully, without embellishments. There is a horizontal dimension to faith that makes room for others, for faith is not a private possession. It also of course has a vertical dimension (God and myself) as well.

THE HANDING ON of the faith is fraught with danger. When Stephen the deacon proclaimed the "way" of Christ, his hearers "stopped their ears" and rushed him out of the city--to be stoned. In his great faith he prayed at that moment as Jesus had prayed: "Lord, do not hold this sin

against them." He died under a hail of stones and became the first Christian martyr, or witness to the faith.

The martyrdom of Stephen warns us that faith is never a misty, dream-like reverie, but rather a matter of life or death in a very real world. Faith is always being tested and questioned because if accepted, it will play a dominant part in the believer's life. Teen-agers want to know if there is more to faith than going to church and receiving the sacraments.

Their probing questions are aimed at a teacher's or parent's attitudes towards God, neighbor, and life. Do you really act out your belief? Do you really trust God, and act as if He existed? Faith calls for consistency as well as loyalty. Example is pure dynamite.

Jesus prayed for unity in His longest recorded prayer. In His day as in our own, there was/is a great lack of unity. But there are hopeful signs too, along with a better understanding of what unity is. Pope Paul VI actively pursued the goal of unity, meeting with Anglicans and Orthodox leaders in a spirit of mutual forgiveness and love. Ecumenism was the first concern of Vatican II.

Unity in diversity, and diversity in unity, seem to sum up a fairly reasonable and workable (interim) program. The great religious orders (Benedictines, Dominicans, Franciscans, etc.) so different in orientation, are one in the faith. The faithful too, of varied nationalities and customs, share a common outlook on family, life, and gospel values.

"THE SPIRIT AND the Bride say, 'Come!' Let him who hears answer, 'Come!' Let him who is thirsty come forward; let all who desire it accept the gift of life-giving water."

People learn about God from other people. The world will be changed for the better by people like Stephen, who stand for something. Like the apostles and Stephen and generations of the faithful who have gone to their rest, we must "pass it on!" as they did, and pray: "Amen! Come, Lord Jesus!"

c. 1983 Alt Publishing Co.

"The table of the Lord"

Q. A parish in our city recently built a new church. Formerly each altar where the holy sacrifice of the Mass was offered had to have an altar stone with the relics of one of the saints. But we noticed this otherwise beautiful altar did not have one.

Are such relics required any more? If not, why not? (Massachusetts).

A. No, altar stones with relics are no longer required. In fact, unless understood correctly, they are not even



BY FR. JOHN DIETZEN

permitted. In the early church, the eucharistic

sacrifice often was offered over the tombs of the martyrs, since they were in a special way witnesses to Jesus Christ by their willingness to die for him. Later the practice developed of having a martyr's body, or part of it, placed in the table of every altar as a continuation and reminder of that tradition.

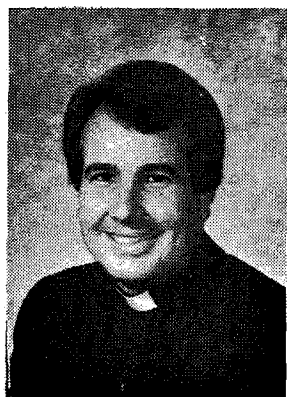
As time went on--and the architecture of churches and altars became more imaginative--the altar began to lose its identity as "the table of the Lord." It sometimes seemed to become overpowered below statues of angels and saints or other structures.

We don't need to get any more detailed about that trend, but the church clearly, in its present reforms of the liturgy, is trying in every possible way to make the altar table the central and prominent feature of a church building, as it should be.

The introduction to the Rite for the Dedication of an Altar (promulgated on the authority of Pope Paul VI in 1977) requires that the altar be constructed away from the wall so the priest can easily walk around it. It also requires that it be in a central location where it will draw the attention of the whole congregation. In any new church, statues, pictures of saints or relics may not be placed on or over the altar.

In other words, the altar is dedicated to God, and the meaning of the practice of dedicating altars to God in honor of the saints must be made clear to the people with this in mind.

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J. L. Jr., Lawrence H.

'The Different Drummer'

By Henry Herx

NEW YORK (NC)--In 1948, President Truman ordered the U.S. military to end its policy of segregating blacks into separate units. Rescuing from obscurity the history of those pre-1948 segregated forces and showing how blacks have since become an integral part of the military is "The Different Drummer," a three-part documentary by William Miles, premiering Wednesday, May 18 at 10 p.m. on PBS Channel 2. Parts two and three will be aired on consecutive Wednesdays at 10 p.m. (May 25 and June 1.)

SEVERAL YEARS ago Miles had focused on a fragment of that almost forgotten history in "Men of Bronze," an award-winning documentary about a black regiment that fought with the French Army during World War I after being rejected for combat duty with the American forces. The record of that much-decorated regiment, however, is but a footnote in Miles' much more ambitious survey of black participation in America's wars from the Revolution to Vietnam.

The first of the three programs is devoted to the military tradition of segregated forces. It originated during the Civil War in the recruitment of blacks to fight in their own units, which became 10 percent of the Union forces.

During World War I, 90 percent of



America's oldest fighting force, the U.S. Marine Corps., receives its first black recruits in 1943. The participation of black men and women in America's Armed Forces from 1765 to the present is the subject of "The Different Drummer: Blacks in the Military," a three-part documentary starting Wed., May 18 on Channel 2.

the 200,000 black troops sent overseas were assigned to labor battalions--only the French used black forces in the line. Although there were only 1,000 blacks in the regular army in 1939, after Pearl Harbor black men and women were trained for every branch of the service, still in their own separate units and under white officers.

It is in this final section on the mobilization for World War II that the program pauses in its chronological survey to demonstrate in detail the human frustrations and the senseless military waste of segregation. This is no empty exercise in black history but a belated tribute to the patriotism of those who served in spite of the demeaning Jim Crow conditions of service.

THE SECOND program deals with how the enormous demands of World War II forced the military finally to accept black combat units and, toward the end of the war, the use of integrated forces, a policy affirmed by President Truman's 1948 executive order.

The final program of "The Different Drummer" features interviews with a number of high-ranking black officers about their own rise up the military ladder and the present opportunities of the service as a professional career. If the second and third programs measure up to the first, the series will have made a valuable contribution to the cause of racial equality and understanding.

Vidtage

Zapping: a new art form?

Charles Boyer, in "Gaslight," tried to drive Ingrid Bergman crazy. Too bad he didn't have a cable box. It would have been easy.

I know this because, every time I start flipping the channels on the cable box, my wife, Mary, says, "You're driving me crazy."



BY
JAMES
BREIG

BUT I'M hooked on zapping. "Zapping" is the name given to the process of holding the cable button box on your lap and rapidly rotating around the rows in a desperate attempt to find something to watch.

Sometimes, zapping is not a desperate act. Sometimes, you do it because nothing is on and you are trying to while away the hours (and your wife's sanity). Sometimes, you do it because a commercial comes on the program you are viewing and you are bored.

The other evening, I was zapping my heart away when I realized I had happened on a new art form. I think I'll call it Vidtage. That's pronounced, "vid-ta." It's like a montage or collage, only with a TV.

Here's how vidtage works: you zap, and the series of images and sounds which strikes you form the art.

Simple, isn't it?

For instance, when I zapped that night, I had the following images flow over me:

SIDELINE MARKERS measuring for a first down in a USFL game. . . Juan Bonilla stepping into the batter's box. . . a rock star in a beret being interviewed on MTV. . . hockey pucks.

. . . ballet dancers. . . Jill Clayburgh taking pills by the handful. . . a talk show with the host in a cowboy hat. . . more hockey pucks. . . a bomb blast in Lebanon. . . a news interview. . . who strangled who on a cop show. . . opera singers. . . weather reports. . .

Zap faster and faster now: A talk show host takes pills from his hockey hat. . . Jill Clayburgh on her toes grounds out to Lebanon. . . a rock opera about the weather explodes on the center ice. . . Juan Bonilla is a low pressure system from the end zone. . . "You're driving me crazy!"

With that, I stopped zapping until Mary went to bed. Then I started again: Jill Bonilla slaps a puck into an opera singer's beret while Lebanese weathermen perform "Swan Lake."

So far, how do you like vidtage?

Actually, I don't like it either, except for two shows I happened on while zapping that night. Montage, collage and vidtage work best when the juxtaposition of images or words causes us to see something in a new light.



By George:
We love happy affairs!
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THAT HAPPENED when I began zapping back and forth between just two stations. On a local independent channel, there was a special about world hunger. On the Cable Health Network, a program called "Human Sexuality" was unfolding.

Zap: scenes of starving children.

Zap: the hostess, who is so frank and candid that she never even blinks lest the audience take it as a sign of censorship, is chatting with her guests about orgasms, deviant sex and erogenous zones.

Zap: a thatched hut. Inside, a child wails.

Zap: the discussion continues. On this show, the words "husband and wife" are replaced by the all-inclusive "partner." Thus, the hostess says to her guest, "How does your partner feel

about. . ." (Fill in your own noun as long as it refers to genital activity).

Zap: an empty bowl held by a naked child in the noonday sun.

Vidtage can be enlightening sometimes. The Cable Health Network is the most narcissistic network available. It is devoted to "me-ism." "How do I look? Are my biceps bulgy enough? My wheat germ is better than yours. Let me have my space." Those are the sentences which guide the network.

MEANWHILE, FOR the price of a jogging suit, sex manual or aerobics lesson, someone could eat for a month.

It made me think and question myself. Here I am with a magic box allowing me access to the world and most of the time is spent watching grown men chase a ball or act silly.

I going to stop zapping for a while. Sometimes, you don't feel so good after you do it. It can make you crazy.

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Refugee employment project seeks volunteers

The Volunteer Project of Miami is intended to assist refugees from Cuba, Haiti, Southeast Asia and other countries to successfully build new lives in Dade and Broward Counties. Volunteers help by finding jobs for refugees - the key to successful resettlement.

The Volunteer Project of Miami recruits and trains volunteers to assist refugees with employment. Volunteers orient refugees about working

conditions in America, assist with job applications and interviews, and find job openings for refugees. The agency is seeking bi-lingual volunteers to give as little as four hours a week. Please call 541-8200 and ask for Joye.

The Volunteer Project of Miami works with a consortium of Voluntary Resettlement Agencies: International Rescue Committee, Church World Service, United States Catholic Conference.

J. Gubbins, Visitation usher, priest's father

A Mass of Christian Burial was concelebrated Monday in Visitation Church for John J. Gubbins, whose son is a priest of the Archdiocese of Miami.

Lt. John M. Gubbins, U.S. Navy chaplain stationed in Norfolk, was the principal celebrant of the Mass for his father who died May 5 at the age of 68 after a long illness. Twenty priests joined in the concelebration.

Archbishop Edward A. McCarthy presided at the funeral Mass. Also participating were Auxiliary Bishops John J. Nevins and Agustin Roman.

Gubbins came here from Charlotte and Greensboro, N.C. more than 20 years ago and was safety engineer for Aetna Casualty and Surety Co. He was a member of Visitation Ushers Club.

In addition to his wife, Marie, he is survived by four daughters: Mrs. Maureen Gruel, Grand Rapids, Mich.; Mrs. Ellen Mae Gutteridge, Pompano Beach; Mrs. Joanne Meyer, Papillon, Neb.; Mrs. Mary Theresa Barone, Bowling Green, Fla.; two other sons, Geoffrey and Michael of Miami; a brother Robert, East Granby, Conn.; and 14 grandchildren.

Final training day for Eucharistic Ministers

The final day of training for Eucharistic Ministers till fall will be presented on Saturday, May 28 at St. John Neumann parish, 10801 SW 120th St., Miami from 10 A.M. to 3 P.M. Registration fee is \$4.00 per person, including lunch.

REQUIREMENTS: The pastor should send to the Office of Worship and Spiritual Life, Archdiocese of Miami, P.O. Box 382000, Miami, FL 33238-2000, a letter of recommendation including the names of all those he wishes to appoint, and a check to cover registration fees. Checks should be made payable to the Archdiocese of Miami. Deadline for registration is Wednesday, May 25.

It's a Date

Card Parties

THE CATHOLIC DAUGHTERS OF AMERICA, Court Maria Regina 2022 will have a luncheon and card party on May 17th at noon at the Knights of Columbus Hall in Ft. Lauderdale, 333 S.W. 25th St. Donation \$2.50.

ST. CHARLES BORROMEIO CATHOLIC WOMEN'S CLUB Executive Board will host their famous Lasagna Luncheon and Card Party on Thursday, May 19th at Noon, in the Parish Hall, 600 N.W. 1st Street, Hallandale. Donation is \$5.00 per person, in advance. Tickets will be on sale after all Masses this week-end, or please call Dorothy Powell at 923-5844 or Dorothy Bruno at 456-6511.

Bazaars

ARCHBISHOP CURLEY-NOTRE DAME HIGH SCHOOL, 300 N.E. 50th Street, is have the Greatest Flea Market Ever, on Saturday, May 21st, at 10 a.m. Loaded with bargains, low prices, plenty of parking, refreshments.

For further information, call Phyllis Duval or Bea Rodriguez at 751-8367.

HOLY FAMILY C.Y.O. Flea Market, 14500

Burial was in Our Lady of Mercy Cemetery under direction of Bennet and Sons Funeral Home.

St. Louis Choir performs Christian music

The Festival Choir of St. Louis Church will present "The Day He Wore My Crown," the story of Christ from birth through His resurrection, on Sunday, May 15 at St. John Neumann Church, 10801 SW 120th St., Miami, at 8:00 P.M. Everyone is welcome; there is no charge. The choir is under the direction of Mr. Roger Grenier.

If you are unable to attend this Sunday's presentation, circle your calendar for Friday, June 3 at St. Louis Church, 7270 SW 120th St. in Kendall at 8:00 P.M. or Friday, June 10 at 8:15 P.M. at St. Rose of Lima, 418 NE 105th St., Miami Shores.

"The Day He Wore My Crown" is a selection of contemporary Christian music by a number of composers and arranged in narrative form by David Clydesdale.

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

Free musical at Holy Spirit

The Joyful Noise Ensemble will perform "The Witness" Sunday evening, May 15, at 7:30 p.m., Holy Spirit Church, 1000 Lantana Rd., Lantana.

"The Witness" is a contemporary musical of the life of Christ. It has been presented more than 75 times to audiences from Miami to Orlando.

Admission is free.

N.E. 11th. Ave., in main parking lot. Spaces \$5, Saturday, May 14th, 7:00 a.m. - 4:00 p.m. For more information or to reserve spaces, call 949-1991.

Meetings

THE CHILDRENS CRUSADE FOR PRAYER will hold its monthly meeting May 21st from 10:00 a.m. to 11:30 a.m., at St. Gregory's Church, 200 N. University Drive, Plantation, in the meeting room directly behind the Rectory. Refreshments will be served. A workshop for the West Broward Area will be held on May 24th, from 9:00 a.m. to 12:00 noon (also in Meeting Room). Anyone interested in knowing how to make the Holy Rosary or Scapular's for the children and missions are invited to attend.

ST. ANTHONY OF PADUA FRATERNITY OF SECULAR FRANCISCANS meets Sunday, May 22, at 3 P.M. at St. Mark Church, Boynton Beach. Instruction of novices is at 2 P.M. For information - 737-7096.

Single-Divorced-Widowed

THE CATHOLIC WIDOW AND

New Carmelite order approved

The first chapter of the Secular Order of Discalced Carmelites (SOCD) in the state of Florida has been canonically approved by Rome.

Fr. Brian Hennigan, O.C.D., from Peterborough, N.H., provincial director of the Discalced Carmelite Third Orders of the Eastern Providence, will officially establish the new fraternity with the celebration of Mass at St. Ann Parish, West Palm Beach.

Concelebrating with him will be Jesuit Father Joseph Browning, pastor of St. Ann Parish. Rev. Mr. Mitchell Abdallah, a permanent deacon in the Archdiocese of Miami and president of the newly formed chapter, will assist at Mass. The

Secular Carmelites will take the name of the Community of St. Joseph.

During the ceremony, several candidates will be clothed with the Carmelite Habit, the Brown Scapular, and those who are finishing their formation as tertiaries will make their first promises.

Fr. Brian will return to Florida on Oct. 14-16 to conduct a three-day retreat for the SOCDs at The Cenacle, Latana.

Those interested in making the retreat may call Deacon Abdallah at 651-8402.

Fee for the retreat is \$55. For reservations, a \$20 nonrefundable deposit is required by the end of April.

Estate planning seminar slated

St. Francis Hospital is pleased to announce that Craig Donoff, noted tax attorney, will conduct a seminar entitled, "Estate Planning and Tax Strategies, Including Charitable Trusts." This community service project will be held in the Wiegand Auditorium of the Hospital on May 23 from 2:00 - 4:00 p.m.

A tour of St. Francis, including the newly completed garage / office complex, will follow the presentation and refreshments will be served.

Craig Donoff is a partner with the firm of Donoff and Kern, P.A. He graduated from the American University, Washington College of

Law and holds Master of Law degrees in taxation and estate planning from the University of Miami. His specialty law designations are in the areas of taxation, wills, estates and estate planning, and real property law. He teaches a course on estate planning at the University of Miami and is a vice president of the International Association for Financial Planning, South Florida Chapter.

To reserve a place at the seminar or for more information, please call Noel King, Director of Financial Development or Sister Margaret O'Neill, Office Manager, Financial Development, at St. Francis Hospital, 868-2781.

Health care management workshop at Villa Maria

Health care management will be the subject of a two-day intensive workshop, May 25, 26 at Villa Maria Nursing and Rehabilitation Center in North Miami.

Designed for middle managers, supervisors and head nurses, the workshop schedule includes management styles, leadership characteristics, the role of communication, problem solving techniques and case presentations. The workshop leader will be Carole Meola,

R.N., MSN, a nursing management consultant and currently assistant professor at Hampton Institute.

Continuing education units will be given for the entire workshop, (11 contact hours, or 5.5 for each day.) The cost is \$35 per day. For more information contact: Sonia Hanopol, R.N., Inservice Education, Villa Maria Nursing and Rehabilitation Center, 1050 N.E. 125 Street, North Miami, Florida 33161 Telephone (305) 891-8850.

Our Lady of Fatima procession at St. James

THE BLUE ARMY is sponsoring a procession at St. James Catholic Church in honor of Our Lady of Fatima at 7 p.m. May 13th. Children welcome. It is suggested they wear the same clothes they wore on the day of their first Holy Communion. Parish organizations are asked to bring banners and meet at the patio North of the Parish hall. For more information call 681-5937.

REAL TO REEL

Fr. Harry Schlitt, San Francisco's "Disc Jockey Priest" and the architectural firm Brown-Lopez-Brown, designers of the new Archdiocesan Pastoral Center, are featured on this week's edition of "Real to Reel," Sunday morning at 7:30 on Channel 7.

THE ST. STEPHEN'S COUNCIL OF CATHOLIC WOMEN will hold their installation banquet on May 18th at 7 p.m. in the Bavarian Village Restaurant in honor of their new officers.

THE THIRD ORDER OF ST. DOMINIC, the Dominican Laity will hold their annual day of Reception and Profession at Barry University on May 15th. Reception and Profession will take place at the mass which will begin at 11 a.m. in the Cor Jesu Chapel.

ST. ROSE OF LIMA CATHOLIC SCHOOL and J.D. Penney Co. are sponsoring a children's Fashion Show Thursday, May 26, 1983 at 7:30 P.M. in the School Auditorium. All fashions will be donated by J.C. Penney Co. and will be modelled by students of St. Rose of Lima School. Summer wear fashions will be featured. All proceeds of the show will go towards the work of the Immaculate Heart of Mary Sisters in Peru. Tickets will be on sale through the students of St. Rose or at the school office. Donation will be \$1.00 for adults and \$0.50 for children.

WIDOWERS CLUB of Broward County will have a social gathering on May 16th at 7:30 p.m. in K. of C. Hall, 3571 N. Andrew Ave. in Ft. Lauderdale. For more information call 473-8913 or 722-6192.

THE DADE CATHOLIC SINGLES CLUB will meet before Mass at 9:30 a.m. at St. Michael's Church on May 22nd. An 11 a.m. brunch will follow. All Catholic singles ages 20-39 are welcome. For more information call Brian 441-0594.

POTPOURRI

BROWARD COUNTY RIGHT TO LIFE will hold their annual life meeting at their Life Education Center, 1906 E. Oakland Blvd. in Ft. Lauderdale on May 16th at 8 p.m. There will be an election of officers and directors. A film will also be shown titled "A Critical Look at Planned Parenthood."

ST. RICHARD'S CATHOLIC CHURCH will be a blood drive site on May 22nd from 8 a.m. to 1:30 p.m.

Encounter ... Renewal

What's the point of all these movements?

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

A dozen years ago I attended a Marriage Encounter in Los Angeles. It was only the third given in California.

Impressed with what I saw, I went back to San Francisco and spent the next two years establishing the Mar-

riage Encounter in northern California. Since then more than 35,000 couples have taken part in Marriage Encounter weekends in the area.

Movements like Marriage Encounter and the charismatic renewal attract hundreds of thousands of people and have a profound impact on the church. Why?

I believe the question can be answered in one word: conversion. Let me illustrate what I mean.

SEVERAL YEARS ago a priest I know went to a charismatic prayer meeting. He went in part from curiosity, in part because friends brought

him. For 20 years he had been a teacher—and a good one. But he was approaching middle age concerned that his priestly work consisted mainly of ideas, books and the blackboard.

Ever since the previous, very lonely Christmas vacation he had begun to fear that his own life was on a dead end course. Then, during that prayer meeting, he found his intellectual reserve melt away. It was replaced by a strong sense of belonging. In short order he put aside his teaching career and became a chaplain in the charismatic movement.

A couple I know well were successfully achieving the suburban dream of a picture book house and the good life. They were also starting to go their separate ways in the process. Then, one weekend, they participated in a Marriage Encounter.

THE COUPLE came home holding hands, and decided to spend more time with each other and their children in the weeks and months to come, even if it meant letting the dandelions grow in their previously manicured lawn.

What happened in each of these instances was a conversion. Conversion literally means a turning.

What happens in a conversion is that we turn from one road we're on to another. The two stories I told are typical of the kinds of conversion that come about in renewal movements.

What brings about a conversion? Psychologists explain the human side of it.

PEOPLE, psychologists say, get

Why ...

By Katharine Bird
NC News Service

As a freshman in a Rhode Island college in the late 1960s, Ruth Sanford had many questions about her faith. She also had a good friend who "questioned right along with me."

Then, after summer vacation, the friend returned to college altered so dramatically that "I sought for the cause," Sanford recalled.

The friend, it turned out, had discovered the charismatic renewal movement. In response to Sanford's questions, she tried to explain the change that had taken place in her life.

OVER the next two months, Sanford kept watching her friend to see if it really was "a valid experience in her life." She noticed how joyous



A man and an inner city boy enjoy each other during a Big Brother activity in New York. A weekend retreat or involvement in a Catholic movement can be spiritually rewarding but they are not ends in themselves. Participants are encouraged to put the Christian message into action and to pass on the love they have received. (NC photo)



'Servant of the Lord'

By Father John Castelot
NC News Service

A "servant of the Lord" is the central figure of four servant songs in Second Isaiah. The remarkable prophet-poet known as Second Isaiah had announced the end of the Babylonian Captivity of the Jews and the glorious return to Jerusalem.

Gallons of ink have been spilled trying to precisely identify the servant of the Lord told of by Second Isaiah. There are a number of different interpretations and I can't pretend to solve the problem.

WHO IS the suffering servant? Object of a special vocation, he receives in abundance the spirit of the Lord. As we would say nowadays, the servant is given all the graces necessary for the fulfillment of

... Conversion

How do they help people?

themselves into patterns of living that involve basic contradictions. On some deep level the individual begins to recognize that something has to give.

My priest friend, for example, says he began to have the nagging suspicion that he wanted and needed to preach and minister to people outside the classroom. The couple I mentioned said afterward that they were beginning to worry about losing each other and their kids in the pursuit of material goals.

Then along came an experience that brought those suspicions to the surface in an emotionally powerful way. The experience also offered an appealing alternative, a new way of life.

The priest was offered a ministry

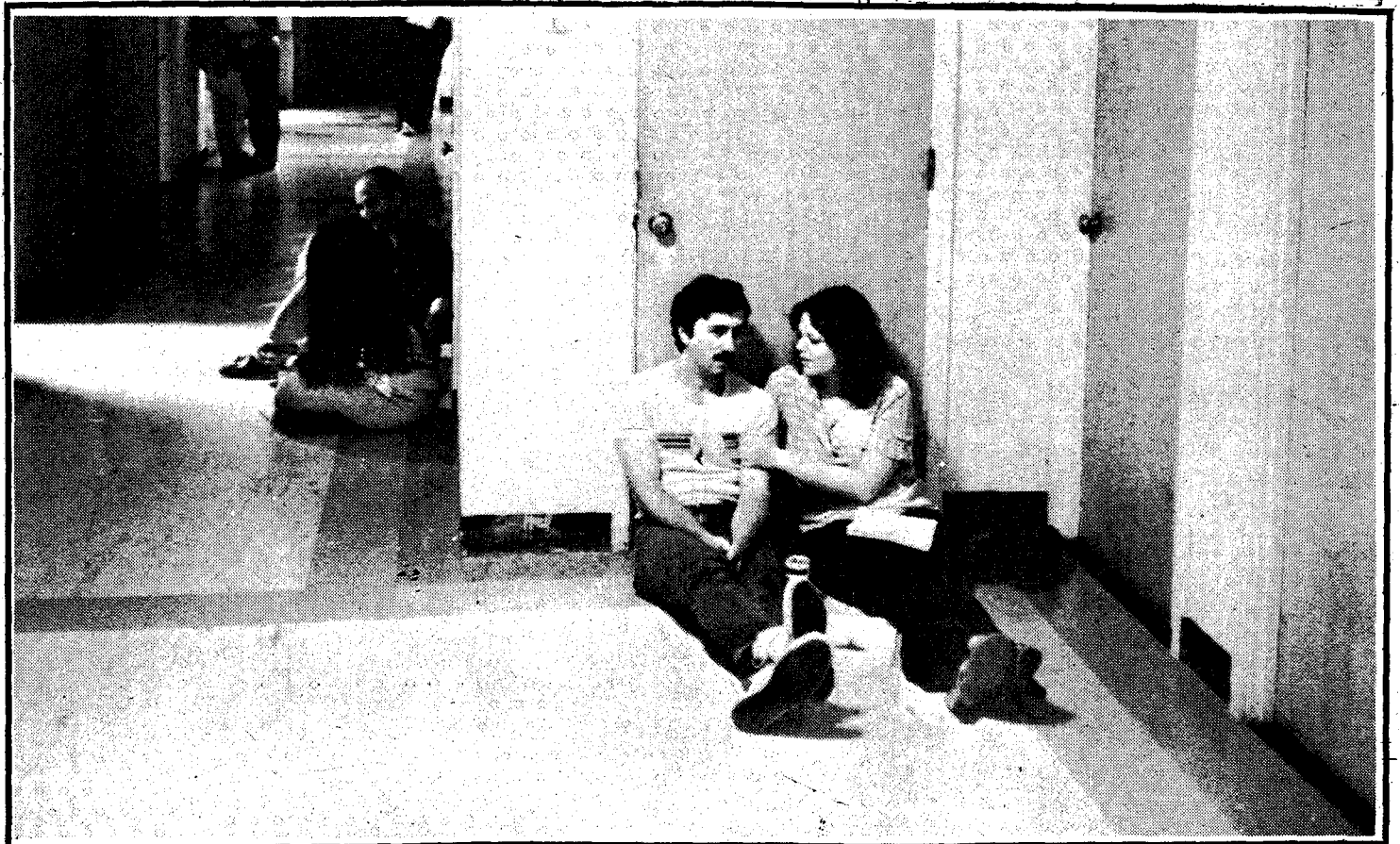
'The experience offered an appealing alternative, a new way of life.'

that was personally involving and, for him, more spiritually productive. The couple was given a renewed spirit of love and romance in their marriage. Each grasped the alternative with great relief and genuine happiness.

THAT'S HOW psychologists describe the human side of conversion. Our theologians agree with them. But theologians add that what makes a conversion religious is what you are converted to.

A turn to God and to a renewed religious life makes a conversion religious.

Theologians make another point about conversion. They see it as a pro-



Couples sit on the floor trying to probe deeper into the feelings of each other during a Marriage Encounter weekend at St. Dominic Savio Boys Center in Peace Dale, R.I. Christian movements such as Marriage Encounter, Cursillo and Charismatic Renewal each offer participants an opportunity for conversion and a new way of life. (NC photo)

cess that continues over a period of time.

After the first few weeks or months of excitement about a conversion in their lives, people often need a time for quiet and reflection. They need this time to ponder the meaning of their experiences for their own lives.

This time of quiet is both necessary and useful. And the committed, long-term lay apostle is more apt to be a man or woman who has gone through this process than an individual in the first stages of conversion.

Renewal movements like the charismatic renewal and the Marriage Encounter have an extraordinary im-

act on the life of the American Catholic Church. They have offered participants a solid means to bring about a renewal in their own lives—a means that involves the participants personally.

Put simply, these movements can bring people to a conversion.

.. do people join charismatic groups?

and loving her friend was and what a strong Christian she had become. Both contrasted sharply with the uncommitted life Sanford felt she was leading.

After a while, Sanford says she took the first step toward sharing that experience; she "made a commitment

The movement gave her 'the freedom to live as a daughter of God in a way I never knew was possible.'

to God" while praying in her dorm room. When her friend offered to pray with her, Sanford agreed, figuring "I need all the help I can get."

Subsequently the friend invited Sanford to join her charismatic friends in praying together regularly.

Today Sanford is married. She and her husband, Russ, and seven children live in South Bend, Ind. They are part of the People of Praise charismatic renewal group there. She

is the author of a book aimed at supporting women in the movement whose husbands are not charismatics. It grew partly from personal ex-

perience since her husband was not a charismatic for the first five years of their marriage.

THE CHARISMATIC renewal emphasizes prayer, scripture reading and the gifts of the Spirit in Christian life. Charismatic groups are found in many parishes today.

What difference has the movement made in Sanford's life? She said that it has given her "the freedom to live as a daughter of God in a way I never knew was possible," partly by giving her a new understanding of church teachings. She added it also has been "a motivating force directing me toward community life."

The support provided by a warm community of people with shared

values and beliefs is a theme sounded by Sister of Charity Patricia Brennan as well.

She belongs to a charismatic renewal group, the People of Hope, at St. Antoninus Church in Newark, N.J., where she is a parish minister.

"The Lord doesn't want Christians to be alone, without support," Sister Brennan said. It is important to "create an environment where people can live out the Christian message" together.

Sister Brennan explained that people often come first to St. Antoninus parish for the Sunday liturgy. Then, attracted by its community spirit, they sometimes decide to come back again and investigate the charismatic renewal there.

his vocation.

The mission assigned to the suffering servant is both national and worldwide: He is to lead Israel back to the position it should occupy as party to a unique alliance with God. The servant also serves as a light to all the nations of the earth, drawing them to God's kingdom.

The task of the servant is essentially prophetic—to teach. Like so many prophets before him, he will not live to enjoy the fruits of his endeavors. He will be the butt of misunderstanding and be put to death for his cause.

But his suffering and death will have redemptive value. That is the truly remarkable element of the poems.

Again we ask, who did the author of Isaiah have in mind when he penned these moving descriptions of

the servant? No one has ever given a completely satisfactory answer.

THROUGHOUT Second Isaiah Israel itself is referred to as Yahweh's servant. But it is equally clear that the servant is distinct from Israel and has been given a mission.

In the poems the servant often appears in contrast to Israel.

● Israel is deaf and blind, while the servant listens and enlightens.

● Israel is sinful, while the servant is holy.

● Israel stands in need of comfort, while the servant possesses a courageous faith.

● The servant is to lead Israel back to Yahweh; he works for the nations of the earth, while Israel longs to be served by them.

It is well known that the early Christians turned to

these descriptions of the servant of the Lord in order to interpret Jesus' mission, as in Luke 22:37. The apostles frequently applied the poems to the Savior in their early sermons and writings, as in Acts 8:32.

For quite a few weeks now, I have been exploring the spirit of Scripture by looking into the Old Testament—to the prophets, the judges, the patriarchs.

In the weeks ahead, I want to look inside the New Testament. As I prepare to do so, the servant songs of Second Isaiah come to mind. For these songs came frequently to mind among the early Christians as they tried to tell what Jesus meant to them.

In the servant songs of Second Isaiah, the early church found ways of putting the insights of faith about Jesus into words.



Icons depict bridge building saints

By Palma Trentacoste

SAN FRANCISCO (NC)--Because "the faith of people throughout the world" says the late Archbishop Romero "is a saint," a San Francisco artist has included him a series of icons representing "bridge-building saints."

ARCHBISHOP OSCAR Romero of San Salvador, El Salvador, famed for his efforts on behalf of the poor, was murdered while celebrating Mass in 1980.

Archdiocese, Lentz said he "grew up with icons and a Russian grandmother." He added, "Encouraged by (a Greek) Orthodox pastor, and later studying at a Greek monastery in Boston, I learned the ministry and craft of icon painting."

"Icons belong to the prophetic dimension of the church," Lentz said, explaining that "rooted in that tradition, I paint for the emerging church. My style is Russian-Byzantine,

'Icons belong to the prophetic dimension of the church,' Lentz said, explaining that 'rooted in that tradition, I painted for the emerging church. My style is Russian-Byzantine, but my subject matter is as vast as the church herself.'

Robert Lentz, a former student at a Greek Orthodox monastery and former member of a Trappist community, has titled his painting of Archbishop Romero "St. Oscar Romero of the Americas." The painting is one of a series of "Liberation Icons" in which Lentz plans to include Dorothy Day, St. Francis of Assisi, Gandhi and Martin Luther King.

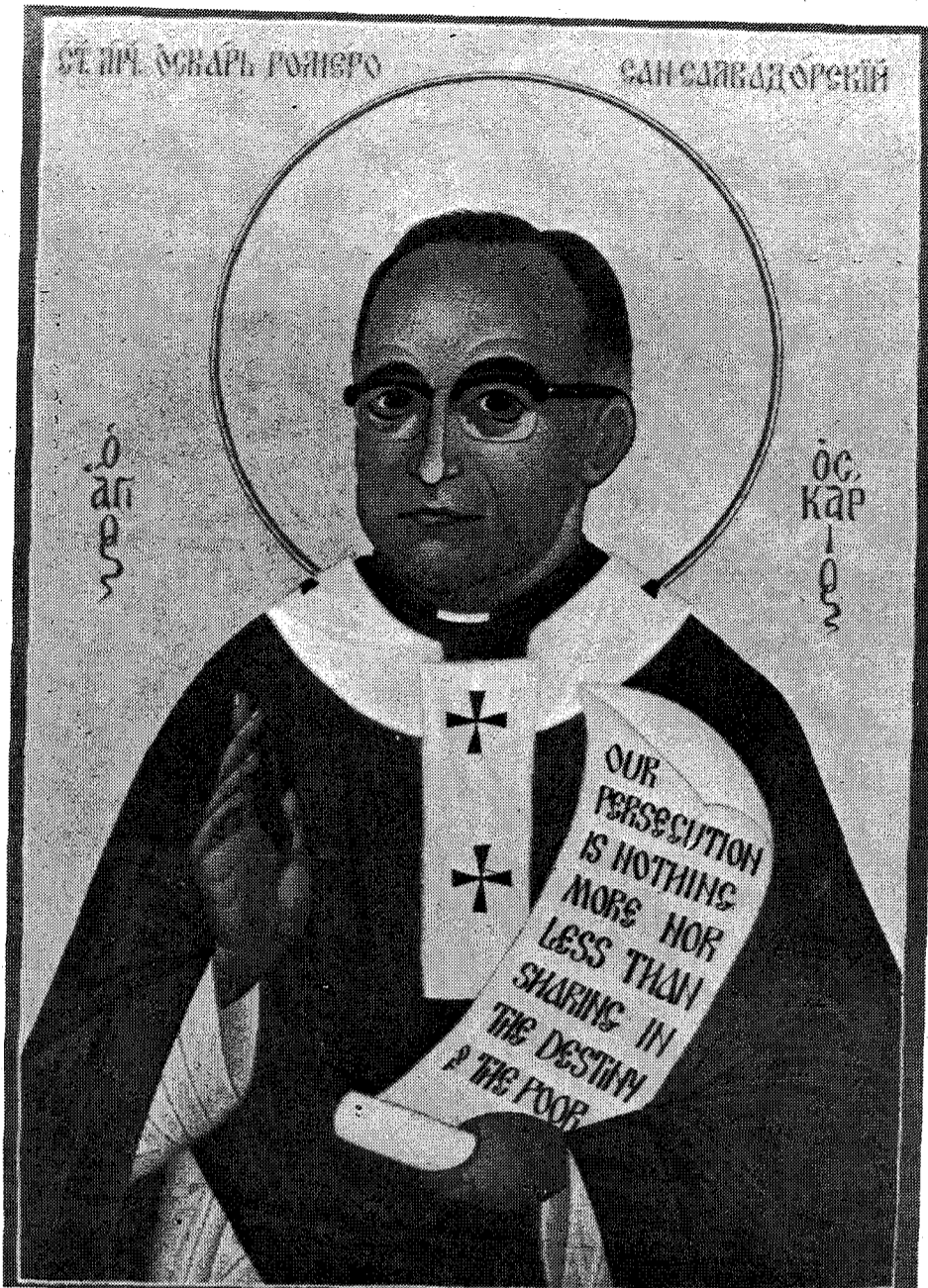
Icons--images of God and the saints painted on a flat surface such as wood or ivory--hold a central place in the devotional life of the Orthodox and of Eastern rite Catholics.

In an interview with The Monitor, newspaper of the San Francisco

but my subject matter is as vast as the church herself."

In late March, the painting of Archbishop Romero was at the front of an ecumenical group of marchers in San Francisco observing the third anniversary of the archbishop's assassination in San Salvador.

Lentz, who has studied both the Christian churches of the East and the West, cited one of the differences between the two to explain the icon's title, "St. Oscar Romero of the Americas." He noted that "canonization is a Latin word." In the Eastern churches, he said, saints are "glorified," and the process may be



LIBERATION ICON--"I painted Oscar Romero because... people throughout the world say he is a saint," said San Francisco artist Robert Lentz of his icon, "St. Oscar Romero of the Americas."

done by a single monastery or diocese. He believes that Archbishop Romero has been so "glorified" by Christians of many denominations. "I painted Oscar Romero because the faith of people throughout the world" says "he is a saint."

FROM THE sale of his icons, Lentz supports the ministries of an organization named Bridge Building, operated by Father Dan O'Connor, who has a special assignment of ministry to the alienated in the San Francisco Archdiocese.



Parent's plight

By Hilda Young

Being a parent is coming to grips with the adage, "Do what I say, not what I do."

Being a parent is taking your 5-year-old back to the store with the bubble gum he stuck in his pocket at the checkout stand and having him give it to the manager.

Being a parent is apologizing to your child after you've treated her unfairly, teaching her that parent's aren't perfect.

Being a parent is letting a son or daughter take as long as they need to "do it myself" - even though you could do it in a fraction of the time.

Being a parent is pushing a 5-year-old on his new bike, letting him go on his own, letting him fall and picking him up again.

Being a parent is living through split lips and 105-degree fevers; trying to find a doctor on holidays; counting the rosary on emergency room floor tiles; making it through days with no sleep and coming to a new reverence for the gift of good health.

Being a parent is answering questions like, "Why did God make slugs?" and "How come God lets some little kids starve to death?"

Being a parent is trying to explain to a third-grader when to turn the other cheek and when to fight back.

Being a parent is loving self-worth into a fifth-grader who has been crushed when "everyone laughed" at her when she forgot her part in the school play and stammered.

Being a parent following through on discipline even when it seems like it's breaking a child's heart. It's saying "no" when you know you're going to be hated for a while.

Being a parent is unexpected hugs and "I love you" for no reason.

Being a parent is tiptoeing into your child's room for just one last look at that heavenly little face before you go to bed.

Being a parent is an insight into God's love for us when we realize how much we love our children and that he loves us even more than that.

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