

Bishops oppose in vitro procedure

By Robert Nowell

LONDON (NC)—A bioethics committee representing the Catholic bishops of England, Wales and Scotland has urged severe government restrictions on the use of in vitro fertilization and expressed serious misgivings about the entire "test tube baby" procedure.

The bishops' comments came in prepared testimony to a government inquiry into human fertilization and embryology.

In vitro fertilization involves fertilization of the female egg with the male sperm through laboratory procedures rather than through a sexual union. The fertilized egg is subsequently implanted in the mother's body where it can undergo normal fetal development. It has increasingly been

used in many countries, including Great Britain, Australia and the United States, to help couples who cannot otherwise have children.

RESPECT FOR HUMAN beings at all stages of life rules out deliberate or direct killing or injuring of innocent human beings as well as deliberate neglect and waste of human lives under someone's direct responsibility and control, the committee said.

"Certain aspects of much current IVF (in vitro fertilization) practice are, therefore, fundamentally unacceptable and ought to be prohibited by any civilized community," the committee added.

It recommended laws against:

-Any form of observation of a human embryo which damages it, or endangers it by delaying the time of its

transfer and implantation, other than observations made for the benefit of the embryo itself.

-Any form of experimentation on a human embryo likely to damage it or to endanger it by delaying the time of its transfer and implantation, other than procedures intended to benefit the embryo itself.

-Any form of freezing or storage without a genuine and definite prospect of subsequent unimpaired transfer to the proper mother.

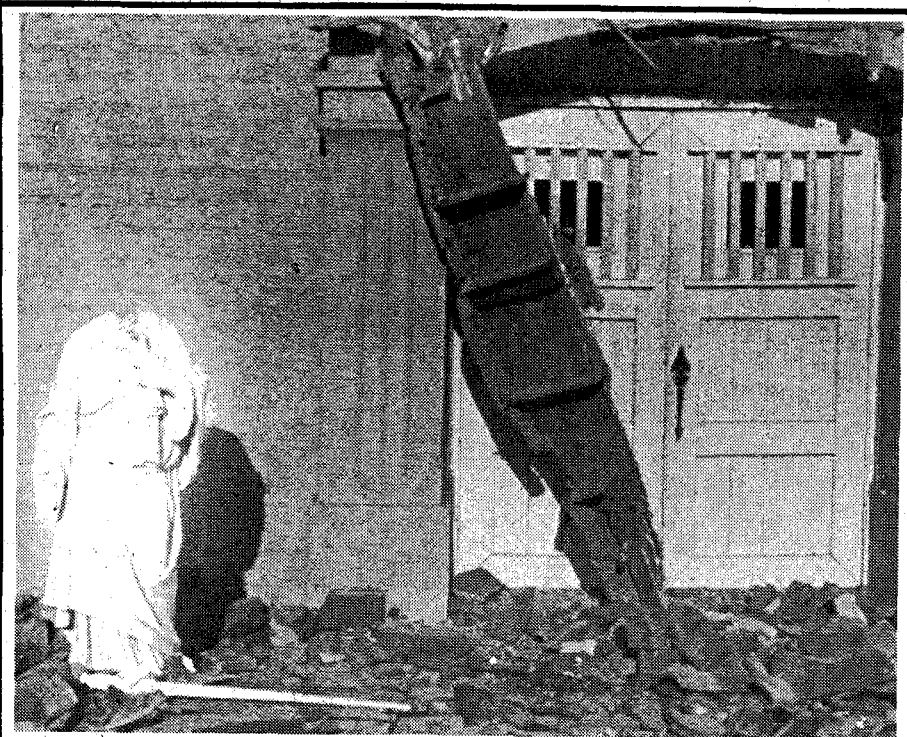
-Any form of selection among living and developing human embryos with a view to transferring and implanting only the fittest or most desirable.

The committee said that society should not countenance IVF and artificial insemination outside marriage. It also opposed surrogate motherhood, surrogate fatherhood and cloning.

The committee questioned the rationale of in vitro fertilization and artificial insemination because it separates procreation from the sexual union in marriage.

THE "TEST TUBE BABY" came into existence, said the committee, "not as a gift supervening on an act expressive of marital union and so not in the manner of a new partner in the common life so vividly expressed by that act, but rather in the manner of a product of a making—and indeed typically as the end-product of a process managed and carried out by persons other than his or her parents."

"To choose to have a child by IVF is to choose to have a child as the product of a making, but the relationship of product to maker is a relationship of radical inequality, of profound subordination," the committee added.



HEADLESS SENTRY -- The headless statue of St. Paul stands amid the clutter of roof tiles in the wreck of St. Paul's Church in Coaligna, Calif. The church was badly damaged in the earthquake that shook the central California town of 7,000 people.

News at a Glance

Ecumenical approach

NEW YORK (NC)—An ecumenical approach should be stressed in the follow-up process to the U.S. Catholic bishops' pastoral letter on war and peace, said Bishop Kenneth Untener of Saginaw, Mich., a member of the three-bishop follow-up committee. Bishop Untener said he has invited the Protestant clergy of the Saginaw area to join him May 24 for a day of prayer and reflection based on the pastoral. Catholics and Protestants alike, the bishop said, are "realizing that to be a Christian in today's world is to be in a minority and out of step, even in a nominally Christian country." Bishop Untener serves on the pastoral's follow-up committee along with Bishop Kenneth Povish of Lansing, Mich., under the chairmanship of Bishop George Fulcher of Lafayette, Ind., one of the five bishops on the drafting committee for the pastoral. Bishop Untener was in New York City to address the "Shepherds Speak" series at St. James Cathedral in Brooklyn.

Pope confirmed to visit homeland

ROME (NC)—Cardinal Jozef Glemp, Poland's primate, told reporters that there was "no risk" of cancellation of Pope John Paul II's scheduled visit to his homeland in June. The Polish cardinal came to Rome to confer with the pope on details of the trip. He said that "almost everything has been prepared from an organizational point of view" for the June 16-23 papal trip. He also said that recent anti-government demonstrations and conflicts between the church and the government in Poland will not lead to a cancellation. In Warsaw, Poland, Father Alojzy Orszulik, a spokesman for the Polish Bishops' Conference, said that the pope had approved the program which the bishops had recommended for his trip. This program would take the pope to several religious shrines and to most of Poland's major cities, including Warsaw and Cracow.

Naples priest shields criminal

NAPLES, Italy (NC)—Italian police arrested Father Giuseppe Romano, 49, and accused him of abetting a woman wanted for membership in the Camorra gang, the Naples equivalent of the Sicilian Mafia. Police investigators said there was "irrefutable proof" linking Father Romano, a 49-year-old parish priest, to Rosetta Cutolo, 46, who has managed for nearly two years to evade police. The priest's arrest took place at dawn at his sister's home in the village of Somma Vesuviano, a Naples suburb. Investigators accused Father Romano of shielding Miss Cutolo from capture by driving her regularly to the Rome area, using his clerical garb to avoid questioning by police. Before arresting him, police informed his superior, Bishop Giuseppe Constanza of Nola, who last year had written a pastoral letter condemning the activities of the Camorra.

Vatican nabs suspended priest

VATICAN CITY (NC)—Father Georges De Nantes, a suspended French priest who has accused Pope John Paul II and Pope Paul VI of heresy, tried to celebrate a tridentine Mass in St. Peter's Basilica but was blocked by Vatican officials. Father De Nantes went to the basilica with about 200 of his followers to celebrate the Tridentine Mass, which was suppressed in the liturgical reforms of Vatican Council II. When basilica officials told the priest that he could not celebrate Mass as he requested, he and his followers—who call themselves the Catholic Counter-Reformation—participated in a Mass celebrated by Italian priests according to the currently approved rite. Father De Nantes, 59, was suspended from priestly functions in 1968 because of his writings against Pope Paul VI and Vatican II.

Vietnam refugees resettle

WASHINGTON (NC)—Asian-American children and their families are being resettled in the United States through the efforts of the U.S. Catholic Conference Migration and Refugee Services and the Association of Ladies of Charity, John McCarthy, MRS director, announced. The first group of children and their families arrived from Vietnam in Memphis, Tenn.; Mobile, Ala.; Richmond, Va.; St. Louis; Syracuse, N.Y.; and New Orleans. The program, called Project Special Care, included 97 children and 105 accompanying adults. MRS is handling the resettlement of about a fourth of the Asian-Americans and 13 other agencies are resettling the rest. The Ladies of Charity of the United States is part of an international group of Catholic laywomen seeking to alleviate spiritual and material suffering.

Jesuit priest jailed

WARSAW, Poland (NC)—Polish authorities have jailed a 68-year-old Jesuit priest after he appealed for donations to help those imprisoned after anti-government demonstrations on May Day, church sources said May 11. Jesuit Father Stefan Dzierzek, superior of the Jesuit community in Kalisz, west of Warsaw, was sentenced to two months in jail, the police commander there said. Father Dzierzek received an 18-month suspended sentence earlier this year for violating a law forbidding abuse of religious freedom. It was not clear whether that sentence would be imposed now.

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'Turn to the Holy Spirit'

Dearly beloved:

Happy Pentecost!

Today we celebrate, we give thanks and rejoice over the coming of the Holy Spirit among us. The Holy Spirit dwells in the Church and in our own hearts, guiding and strengthening and enlivening us to live and share the life of Jesus Christ. We praise God that the Spirit is moving in our Archdiocese, especially through evangelization. In this Silver Jubilee Year, we give thanks to the Holy Spirit for His gifts over twenty-five years.

As the fathers of the Vatican Council say, "When the Son completed the work with which the Father had entrusted Him on earth, the Holy Spirit was sent on the day of Pentecost to sanctify the Church unceasingly, and this enables believers to have access to the Father through Christ in the one Spirit. He is the Spirit of Life, the fountain of water welling up to give eternal life. Through Him the Father gives life to men, dead because of sin, until He raises up their mortal bodies in Christ." (*Lumen Gentium n.4*).

As St. Cyril of Jerusalem says, "The Holy Spirit, whose nature is always the same, simple and indivisible, aporitions grace to each man as He wills. Like a dry tree which puts forth shoots when watered, the soul bears the fruit of holiness when repentance has made it worthy of receiving the Holy Spirit.

Although the Spirit never changes, the effects of its actions, by the will of God and in the name of Christ, are both many and marvelous. The Spirit makes one man a teacher of divine truth, inspires another to prophecy, gives another the power of casting out devils, enables another to interpret Holy Scripture. The Spirit strengthens one man's self control, shows another how to help the poor, teaches another to fast and lead a life of asceticism, makes another oblivious to the needs of the body, trains another for martyrdom.

His action is different in different people, but the Spirit Himself is always the same. In each person, Scripture says, the Spirit reveals His presence in a particular way for the common good. The Spirit comes with the tenderness of a true friend and protector to save, to heal, to teach, to counsel, to strengthen, to console. The Spirit comes to enlighten the mind first of the one who receives Him and then, through Him, the minds of others as well. As light strikes the eyes of a man

who comes out of darkness into the sunshine and enables him to see clearly things he could not discern before, so light floods the soul of the man counted worthy of receiving the Holy Spirit and enables him to see things beyond the range of human vision, things hitherto undreamed of."

My beloved, in this our Year of Faith, may you turn to the Holy Spirit to help us as individuals, as families, as parishes, in living and witnessing to, and sharing our faith in the Lord Jesus Christ and in His Catholic Church.

The Spirit leads the Church into all truth and gives it unity... The Spirit enables the Church to grow young, perpetually renews it and leads it to complete union with its Bridegroom. The whole company of the faithful, who have an anointing by the Holy Spirit, cannot err in faith. Their instinct of faith is awakened and kept in being by the Spirit of Truth. Through the Spirit, the people of God hold indefectibly to the faith once beloved to the saints, penetrate it more deeply and apply it more perfectly in their lives.

May the Spirit help us enter more fully into the Holy Year, proclaimed by our Holy Father to celebrate the 1950th Anniversary of our redemption by renewal of faith in Jesus Our Redeemer, and by reconciliation.

We have, therefore, announced that the faithful may receive the indulgences granted by the Church during this Holy Year of Redemption by visiting the following Churches:

- St. Mary's Cathedral, Miami
- Shrine of Our Lady of Charity, Miami
- St. Mary, Star of the Sea Church, Key West
- St. Anthony Church, Fort Lauderdale
- St. Juliana Church, West Palm Beach
- St. Ann Church, Naples.

To obtain the indulgences the person should be free from all sin as well as receive the Sacraments of Reconciliation and Holy Communion and pray for the intentions of the Holy Father.

While these conditions may be fulfilled several days before a person visits one of the Churches aforementioned, it is most fitting that Communion be received and prayers offered for the intentions of the Holy Father on the same day of the



The Holy Spirit descends on the Apostles and the Blessed Virgin in this painting by El Greco in the Prado Museum in Madrid.

visitation. The condition for praying for the intentions of the Holy Father may be fulfilled by praying one Our Father and one Hail Mary and sometimes the Creed. However, the faithful are free to choose other prayers which they feel to be more beneficial.

In docility to the Spirit of Peace, may we respond to the call of the American Bishops to become peacemakers, "who shall be called

children of God," (Matthew 5,9) by our prayers, sacrifices and personal involvement in efforts to bring the peace of the Church into our families, our communities and our world.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Fr. Michael Keller, West Palm pastor, dies

By Marge Donohue

WEST PALM BEACH—Mass of Christian Burial for Father Michael Keller will be concelebrated at 10 a.m. Saturday in Holy Name of Jesus Church of which he has been pastor since 1971.

Archbishop Edward A. McCarthy will be the principal celebrant of the Mass for the Irish-born priest who died following a heart attack Tuesday after-

noon at his rectory. Among priests concelebrating the Mass will be his brother, Fr. Brendan Keller of the Diocese of Mobile, Ala.

The body of the 55-year-old priest will be in repose in the church from noon Friday until the Saturday Mass. A wake service will be conducted at 7 p.m. on Friday.

A native of Ireland who was ordained to the priesthood on June 12, 1952 in Galway, Father Keller served his first parochial assignment at the

Cathedral parish, St. Augustine. Late in 1955 he was assigned as an assistant at St. Brendan parish, Miami, where he was stationed until early in 1959 when he was reassigned for two months to Little Flower parish, Coral Gables.

In July, 1959 he was named administrator of the newly formed St. Gregory parish, Plantation, where he supervised the construction of the first parish church, school and convent. He also was spiritual moderator of the Broward Deanery of the Miami Ar-

chdiocesan Council of Catholic Women.

Nine years later Father Keller was appointment pastor of the newly established parish of St. Lucy in Highland Beach. There he inaugurated plans for the building of a parish church. Three years later he became pastor of Holy Name parish.

Burial will be in Our Lady Queen of Peace Cemetery under the direction of Quattlebaum Funeral Home.

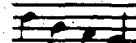
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'Every Friday should be a day significantly devoted to prayer, penance and almsgiving for peace'

Cardinal Bernardin, chief drafter

Nuke letter: practical ways to build peace

By Jim Lackey

WASHINGTON (NC)--Though many of its pages are devoted to weighty public policy issues the U.S. bishops' new war and peace pastoral also offers Catholics what the bishops consider to be "practical" suggestions in the effort to shape a peaceful world.

Perhaps the most attention has been focused on the bishops' proposal that Catholics voluntarily choose to return to the tradition of fast and abstinence on Fridays. But the pastoral also offers several other ideas that the bishops believe could have an immediate impact in the search for peace, including petitions for peace during the general intercessions of every Mass and greater devotion to prayer, penance and almsgiving for peace.

The suggestion that Catholics, in effect, "fast for peace" comes near the end of the 160-page final document in a section outlining "elements of a pastoral response" by the church to the challenges of peace.

THE BISHOPS FIRST note that penance is a necessary complement to prayer, then commit themselves to fast and abstinence each Friday "as a tangible sign of our need and desire to do penance... for the cause of peace." They then call on Catholics to join in that same spirit by voluntarily "eating less food and by abstaining from meat" on Fridays.

During discussion of the issue at the bishops' meeting in Chicago Cardinal Joseph L. Bernardin of Chicago, chairman of the war and peace committee, stressed that the proposal carried no obligation for Catholics but instead was "basically a call."

Fridays should not be limited to mere fast and abstinence, the bishops say. "Every Friday should be a day significantly devoted to prayer, penance and almsgiving for peace," the pastoral remarks, noting that Friday penance was once a traditional practice well observed in the U.S. church.

"The present nuclear arms race has distracted us from the words of the prophets, has turned us from peacemaking and has focused our attention on a nuclear build-up leading to annihilation," the pastoral adds. "We are called to turn back from this evil... and turn instead in prayer and penance toward God, toward our neighbor and toward the building of a peaceful world."

ANOTHER SUGGESTION of the bishops that could be implemented im-

mediately is a call for a petition for peace at every eucharistic celebration during the general intercessions. The bishops also are asking Catholics to make the sign of peace at Mass "an authentic sign of our reconciliation with God and with one another."

"This sign of peace is also a visible expression of our commitment to work for peace as a Christian community," the pastoral says.

Also suggested by the bishops is devotion to Our Lady of Peace. "As believers we understand peace as a gift from God. This belief prompts us to pray constantly, personally and communally," the bishops say.

Aside from those "practical" suggestions the pastoral also urges other programs for Catholics "to meet the challenge to their faith in this area of grave concern."

One is that dioceses and parishes implement "balanced and objective educational programs" on war and peace issues. Such programs should receive "a high priority during the next several years," according to the bishops, and should reflect the pastoral letter in its entirety and in its full complexity.

Another is that the church work even harder to promote the value of human life through its traditional opposition to abortion.

IN THE PASTORAL the bishops argue that violence in society takes several forms--including abortion--and that by accepting violence a society's sensitivities become dulled and war itself "can be taken for granted."

The pastoral adds, "We must ask how long a nation willing to extend a constitutional guarantee to the 'right' to kill defenseless human beings by abortion is likely to refrain from adopting strategic warfare policies deliberately designed to kill millions of defenseless human beings, if adopting them should come to seem 'expedient.'"

Earlier in the pastoral the bishops call their letter "both an invitation and a challenge to Catholics in the United States to join with others in shaping the conscious choices and deliberate policies required in this 'moment of supreme crisis.'" While that invitation and challenge may at times seem to be overwhelming to the individual Catholic, the bishops are suggesting that such seemingly small acts as prayer and penance still can have an effect in the effort to build peace in the world.

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'If others do not impede it, we will welcome the Holy Father with much dignity'

—Card. Glemp

Pope's Poland trip for sure

VATICAN CITY (NC)--The Vatican has released the program for Pope John Paul II's June 16-23 trip to his native Poland, a program which has a strong spiritual tone emphasizing Marian devotions and which apparently will not be cancelled.

Poland's primate, Cardinal Jozef Glemp, told reporters that there was "no risk" that Pope John Paul II's upcoming visit to his homeland would be cancelled.

The Polish cardinal, archbishop of Gniezno and Warsaw, who came to confer with the pope on details of the visit, said that "almost everything has been prepared from an organizational point of view" for the June 16-23 papal trip. He said that recent anti-government demonstrations and conflicts between the church and the government will not lead to a cancellation.

"THERE IS NO risk of a cancellation," said the cardinal. "If others do not impede it, we will welcome the Holy Father with much dignity... The Polish faithful await the pope with much joy."

The visit, the pope's second to Poland during his pontificate, will take the pope to several of Poland's major cities, including Warsaw, Cracow, Wroclaw and Poznan, and includes nine public Masses, stops at several shrines and the crowning by the pope of six Marian statues honored by Poles because of miracles attributed to Mary's intercession.

The schedule does not specify whether the pope will deliver a speech at all the public ceremonies. If the pope delivers speeches according to the pattern of previous trips, he would give 15 to 20 public addresses during the eight-day program, notably fewer than during his 1979 visit. In 1979, during quieter and less tense days in his homeland, the pope gave more than 40 formal addresses.

The pope's 1979 visit, during which he strongly supported labor organizations independent of the government, is generally credited as a major factor in generating the pride and initiative which led a year later to the formation of the independent labor union

Solidarity.

THE ADVENT of martial law in Poland in December 1981 and the outlawing of Solidarity in November 1982 have provoked regular and sometimes violent confrontations between Polish citizens and their government. Vatican sources speculated that the number of the pope's public appearances in his homeland in June had to be limited at the demand of the Poland's communist government.

The schedule provides for the pope's final day to be free of formal commitments. Vatican sources said that this day would provide the opportunity for the pontiff to meet individuals and groups of his choosing.

A visit with Solidarity leader Lech Walesa is not specified in the program, but it could quite likely come during that final day, and government leaders have told the press that they would be incapable of preventing such a meeting.

Poland's President Henryk Jablonski is scheduled to welcome the pontiff upon his arrival in Warsaw from Rome June 16. Other government leaders are scheduled to meet the pope June 17 in Warsaw's Belvedere Palace. The schedule does not say whether Gen. Wojciech jaruzelski, Polish prime minister and head of the Communist Party, will attend.

ON JUNE 22 in Cracow, the pope is scheduled to beatify Father Raphael Kalinowski, a 19th-century priest known for his skill and kindness as a confessor. Father Kalinowski gained his reputation as a confessor in Wadowice, the small town near Cracow, where the pope was born.

Gdansk, the Baltic seaport which gave birth to the Solidarity movement, is not among the papal stops, but the schedule calls for the pope to dedicate a new church in Nowa Huta, an industrial center near Cracow which is a Solidarity stronghold.

The schedule was released by the Vatican the same day Cardinal Jozef Glemp of Gniezno and Warsaw, Cardinal Franciszek Macharski of Cracow and three other Polish bishops met in private audience with the pope.

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'The vow of service to the poor, sick, uneducated and oppressed has always been the primary one for me'

Sr. Agnes Mansour

Sr. Mansour: a clash of issues

By Liz Schevtchuk
NC News Service

To Agnes Mary Mansour, who was dispensed from her vows as a Sister of Mercy in order to keep her job as director of Michigan's Department of Social Services, it was a case of "freedom of conscience" and commitment to other people, "especially the poor."

But to the Vatican, it was a "national scandal," a case requiring "decisive action," and a source of confusion because the department the former nun runs handles abortion funding and because she refused to criticize funding of abortions.

Beyond the main matter of the government job that then-Sister Mansour took in December 1982 were conflicting views on religious obedience and ministry.

On one side were Ms. Mansour and nuns critical of the Vatican's handling of the case. The latter included the National Assembly of Religious Women and the National Coalition of American Nuns, who on May 13 said that Ms. Mansour had been given a "forced dispensation without option or dialogue" and that the Vatican's actions constituted an "arrogant use of power in a male-dominated church."

ON THE OTHER side were church authorities, who said the vow of obedience Religious make to the pope was at issue and that firm steps—including



Sr. Agnes Mansour: refused to publicly criticize abortion funding.

Pope John Paul II's personal intervention in the case—were necessary because the abortion issue is so important.

Ms. Mansour, who had been a Sister of Mercy for 30 years before being granted a dispensation from vows May 9, was told by Archbishop Edmund C. Szoka of Detroit to resign last February because she refused to criticize publicly state funding of abortion. She has said she is personally opposed to abortion but that as long as it is legal it would be unfair to deny funding to poor women who cannot af-

ford it.

Archbishop Szoka's order to her to resign was repeated May 9 by Auxiliary Bishop Anthony Bevilacqua of Brooklyn, N.Y., who was named by the Vatican Congregation for Religious and Secular Institutes, at the pope's directive, to serve as its delegate in the matter. When Ms. Mansour declined to resign, Bishop Bevilacqua dispensed her from her vows.

An earlier appeal for a leave of absence, granted by her order, was denied by the Vatican. A high-level Vatican source told NC News in Rome that a leave of absence for Sister Mansour "would have been just a game, a trick to evade the issue" because she would still have represented her religious community.

"THIS CASE CALLED for decisive action," the Vatican source said. "It was an unusual case in that it had reached a national scandal for Catholics. And so, because of the importance of the abortion issue, the pope decided to step in."

Pope John Paul II, in addressing superiors of nuns' orders May 13, said nuns should "humbly and courageously" accept the direction of local bishops regarding religious ministries. He did not refer to the Mansour case by name.

Bishop Bevilacqua said May 11 that then-Sister Mansour had no choice but to resign from the Sisters of Mercy when her views of religious ministry

conflicted with those of church authorities.

In the end, only one question was relevant, he said: "Does a Religious have a right to determine the nature of his or her ministry and occupation in the face of a specific contrary determination by church authorities? The church's answer has been and remains 'no.'"

Obedience figured in Ms. Mansour's reasons for leaving the Sisters of Mercy as well. However, while obedience to the pope was one reason she cited, another was obedience to a vow of service to the poor and to her conscience.

She said she had sought the dispensation from her vows "in order not to act in defiance of the mandate of the holy father, and, at the same time, to honor my freedom of conscience and my continuing commitment to the people of Michigan, especially the poor."

"Of my four vows, the vow of service to the poor, sick, uneducated and oppressed has always been the primary one for me and the one that has given meaning to the other three vows, including obedience," she said.

Bishop Bevilacqua said May 13 that the Vatican became involved in the case because of the publicity it generated and after the apostolic delegation in the United States, headed by Archbishop Pio Laghi, asked Archbishop Szoka to send a report on the matter to Rome.

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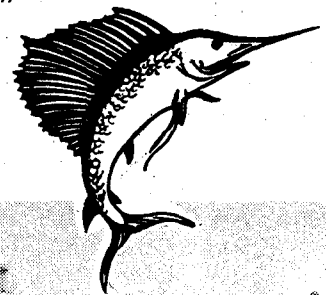
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Catholic agency, U.S. help Lebanon

WASHINGTON (NC)—The U.S. Agency for International Development and Catholic Relief Services, overseas aid and development agency of U.S. Catholics, have signed a \$2.4 million grant agreement to continue the reconstruction and rehabilitation of private health and educational facilities in Lebanon.

Announcing the signing of the agreement on May 11, an AID spokesman said CRS has been carrying out the reconstruction program since 1979. To date, he said, AID has provided \$8.7 million in grants to support the CRS programs in Lebanon.

With AID assistance, CRS has built or rehabilitated more than 35 institutions, including schools, hospitals and clinics, serving more than 100,000 people.

Beth Griffin, communications coordinator for CRS in New York, said the CRS reconstruction program is one of the more recent of the agency's activities in Lebanon, where it has been operating since the late 1940s.

Last summer, she said, CRS provided emergency aid in Lebanon to relieve those affected by the Israeli invasion. The aid amounted to about \$500,000 of CRS funds and about \$500,000 provided by the U.S. Office of Foreign Disaster Assistance.

CRS also has a program of agricultural development in Lebanon, Ms. Griffin said. The program is funded for the most part by Operation Rice Bowl, a Lenten program of fasting and fund-raising sponsored by the U.S. bishops. In 1982, the agricultural development program and other smaller programs of vocational training and the provision of equipment to

nursing homes were valued at \$500,000 Ms. Griffin said.

Since June 1982, the U.S. government has made available more than \$116 million for emergency relief, rehabilitation and reconstruction in Lebanon.

This sum includes grants to the International Committee of the Red Cross, UNICEF, the United Nations Relief and Works Agency, Save the Children Federation, Project Hope, and other humanitarian organizations. The AID-funded activities include reconstruction, telecommunications, education, health, waste management, housing, and loans to small farmers and businessmen and women affected by the war.

Disasters put strain on Church unit

(NEW YORK)—Since January of 1983, South America has encountered a series of disasters of a greater magnitude than at any time in the past.

Devastating floods have battered Ecuador, Bolivia and Peru, causing extensive property damage and loss of life. At the same time, other parts of those countries have suffered from prolonged drought, hailstorms and frosts. In Colombia, an earthquake measuring 5.5 on the Richter scale leveled the city of Popayan on March 31.

Responding to the needs of some of the six million people affected by the Andean disasters, Catholic Relief Ser-



Church in Popayan, Columbia, hit by earthquake in March.

VICES (CRS) has provided initial emergency financial aid valued at \$123,000 and has set a fundraising goal of \$1 million to meet the needs of the victims over the next year. The CRS emergency assistance is in addition to an ongoing program of community development, health, nutrition and agriculture valued at \$12.5 million in the affected countries over the past six months.

Catholic Relief Services is the overseas aid and development agency of the American Catholic community. Contributions for the victims of the earthquake, floods and drought may be sent to:

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Fla. bishop calls bill 'racist'

TALLAHASSEE--Bills outlawing the way about 70 immigrant Vietnamese families in West Florida earn a living won approval from the House Natural Resources Committee and instantly drew fire from Bishop Rene Gracida of the Diocese of Pensacola Tallahassee.

The bills, sponsored by all five members of the Escambia and Santa Rosa counties legislative delegations, would prohibit fishing methods traditionally used by the Vietnamese—a long-standing source of friction with other fishermen on the Gulf Coast.

"The bill as introduced," said Gracida in a statement released by his press office, "was a disgraceful bill that contained racist provisions unsuitable for enlightened government. In spite of the fact biologists, natural resource professionals, even local American fishing industry spokespeople testified against the bill, it survived the committee vote."

"I hope, however, that for the sake of the integrity of the legislative process, such a bill with its misguided provisions, does not find its way into the law books."

The two bills—one applying to Santa

Rosa waters and the other to Escambia bays—won approval on a 14 to 9 roll call after their sponsors urged the committee to reconsider an earlier unfavorable vote. Rep. Bo Johnson, D-Milton, author of the Santa Rosa bill tabled a week ago, made light of the controversy that has sprung up around him and the other sponsors.

Pulling a dead fish from a cooler and holding it before the committee, Johnson said the real issue is conservation of resources.

"To make sure everybody understands," Johnson said. "This is a fish."

And fish are what's at stake, he said. "Right now," he said, "we have a situation where some fishermen are allowing the nets to stay in the water five or six days."

When he defended his bill Tuesday, Johnson was dogged by an analysis from the House of Representatives' own staff that says the bill would hurt the Vietnamese. "Approximately 70 Vietnamese families and an undetermined number of American fishermen will be adversely affected," says the report by Natural Resources analyst Joan Butler.

When Rep. S.L. Clements, D-Brandon, asked for an explanation, Johnson criticized his own staff report. "I believe that's a total misunderstanding," said Johnson.

Rosemary Gallagher, lobbyist for the Florida Catholic Conference, agreed with the staff report. She said about 500 to 600 Vietnamese in West Florida—members of the fishermen's families—might lose at least part of their livelihood if the bill passes.

Gallagher also complained that the committee wouldn't allow testimony from representatives of the Catholic Social Services, including a nun. The Catholic Church and its lay agencies helped resettle Vietnamese in West Florida after the fall of South Vietnam in 1975.

The focus of the two bills is on "stop netting"—placing long rows of nets in the water for long periods of time. It has stirred controversy for several years in West Florida, where native fishermen say it harms natural resources and poses a hazard to boating.

In Texas, a similar controversy resulted in Ku Klux Klan marches and gunfire between competing fishermen several years ago. In West Florida, the

controversy was less violent but sometimes took on racial overtones; beginning about 1979, for instance, the Ku Klux Klan in the Pensacola area sponsored recorded phone messages on a "Klan Line" ridiculing Vietnamese and urging racial violence.

The controversy erupted anew in 1981 when rumors began circulating among native West Florida fishermen that the Vietnamese were financed with foreign money smuggled from South Vietnam, were using illegally registered boats and were ruining natural resources in Florida bays.

A 1982 Escambia grand jury investigation reached opposite conclusions. Grand jurors found no evidence of foreign money or illegal boats, and contended that stop netting caused no damage. The root of the controversy, said grand jurors, lay in the economic competition Vietnamese pose to native fishermen.

The jury also attacked a bill introduced by Tobiassen in the 1982 Legislature similar to those approved Tuesday. Jurors said the Tobiassen bill was racist and would do little more than inflame people who dislike Vietnamese.

1983 Catholic Communication Campaign

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My Beloved:

In the last few years, the Catholic Church has entered the age of communications in a significant way. As you know, the American bishops have established the Catholic Telecommunications Network of America to provide all kinds of electronic communications services to the Church. The national Catholic magazine program REAL TO REEL is shown in over 30 dioceses. We are proud to be one of them.

This year our local REAL TO REEL won its second Proclaim Award, the national Catholic television award. These are just some of the great steps we are taking to bring the message of the Catholic Church to the electronic media.

All this is possible because of your generous support. Catholic Cable Television will be a reality in our area before the end of this year. But we need your continued support to make it possible. I invite you to join your Catholic brothers and sisters in the Archdiocese in making a sacrificial effort to provide the funds that our Catholic Radio and Television Center needs to make this exciting development a reality.

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Edward A. McCarthy
Archbishop of Miami



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OFFICIAL

New appointments and parish boundaries

The Pastoral Center announces that Archbishop McCarthy has made the following appointments, effective June 15, 1983, except where indicated:

Rev. Msgr. Thomas O'Donovan-to retirement.

The Rev. Francis Fenech - to Pastor, Sacred Heart Church, Lake Worth.

The Rev. Ronald Brohamer-to Pastor, Our Lady of the Holy Rosary Church, Perrine

The Rev. Charles Clements- to Pastor, San Pablo Church, Marathon

William O'Shea, to pastor, St. Clare Church, North Palm Beach.

The Rev. Michael Licari-to retirement.

The Rev. Gary Steibel-to Spiritual Director, Madonna Academy, West Hollywood, with residence in St. Lawrence Rectory, North Miami Beach.

The Rev. Juan Lopez-to Administrator, St. Raymond Church, Miami.

The Rev. Monsignor Francis Fazzalario-to Pastor, St. Gabriel Church, Pompano Beach.

The Rev. Christopher Stack- to Pastor of the newly established Emmanuel Church, Delray Beach.

The Rev. Frank Flynn-to Coordinator of the Television Mass for Palm Beach County.

The Rev. David Punch- to Associate Pastor, Nativity Church, Hollywood.

The Rev. Frank Cahill-to Associate Pastor, St. Paul the Apostle Church Lighthouse Point.

The Rev. Carl Morrison- in residence to St. Maximilian Kolbe Church, West Hollywood.

The Rev. Harry Ringenberger-to Pastor of the newly established St. Maximilian Kolbe Church, West Hollywood.

The Rev. Roger Holoubek- to Pastor, St. Lawrence Church, North Miami Beach.

The Rev. Robert Palmer-to Pastor of the newly established Mother of Christ Church, West Miami.

The Rev. Joseph Angelini-to Pastor, Our Lady Queen of Martyrs Church, Fort Lauderdale, Effective May 24, 1983.

The Rev. Balbino Torres- to Administrator, St. Ann Mission, Naranja.

The Rev. Bernard Powell- to Pastor of the newly established Holy Redeemer Church, Stuart, effective September 1, 1983.

The Rev. Gerald Morris-to Pastor, Our Lady Queen of Heaven, North Lauderdale.

The Rev. Thomas O'Dwyer-to Pastor, Good Shepherd Church, Miami

The Rev. James Vitucci-to Associate Pastor, St. Mary Magdalen Church, Miami Beach.

The Rev. Edmond Prendergast-to Associate Pastor, St. Vincent Church, Margate.

The Rev. James Sheehan-to Associate Pastor, Sacred Heart Church, Lake

The Rev. Daniel Fagan- to Associate Pastor, St. Coleman Church, Pompano Beach.

The Rev. Rafael Pedroso- to Spiritual Director, La Salle High School, Miami, with residence in St. Agnes Rectory, Key Biscayne.

The Rev. George Duffy-to Associate Pastor, St. Ambrose Church, Deerfield Beach.

The Rev. Hector Gonzalez-to Associate Pastor, St. John Bosco, Miami.

The Rev. Pius O'Dea-to Associate Pastor, St. Ignatius Loyola Church, Palm Beach Gardens.

The Rev. Raymond Sonefeld-to Associate Pastor, St. John Fisher, West Palm Beach.

The Rev. Daniel Cernauskas- to Associate Pastor, St. Bartholomew Church, Miramar.

The Rev. Thomas Stack-to Associate Pastor, St. John Neumann Church, Miami, Effective May 25, 1983.

The Rev. Froilan Dominguez-to Associate Rector, St. Mary's Cathedral, Miami.

The Rev. Thomas Wilson-to Spiritual Director, Our Lady of Lourdes Academy, Miami, with resident in St. Richard Rectory, Miami.

The Rev. Federico Capdepon (newly ordained)- to Associate Pastor, Sts. Peter & Paul Church, Miami.

The Rev. Paul Edwards (newly ordained)- to Associate Pastor St. Michael the Archangel Church, Miami.

The Rev. Jose Espino (newly ordained) to Associate Pastor, Corpus Christi Church, Miami.

The Rev. Thomas Mesick (newly ordained) to Associate Pastor, St. Rose of Lima Church, Miami Shores.

The Rev. Liam Quinn (newly ordained) to Associate Pastor, Immaculate Conception Church, Hialeah.

The Rev. Robert Tywoniak (newly ordained) to Associate Pastor, Nativity Church, Hollywood.

The Rev. Joseph Valoret (newly ordained) to Associate Pastor, Visitation Church, Miami.

The Rev. Gary Wiesmann (newly ordained) to Associate Pastor, Little Flower Church, Coral Gables, effective July 6, 1983.

The Rev. Thomas Cleary, C.S.SP. to Associate Pastor, Blessed Sacrament Church, Fort Lauderdale.

The Rev. Victor Babin, S.S.C. to Associate Pastor, St. Benedict Church, Hialeah.

The Rev. Paul Deyo, SS.CC. to Associate Pastor, St. Matthew Church, Hallandale.

The Rev. Joseph Spinelli, O.S.A. to Pastor, St. Elizabeth Seton Church Golden Gate, effective June 10, 1983, upon nomination by his Superior.

The Rev. Robert Glavey, T.O.R. to Pastor, Annunciation Church, West Hollywood, effective June 1, 1983, upon nomination by his Superior.

The Rev. Restituto Perez, O.P. to Pastor, St. Dominic Church, Miami, effective June 1, 1983, upon nomination by his Superior.

Effective April 30, 1983:

Rev. Mr. Antonio Bajuelo-Permanent Deacon, St. John the Apostle Church, Hialeah.

Rev. Mr. Arthur DeNunzio, Sr.-Permanent Deacon, Visitation Church, Miami.

Rev. Mr. Martin Fallon-Permanent Deacon, San Pablo Church, Marathon.

Rev. John Friel-Permanent Deacon, St. Bernard Church, Sunrise.

Rev. Blas Gonzalez- Permanent Deacon, Sacred Heart Church, Homestead.

Rev. Mr. Peter Keischens-Permanent Deacon, St. Joseph Church, Stuart.

Rev. Mr. John O'Neill-Permanent Deacon, St. Peter Church, Naples.

Rev. Mr. Julio Ramirez- Permanent Deacon, St. Agatha Church, Miami.

Rev. Mr. Manuel Saavedra-Permanent Deacon, Shrine of Our Lady of Charity, Miami.

Rev. Mr. Joseph Sommovigo-Permanent Deacon, St. Andrew Church, Coral Springs.

Rev. Mr. Steven Wertheimer-Permanent Deacon, St. Vincent Church, Margate

Rev. Mr. Bruno Wiencek-Permanent Deacon, St James Church, Miami.

The following new parish boundaries are announced:

MOTHER OF CHRIST West Miami, Florida, June 15, 1983, Father Robert Palmer, Pastor.

North: S.W. 8 Street
South: S.W. 56 Street
East: 137 Avenue between S.W. 56 Street and S.W. 8 Street
West: County Line.

ST. MAXIMILIAN KOLBE, West Hollywood, Florida, June 15, 1983, Father Harry Ringenberger, Pastor.

North: Sheridan Street.
South: Pembroke Road.
East: 101 Avenue.
West: County Line.

EMMANUEL, Delray Beach, Florida, June, 15, 1983, Father Christopher Stack, Pastor.

North: Ridgewood Road from Dover Road extended to County Line.

South: Linton Blvd. between Dover Road extended and Military Trail south on Military Trail to N.W. 51 Street and west to County Line.

East: Dover Road extended between Linton Blvd. and Ridgewood Road.
West: County Line.

HOLY REDEEMER, Stuart, Florida, September 1, 1983, Father Bernard Powell.

North: Martin County Line between St. Lucy River and the Florida Turnpike.

South: Cover Road extended between the St. Lucy River and Loop Road "76a" extended.

East: St. Lucy River between Martin County and County Line and Cove Road extended.

West: Loop Road "76a" extended to Florida Turnpike between Cove Road extended and Martin County Line.

ST. VINCENT FERRER, 740 Palm Trail, Delray Beach, Florida, June 15, 1983, Father John Skehan, pastor.

North: Gulf View Drive, Orchid Avenue, Gulfstream Blvd. (N.E. 36 Avenue) to Congress, south to Ridgewood and west to the extension of Dover Road.

South: S.W. 10 Street between Dover Road extended and the Intercoastal, south to Linton Blvd. and east to the Atlantic.

East: The Atlantic.
West: Dover Road extended between S.W. 10 Street and Ridgewood Road.

Ridgewood Road east to Congress.

ASCENSION, 699 N.E. 70 Street, Boca Raton, Florida, June 15, 1983, Father Richard Murphy.

North: Linton Blvd., between Military Trail and Dover Road extended. Dover Road extended between Linton Blvd. and Lawson Blvd. (SW 10 Street) between Dover Road extended and the Intercoastal.

South: N.W. 51 Street between Military Trail and Canal E 4, south to N.E. 32 Street, west to Intercoastal.

East: Intercoastal.
West: Military Trail between N.W. 51 Street and Linton Blvd., Linton Blvd. between Military Trail and Dover Road extended. Dover Road extended between Linton Blvd. and Lawson Blvd.

John Paul student awarded scholarship

Marie Troppe, a Class of '84 graduate from the new Pope John Paul II High School in Boca Raton, is the first from her school to accept a college scholarship. Awarded by Catholic University in Washington, DC, the four-year scholarship is based on her outstanding academic record, standardized test scores, and activity in the community.

Friday, May 20, 1983-THE VOICE-PAGE 9

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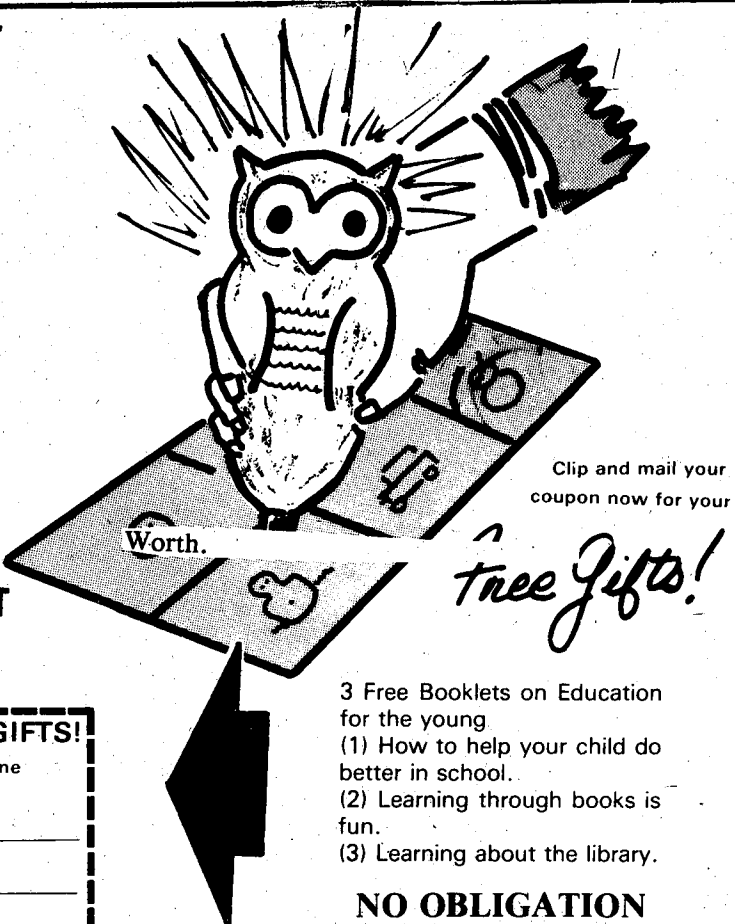
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Florida bishops speak to laity

Pastoral Statement To Leaders of Lay Apostolic Movements and Associations

Dear Friends in Christ:

*Let this be a year that is truly Holy. Let it be a time of grace and salvation by being more intensely sanctified by the acceptance of the graces of the redemption on the part of the people of our time, through a spiritual renewal of the whole people of God, which has for its head Christ, "who was put to death for our trespasses and raised for our justification."*¹

The Holy Father's call to spiritual renewal in this Holy Year of Redemption makes us think of all the faithful, and in a special way of those who work in our parishes and have become more actively involved Catholics as a result of the work of lay associations, movements and groups whether their aim is the practice of piety, the direct apostolate, charity and relief work, or a Christian presence in temporal matters.

"All of you, through the diverse spiritualities which animate you and which constitute a rich spiritual heritage for the Church and for mankind, are trying to live an authentic Christian and evangelical life. By assuming your responsibilities with efficiency and in profound union with God you will be responding to your lay and Christian vocation—to sanctify yourselves and to sanctify the world."²

"The Church herself is a movement... which penetrates hearts and consciences. It is a movement which is inscribed in the history of mankind and human communities... The movements of the Church should reflect in themselves the mystery of that Love from which She was born and is constantly born again. The different groups must live the fullness

of life transmitted to a man as a gift from the Father in Jesus Christ by the work of the Holy Spirit. They must realize as fully as possible the prophetic, priestly and royal mission of Christ, the mission which is shared by all the people of God."³

In response to a request from Charismatic prayer groups for a statement of affirmation, we address this message of appreciation and orientation to all the members of movements and associations who are actively participating in our Catholic Church community.

Appreciation

Throughout the history of the Church, the Holy Spirit has continually raised up apostolic movements and associations as instruments in the Church for spreading the Good News of Salvation in Jesus Christ. In our own time, we are witnesses not only to the newer movements and associations which have been born, grown and blessed by the Spirit over the past twenty-five years, but also to the continuing existence of longstanding movements and associations which have faithfully carried out the mission of the Church in society.

We wish to tell you how much the Church counts on your apostolate as laity. The work which falls specifically to you in the Church is essential. No one can replace you, neither priests nor religious, who have their own specific and indispensable roles in the Church. You, as laity, must act in the world, responsible day in and day out for the family, for the social and professional tasks into which you incarnate the presence and the witness of Christ and in which you try to make this world and its structures a world more worthy of the children of God.

We are pleased with the way the apostolate is flourishing in our dioceses. "We note the response of many lay persons to different

opportunities for faith development. There is the coming to faith in Jesus and strengthening of commitment to him and his mission which we commonly call evangelization. There is also the adult catechesis movement which allows persons to grow and deepen their faith, and there are those who in faith are seeking greater understanding through theological reflection. These and other adult lay persons have taken responsibility in their parish or diocese by serving in leadership positions, on committees and boards."⁴

Our movements and associations have greatly contributed to the leadership we now see, whose common objective is the evangelization of individual persons or persons within the framework of the family.

Orientation

Although we are conscious of the fact that each lay association or movement pursues its aim, with its own methods, in its sector or its environment, it is important for you to become aware of your complementarity and to establish links between the different movements; not just mutual esteem or dialogue, but a certain concerted action and even real collaboration in the apostolic work. Likewise, because the apostolate is an ecclesial act, apostolic movements and associations which are linked closely with each other need to work toward closer ties with the local church, the parish community.

Today more than ever we need to unite our forces and together take advantage of opportunities for study and reflection and joint action. Just as the ray of light joins all the colors which appear in the rainbow, there is a time to join our forces and talents in order to give light to those around us. The primary place for this should be the parish, which should receive and send forth the lay apostles. Let us not forget that "the parish is still a major

point of reference for the Christian people, even for the non practicing... The parish should rediscover its vocation, which is to be a fraternal and welcoming family home, where those who have been baptized and confirmed become aware that they are the People of God. In that home, the bread of good doctrine and the eucharistic bread are broken for them in abundance, in the setting of one act of worship. From that home the lay apostles are sent out day by day to their apostolic mission in the centers of activity of the life of the world."⁵ In the parish, the priest, "as architect of unity, has the mission of helping the association which has been entrusted to his care to deepen its consciousness of being a member of the Church."⁶

There are many channels open for you to do your evangelization work. However, it is supremely important that all these channels should really converge on the same confession of faith, on the same membership of the Church and on commitments in society lived in the same Gospel spirit: "One Lord, one faith, one baptism, one God and Father."

Edward A. McCarthy Archbishop of Miami
W. Thomas Larkin Bishop of St. Petersburg

John J. Nevins Auxiliary Bishop of Miami
Thomas J. Grady Bishop of Orlando

Agustin A. Roman Auxiliary Bishop of Miami
John J. Snyder Bshp of St. Augustine

J. Keith Symons Auxiliary Bishop of St. Petersburg

Rene H. Gracida Bishop of Pensacola-Tallahassee

1. Papal Bull on the Holy Year, January, 1983, Origins, Vol.12, P. 564.

2. Pope John Paul II to the Lay Spirituality Movement, April 18, 1980.

3. Pope John Paul II to the International Congress of Apostolic Movements, September 27, 1981.

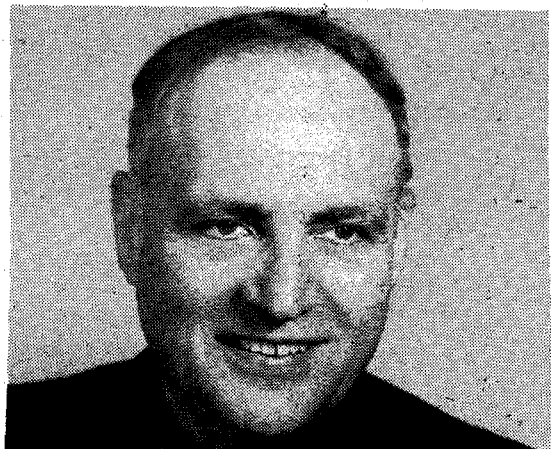
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5. Catechesi Tradendae, John Paul II, Oct. 25, 1979, Origins, Vol.9, P.329, 345.

6. Identity and Mission of Priests Within Associations of the Laity, Pontifical Council for the Laity, Origins 2-4-82.

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'Religion and respect for life need to be acknowledged, not ignored, not ridiculed and slandered by the bigotry of some talk show hosts...'

Abp. McCarthy

News media

Urged to re-think their effect on society

The news media can add to tension and even prompt riots or they can help be part of a solution of community problems.

That was the message and challenge Archbishop Edward A. McCarthy threw out to media representatives at a World Communications Day Mass at the Pastoral Center, to which media members had been invited last Sunday.

"Granted, controversy, violence, scandal, tragedy—all the problems of the world—make news. But an overdose is not only feeding tensions, it may be creating depression and paranoia in our society," the Archbishop told the congregation assembled in St. Martha Church at the Pastoral Center complex.

"Balancing good things also need to be reported, and the elements that sustain men and women in their struggles such as religion and respect for life—need to be acknowledged, not ignored, not ridiculed and slandered by the bigotry of some talk show hosts, or editorial cartoonists who are not worthy of the profession," he said.

Archbishop McCarthy referred to Pope John Paul's World Communication Day speech in which he points to the great influence today's communicators have due to modern technical advancements and expansion throughout the world.



With that advancement, he said, reporters have a great responsibility for what the report and how they report it.

The key to the state of human rela-

tions is often in the exchange of information through the media, he said, which can lead to understanding or to added tensions.

He said the Pope believes there is no such thing as neutral information.

"Emphasis, slanted interpretation, even loaded silences" can change the meaning of the information reported, the Archbishop said.

He pointed out that multi-ethnic South Florida, for instance, presents a challenge for careful, balanced reporting rather than distorted reporting that can lead to a Liberty City or Overtown riot.

"The Holy Father also reminds communicators of their responsibility to use their powerful influence over public opinion and attitudes of government to work for peace. They should not let themselves be enslaved to power groups. They have a duty to the common good of society. In what he refers to as 'truly a mission,' the pope says if the communicators 'promote calm and impartial information to favor understanding and dialogue, to strengthen comprehension and solidarity they will have made a magnificent contribution to the cause of peace.'

"I am sure the holy father is speaking with the urgency of his world wide view, seeing a world on the brink of nuclear devastation."

The Archbishop thanked the media for attending the Mass and for their support in interpreting the role of the Church in bringing peace and moral values into society.

CENSORSHIP

'Can't God be an editor too?'

Fr. Donald Connolly
Director, Archdiocese
Communications Ministry

The Holy Father has requested that throughout the world the people who work in mass media be recognized for their difficult and complex task in uniting us all as we strive to truly become one human family.

But among the problems which beset us are an occasional misunderstanding of what really are mutual goals between the Catholic Church and the media. The primary difficulty is the misuse of the word censorship. When all branches of the media use their judgment of what stories will or will not be published, it is called editing. When the Church exercises the same routine, it is called censorship. The New York Times, on its daily front page, states its policy, "All the news that's fit to print." Who decides what is "fit to print"? That's censorship.

It seems that God is the only one in town without rights. When His laws of decency and order are announced by the Church, to curb community licentiousness, we are called censors. But when a local prominent daily newspaper cancelled a prominent columnist's material, because he allegedly did some fast financial dealings, that same newspaper never cut its movie advertisements for the sleaziest porno theatres in the area. (Of course, the movie ads were paid for, and the columnist had to be paid.) That's "editorial judgment."

The proper judgment call for anyone responsible for entering other peoples' homes through the media is to ask, "Is this the right thing to

say?" Saint Agustine in the fifth century pointed out, "When you ruin a person's entire life by destroying his or her reputation for a single aberration, you murder them twice: in this life and in their eternal memory."

While the Church, especially here in South Florida, wants to cooperate fully with the media, we seem habitually to be misrepresented in what we teach on many issues:

• Birth control (the Church, through the *Humanae Vitae* document of Pope Paul VI, insists that due to modern conditions, many people must practice birth control. What

buildings can be rebuilt, nor any crops planted, on land devastated by atomic material);

• Finances in the Church (*The Voice* recently printed that, contrary to the common statements of the media about the wealth of the Church, the Archdiocese spends \$3 million per year more than we collect);

• And finally, the recent flap over Galileo, who was condemned for denying the earth was the center of the universe. He said the sun was. He was as wrong as those who condemned him. No one knows where the center is!

justice, and peace for all of our neighbors.

But there are times when, in our efforts, you do make us feel sad; we preach *shalom*, but end up with *oi veh* when, for example, our Archbishop offers an ecumenical service for thousands of people. Television will show what goes on inside the church for five seconds, and then spend 40 seconds with five pickets outside, who have esoteric demands. Such kinds of so-called reporting really have to stop, if sincere efforts toward community peace are to progress.

Towards the end of this prayer service today, there is a time called the kiss of peace, when we turn to one another in the pews and shake hands, wishing them blessings. Let us forget media rivalries for that one moment, to realize that all of us are truly brothers and sisters under God our Father, and must work hard to secure truth in context, beauty, justice and loveliness as a presentation to others of what is happening around us.

We don't have to concentrate on what evil the devil can do; let us also give God some rights. He still has his sun to shine and set in beauty and gives us the joy of a child's smile.

All of us 1 million Catholics in South Florida pray for everyone in the media. God bless you and help you to continue to make us all a loving family in a diverse community.

'It seems God is the only one in town without rights'

the Pope condemn were immoral methods of doing so;

• Abortion (we do not teach that the baby must be saved before the mother, but that both must be treated as equal candidates for medical attention);

• Capital punishment (the Church teaches that the unjust killing of another deprives one of the right to life, at the option of the state, whose concern must be the common good of the community);

• National defense (against the snide remarks against the American Bishops' statement opposing atomic war, that they allow killing by conventional means, the Bishops are against all war, but state that the difference in Atomic war is that no one will survive, to reproduce, no

Peace is the result of justice. And the best way for the media to present news justly, and thus help to bring about peace, is to be careful to use relative clauses and adverbs. In other words, put the news in a proper context. Instead of saying that a riot is occurring in one of our ethnic neighborhoods, at least point out that over 90% of that neighborhood is in fear of the 10% causing the upset.

God is God; and only God is God. All who work in the media must commit themselves to an obedience to the Ten Commandments, not only in their personal, but also in their professional lives. The entire Catholic family of the Archdiocese is dedicated to help you, in our prayers, and in our efforts to help you report truth,



Archbishop McCarthy leads in reciting the Litany of the Saints as the priest candidates prostrate themselves on the floor of St. Mary's Cathedral. (Photo by Prent Browning).

8 New priests ordained

Continued from page 1

and catalyst of the priesthood."

Without prayer, he said, you can "become dispirited and yield to the cynicism of the world."

"Let the example of your lives attract followers of Christ so that by love and action, you build up the church," the Archbishop said.

THE ARCHBISHOP concluded by asking them to be the "good shepherd

'Let the example of your lives attract followers of Christ so that by love and action you build up the church'

--Abp. McCarthy

who comes not to be served but to serve and to seek out those who are lost."

During the ceremony, once the Archbishop had laid his hands on the candidates to the sacred order, several

hundred priest who lined up in the altar area of the Cathedral came forward also to lay their hands on the new kneeling priests.

The ceremony completed, the crowd of relatives and friends broke out in applause as the newly ordained priests, smiling widely, walked down the new marble steps of the altar area to give out their first Holy Communion.

Then, after Mass, the new priests processed outside where they were thronged by the crowd of family and well-wishers and the joy continued under the bright Florida sun.

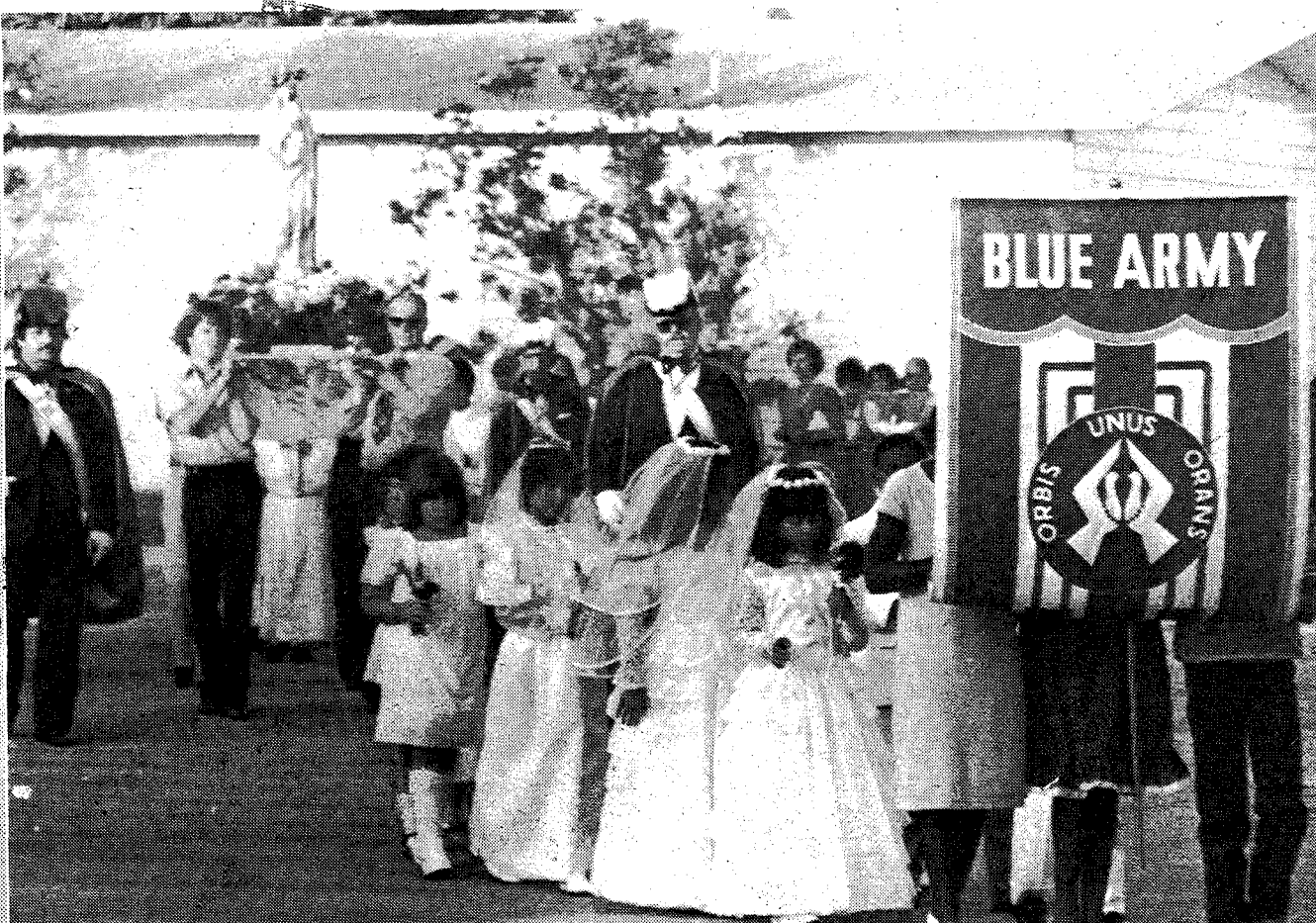


The Archbishop consecrates one of the eight young candidates by laying on of hands ordaining him into the priesthood. (Photo by Prent Browning).



FR. FEDERICO CAPDEPON, a native of Spain, and the son of Manolo and Dolores Capdepon, is one of eight priests ordained Saturday. He studied at the University of Madrid, gained experience with Cuban refugees in Madrid before coming to St. Vincent de Paul Seminary in Boynton Beach to study for the priesthood. (This picture and information was unavailable last week when *The Voice* ran the other new priests' individual pictures.)

Blue Army Marches



The Blue army leads the procession across the parking lot from the parish hall to the church.

It was almost a spur of the moment event. The Blue Army, a movement to promote devotion to Mary, the Dominican Third Order, and the Knights of Columbus decided to get together and hold a procession for Our Lady of Fatima in honor of the anniversary of her appearance. Forming part of the procession into St. James church in North Miami Friday were eight young children dressed in their First Communion clothes. Inside the church the statue of Our Lady of Fatima was consecrated and the girls each presented bouquets to Our Blessed Mother. (Voice photo by Prent Browning).



A child dressed in her first communion clothes smiles at a friend.



Following the procession of children in their first communion clothes, Our Lady of Fatima is carried reverently on a platform.



A mother instructs her child where to stand in the procession.

Matter of Opinion

A nun is forced to resign her job

Maybe this is why Pope John Paul doesn't want priests and religious holding public office.

You just can't serve two masters.

Take the currently famous case of Sister Agnes Mary Mansour, for example.

She is the director of the Michigan Department of Social Services. However, she is no longer a Sister. She was forced to take her choice.

In her high public job directing social services, she also was directing abortion funding to poor people. Therefore Archbishop Edmund Szoka of Detroit was confronted with the spectre of a

EDITORIAL

visible Catholic religious administering an activity --abortion-- which the Church teaches and which Sister Mansour's order, the Sisters of Mercy, presumably agree, is morally evil. Indeed, Sister (now, Ms.) Mansour says that privately she believes abortion to be morally wrong.

But the Archbishop was rightly concerned that the Catholic community, and others, are seeing public example of a prominent representative of the Church going about administering abortion aid while remaining silent about any possible moral implications of the activity. Her actions would therefore support the abortion cause and confuse Catholics who thought the Church and its representatives were against killing human life in the womb.

He therefore asked Sister to at least publicly state that, yes, she believed abortion to be wrong. He did not demand that she quit her job. Only that she clear up the moral ambiguity she represented to the public.

To make a long story shorter, she refused to make such a statement, the Vatican appointed another bishop (from Brooklyn) to intervene. She was told again not to remain publicly silent or else stop being a Sister.

So she stopped being a Sister, complaining about "freedom of conscience" and that her vow to serve the poor was more important than her vow of obedience to the Church, etc., etc.

But the Church didn't ask her to stop serving the poor. It only asked her to make clear to her fellow Catholics that she thought abortion was morally wrong, even though her job requires her to administer it. We don't understand what she finds so difficult about that, if she truly believes abortion to be wrong.

It is hard to believe that if she had to administer, for instance, funds to a segregated school that she would find herself unable to make a statement opposing racism, even though reluctantly administering the funds. Would she, in fact, not try to use her position to change such a practice rather than stating, as she did, that because the law allows it she must administer it in silence?

She also complains that because of "Church intrusion into State affairs Catholics would be suspect and denied the privilege



of public service."

Come on, Sister. Suspect of what? Having moral beliefs they are willing to state openly? And is she really saying that the price of holding public office must be moral silence? Do we need to remind anyone what historical events that brings to mind?

It may be that Sister Mansour was not handled sensitively enough, as she complains, although it is hard for us to tell at this distance. The Church should always show patience and understanding in such matters, though not moral compromise.

But, then, perhaps this case is one reason the Pope wants religious out of public office. Surely the great state of Michigan has qualified lay people--Catholics included--who can run state agencies.

But if a religious does decide to make a vocation of rendering unto Caesar, she should never leave behind responsibility to the other half of the coin.

Letters to the Editor

Thanks from gays who love God

To the Editor:

I would like to express my deep appreciation to you, Ana Rodriguez-Soto and Betsy Kennedy for the honest, courageous and compassionate series on the plight of the homosexual Catholic.

For too long a time the gay community has identified the Church with the oppressors. Since the days of the Gay Rights Referendum, when tens of thousands of signatures were collected in Catholic churches in order to recall a bill that protected our civil rights, the image of the Church has been badly tainted. Those of us involved in ministry to the gay community often

find a great deal of bitterness. Gay men and women feel not only rejected, but ostracized and persecuted. Sadly, the Church sometimes is seen as The Grand Inquisitor.

Your articles, and particularly the quotes from Archbishop McCarthy, will help us dispel some of those feelings. You have made a great contribution to the Archdiocese of Miami Evangelization Program. You have documented that the Catholic Church--or at least some of Her members--does care about Her gay sons and daughters.

I thank you on behalf of my brothers

and sisters who never read The Voice because they are too deeply hurt to go to Mass. I thank you on behalf of all the gay men and women who do go to Mass and may even be ushers and lectors, but who live in fear that their pastors and fellow parishioners may discover their sexual orientation.

I thank you on behalf of those of us who are finally reconciled, who love God and the Church, and who have dedicated our lives to proclaiming freedom to captives.

I hope that you don't get too much negative mail. If you do, take hate letters for what they are: the product of fearful minds and hardened hearts.

May the dear Lord bless you all with His peace and His joy.

(P.S. Should you decide to publish this letter I must request that you withhold my last name. I love my profession and I do not wish to see my career damaged. Thank you.)

Name Withheld
Miami

(Editor's note: The Archdiocese opposed the Dade County gay rights ordinance referred to above, in the belief that, as written, it would have interfered in others' rights in certain circumstances.)

The communion rail

By Fr. Joseph M. Champlin

A few older readers may recall memories of churches with communion rails over which altar servers draped a white cloth prior to distribution of the Eucharist. When all had received, the same boys flipped that cloth back to its former position, suspended from the inside of the railing.

Most adult Catholics, however, while perhaps not remembering this white linen cloth, can readily visualize their experiences of kneeling at a rail as the server held a communion plate beneath the chin.

Communion rails have rapidly disappeared from our Catholic churches or are in the process of being removed. Since that removal can be a painful matter for parishioners, it might be helpful to sketch the history of communion railings and the reasons proposed currently for their elimination.



BY FR. JOSEPH
M. CHAMPLIN

for example, in England until the 13th century. It ended significantly around the period when communion from the chalice died out.

The actual procedure of kneeling at a communion railing, nevertheless, only began around the 15th or 16th century and even later in Great Britain. Those

communion railings as prolongations of the altar and as resembling it somewhat in material, style and decoration.

The addition of a white cloth on the top contributed to this concept of the railing as an extension of the altar "table" and also provided protection for dropped particles. In 1929, the procedure of holding plates or patens under the chin was introduced as a further step for insuring reverence or as a replacement of the cloth.

Despite the common existence of railings, pre Vatican II rubrics or Church worship regulations nowhere required or even mentioned an altar rail. That continues to be the case with the post Vatican II liturgical rules: there is no mention of a railing. Moreover, the revised Roman Missal's introduction recommends "one large paten for the consecration of bread for the celebrant, ministers and faithful." This point would appear to eliminate the need for servers accompanying the communion distributor and holding an additional plate.

Since the law does not require them, there are several reasons suggested for removal of communion railings.

FIRST, because the earlier practice of standing for communion has once again become commonplace for Catholics, and the best posture for receiving the cup, the rail is superfluous. Once used as a helpful support for weak and aged communicants, it no longer serves a utilitarian purpose.

Secondly, the railing became a screen, fence or barrier dividing the clergy from the congregation, a separation not consistent with the teachings of the Second Vatican Council on the nature of the Church and its public worship.

Thirdly, elimination of the railing focuses one's eye on the sanctuary's central items: the altar, lectern and presider's chair. Without any rail, the sanctuary is more open and the altar appears more prominently as the table of the congregation.

(Alt Publishing Co.)

"From about the 4th century low barriers of stone, wood, or metal separated lay people in the church from the clergy. Important in large basilicas with sometimes unruly crowds to protect the altar area, they apparently also kept wandering dogs from entering the sanctuary."

Like many traditions, the history of communion railings is both nebulous and complex. What follows represents a simplified summary of my research on the subject into a dozen books by recognized liturgical scholars such as Jungman, O'Connell, Miller and Seasoltz.

FROM ABOUT the 4th century low barriers of stone, wood or metal separated lay people in church from the clergy. Important in large basilicas with sometimes unruly crowds to protect the altar area, they apparently also kept wandering dogs from entering the sanctuary.

Communion was received standing during the Church's first centuries. In fact, that practice lasted,

barriers, erected much earlier for other reasons, now presumably became transformed into communion rails.

Despite this pattern of laity communicating before a rail at some distance from the altar itself, there was always and still remains today an understanding that lay folk receive the Body of Christ from the altar of sacrifice. Thus, in the first eucharistic prayer or Roman canon priests have been proclaiming for centuries, "As we receive from this altar the sacred body and blood of your Son, let us be filled with every grace and blessing."

IT WAS that sense of receiving from the altar which led designers and builders to construct

A call to fast and abstinence

It is on the level of the problems that face nations that the bishops' pastoral letter became newsworthy. But it is on the level of individuals that we may be touched most importantly. If we listen to the call of the bishops, Catholics will be observing fast and abstinence on Fridays. That's something that will touch the lives of us all.

It won't be a law, not even an obligation but it will be something most Catholics will want to do. The bishops begin by discussing the importance of prayer. This is something all Catholics understand as vitally important.

"A conversion of our hearts and minds will make it possible for us to enter into a closer communion with our Lord," the bishops say. "We nourish that



BY
DALE FRANCIS

will. There is so much within the pastoral letter that is on the level of national and international policy. We all play a role in determining national policy but it is

they hoped many would continue to observe it but for those who wished to substitute other forms of penance or good works then it would not be required. Almost immediately the privilege of substitution for Friday abstinence became the common practice, eventually only the privilege and not the condition for its use was remembered.

We are now called to both abstinence and fasting on Fridays. Fasting is ordinarily understood as two snacks, one full meal, no eating between meals. But there will be no rules, we must place the obligation on ourselves. We believe in prayer, we believe in the importance of penance, and we will be praying, fasting and abstaining for peace. And perhaps most importantly, we will be doing this together, bishops, priests, Religious, lay people, united in the most important way of all for peace.

(Dale Francis is a nationally syndicated columnist.)

"But if we understand the necessity of prayer for peace, beseeching God for peace within ourselves, in our families and community, in our nation and in our world, there is something else the bishops want us to understand: 'Prayer by itself is incomplete without penance.'"

communion by personal and communal prayer, for it is in prayer that we encounter Jesus who is our peace and learn from Him the way to peace."

But if we understand the necessity of prayer for peace, beseeching God for peace within ourselves, in our families and community, in our nation and in our world, there is something else the bishops want us to understand: "Prayer by itself is incomplete without penance."

WE ALWAYS fall short of what we should be, acts of penance not only make reparation for our failures, they constantly remind us of our need to seek to become more totally conformed to Christ. So the bishops say this to us in the pastoral letter:

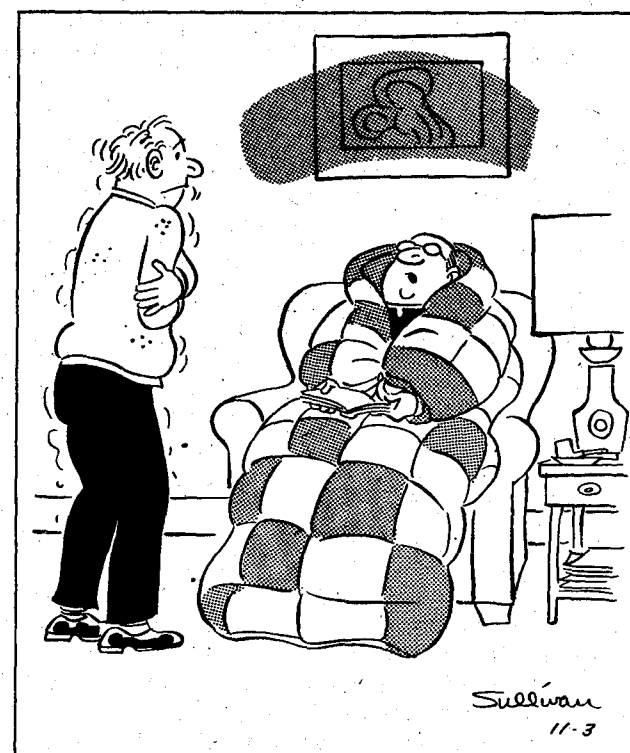
"As a tangible sign of our need and desire to do penance, we commit ourselves as bishops and call the community of the Church to fast and abstinence each Friday in the name of peace. Such fast and abstinence should be accompanied by works of charity and service towards our neighbors."

Will the Catholic people respond? Of course they

indirect and on some points those of equal good will may differ. But on the desire for peace, on the commitment to prevent nuclear war and to the dedication to the elimination on nuclear armaments from the earth, we are all united.

SO BELIEVING in the efficacy of prayer, when we are called to that prayer with penance, asked to join the bishops in fast and abstinence on Fridays, we will respond. The bishops reminded us that this should be accompanied by works of charity and service towards our neighbors. This is not so much a condition to be added as a statement of the truth that we cannot really pray without at the same time growing in charity and service to others, we cannot remind ourselves by penance of the need to conform to Christ without knowing there is in this conformity a fulfillment of service to our neighbors.

It was nine years ago that Friday abstinence was practically ended in the United States. The U.S. bishops did not end abstinence in 1974. What they said was that Friday abstinence would continue and



"I'VE DECIDED THAT IN THE INTERESTS OF VOLUNTARY POVERTY WE'RE GOING TO CUT DOWN ON FUEL COSTS THIS WINTER!"

Jailing the mentally ill

About a decade ago, a move began to deinstitutionalize the mentally ill; to take them out of prison-like hospitals and into a more humane setting.

The cry heard then was that we had warehoused the mentally ill and that they really belonged in communities.

In state after state, the exodus of the mentally ill from their havens began. People who had long since forgotten how to live anywhere other than in an institutional setting found themselves living in neighborhood group houses, in crumbling old hotels, decrepit boarding houses or simply on the streets.



BY ANTOINETTE BOSCO

Some of the mentally ill were left penniless, due to peculiar developments that had to do with local welfare rules. Former patients sometimes found they did not qualify for public assistance because they did not meet the residency requirement of the county they were taken to after being removed from the hospital.

NOW A new problem is surfacing. Some of the deinstitutionalized mentally ill are turning up in jails instead of psychiatric wards. Hospitalization has been traded for incarceration.

Two researchers for the University of Southern California School of Medicine in Los Angeles surveyed 101 women patients in a mental health unit at the Los Angeles County jail.

In a report published in the April Archives of General Psychiatry, Drs. H. Richard Lamb and Robert W. Grant concluded: "There is evidence for a diversion into the criminal justice system of persons who, before institutionalization, would have been lifetime residents of state hospitals."

Eighty-six percent of those women who were studied in the jail's mental health unit had a history of psychiatric hospitalization. More than half had been involuntarily hospitalized, so seriously disturbed they were incapable of making decisions or caring for themselves in any decent, human way.

More than 40 percent of the women were transients and only 7 percent were employed at the time of arrest.

"THESE WOMEN'S lives were, for the most part, chaotic and characterized by tense anxiety, depression, fear and deprivation," the authors wrote. Seventy percent had histories of serious physical violence; 40 percent had engaged in prostitution and 84 percent with children had demonstrated an inability to care for them.

The doctors proposed the establishment of more involuntary treatment. At the same time, they acknowledge that their suggestion is criticized by those who view deinstitutionalization as a path to increased personal freedom for the mentally ill.

Treating the mentally ill is a complex and tragic problem. I worked several years promoting the rights of the mentally ill.

In doing so, I had to admit that for some patients it was a discharge from the hospital that would violate their rights.

ONE WOMAN had been hospitalized for 30 years, since the age of 33. As a teen-ager she lived through a trying scandal.

Later, her marriage during the depression brought poverty and an unfaithful husband. She had three children and her oldest one died suddenly at the age of 13. At that point she was hospitalized.

When it appeared that she would have to leave her protected environment and return to the world, the woman was literally terrified.

I think what Lamb and Grant have to say makes sense, particularly when they point out that while we may be reluctant to see psychiatric patients lose some of their physical liberty in institutions, by moving them from hospitals we may run another kind of risk.

(NC News Service)

Disarm the human heart

Q. I would like to do something about nuclear war, but I feel so helpless. I often wonder, "What can one young person do?" (Iowa).



BY TOM LENNON

A. on the CBS Evening News, Dan Rather gave fairly suitable coverage of the U.S. bishops' meeting in Chicago when they approved their 150-page document about war and peace in the nuclear age.

Rather couldn't discuss all that was in such a long document. But it's too bad he and other newscasters couldn't have said something about the section that gives a good answer to your question.

This section advocates "disarmament of the human heart" and it is appropriate for all persons, young and older, who feel perhaps that they can't do much about the nuclear threat.

The bishops call for "conversion." This involves strong efforts to change our ways and live more in Christ's spirit day after day.

The bishops urge more prayers for peace. And they speak of such penances as fasting and abstaining from meat on Fridays, the day traditionally commemorated as the one on which Christ died to save the world from sin.

In the spirit of such a program of conversion and penance, a person might mull over questions like these:

Do I have any warlike ways or high-fusion attitudes that I should abandon as part of my personal disarmament plan?

Do I ever employ the deadly weapons of sarcasm, baiting remarks and put downs? Do I ever cause angry, hurtful words to proliferate?

Do I ever use the language of violence, those four-letter words that are not merely earthy but also destructive in their imagery and intent?

Do I ever start wars in my family by being defiant or disobedient or sullen or subtly nasty?

Do I do any other thing that might destroy the peace and love that should exist between me and my friends, my family and my Lord?

Could I fast from junk food occasionally as a penance for my own sins and the sins of others?

Could I persuade my family to do the unthinkable--turn off the television set at some time every evening for a period of family prayer for peace all over the world?

A program of spiritual conversion isn't ever likely to make the evening news. Nor is it as easy as signing a peace petition or shouting at a protest demonstration.

But it is one necessary ingredient of peacemaking. It also helps eliminate the feeling of helplessness in the face of the nuclear threat, for it involves seeking God's help.

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

Another survival threat

In the 19th century, Karl Marx predicted that industrial America would be destroyed by class warfare. At that time, factory owners were exploiting the poor working classes in scandalous ways: sweatshops, child labor, seven day work-weeks, etc. But Marx was wrong. The abuses were corrected. Labor organized. New laws helped turn matters around. Why did this happen? Because in America ultimate power rests with the people.

This is not the case in most other countries. A casual reading of events tells of the high price human beings are paying to control their destiny.

In the last 15 years there have been 500,000 killings in Indonesia; 200,000 in Burundi; nearly 3 million in Kampuchea; 250,000 in Uganda; 500,000 in the Sudan; 200,000 in East Timor, 40,000 in Lebanon. The litany is seemingly endless. This global village of ours is in need of healing.

years American industry has been dumping dioxin and other forms of toxic waste into the earth to the tune of 230 million tons annually. That's more than one ton of poison for every man, woman and child in America every 12 months. The excuse once again is that it costs too much to do otherwise.

I applaud all those who are trying to reverse this ominous trend. You, your children, and your grandchildren, may one day pay a heavy price for what has already been done. Sooner or later, toxic dumping must stop, or the freedom we earned at such a high price won't be worth commemorating.

For a free copy of the Christopher News Notes, "To Be or Not to Be," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)



BY FR. JOHN CATOIR

On Memorial Day we honor those Americans who gave their lives to protect our freedom. We have something very rare and precious in this country and we must preserve it. But there is something even more basic than freedom. That something is survival, and now a new kind of industrial abuse threatens it.

For decades there has been an ongoing flagrant, irresponsible poisoning of our environment by chemical dumping. It's taking its toll. In many areas the water supply has been irreversibly polluted. Wells, once a source of fresh, clean water, are being closed permanently because of contamination. Acid rain has affected whole rivers. The sea-life within them, as well as the surrounding vegetation, has died or is dying.

It takes only one-tenth of a drop of dioxin to pollute an Olympic-size swimming pool and render it deadly. But for



"YES, I THINK IT WOULD BE RATHER NICE TO LISTEN TO THE BLUES BROTHERS. WHAT RELIGIOUS ORDER ARE THEY IN?"

Negative reactions to positive advice

Some time ago we published a letter from a woman asking how she could be loving toward her husband when she did not feel loving. Her husband had hit her on three occasions in their seven years of marriage. Except for this behavior, she said, they have a good life and beautiful children.

We answered that only she could decide how to respond to her husband's treatment, and we suggested ways to behave, not lovingly, but positively toward him.



BY DR. JAMES
AND
MARY KENNY

Some of our reader responses follow:

"Didn't address the real question the woman was asking... Chances are... the abuses will escalate... No amount of positive thinking... will change that behavior unless the abuser is also willing to change."--Director of an Illinois shelter for abused women.

"Assault is a crime... Firm, drastic action should have been advised--perhaps file charges against him,

seek an injunction, at least separate herself and her children from him, even if it means getting herself and her children out of that house and leaving it to him."--Iowa.

We did not overlook the drastic solutions which our readers propose but chose not to suggest them for the following reasons.

1. "Get out of the house." Our reader asked how to behave positively. She did not ask what to do about her abused situation. Perhaps, as some readers suggested, the problem will get worse. As columnists, reading her letter several states away, we simply cannot make such an assertion. Therefore, we take our reader as an adult. We answer the question she posed. We do not tell her what her problem is. Furthermore, we suggest options she might take (one of which was to leave the situation). We do not tell her what to do.

2. Get her husband to change. In many cases a problem would disappear if one could get the other to change. Unfortunately, this is not the way human relationships work. Making another person change is rarely a practical solution because it is not within our control. The husband did not write us. We do not know whether he wants to change. We answered the woman's question.

Being positive is nice, some of our readers suggested, but it does not go far enough. Actually, we think that positive action is the most powerful means available to our reader. Confrontation, giving

orders, insisting, demanding, all lead to hardening of a position, escalating of differences, anger, perhaps further abuse.

Being positive, on the other hand, reaches the spouse where he is open to being reached, where he can perhaps be motivated to change. The problem with being positive is not that it is ineffective. Actually it is most powerful. The problem is that it is very, very difficult to do when we do not feel positive.

The charge of wife abuse is currently popular and a very serious problem. However, like other problems, it does not have one single solution. The adult facing the problem is in the best position to decide the action to take.

Counselors, columnists, family doctors, all can aid persons in making decisions. But they overstep their role when they actually decide for another adult. This is different from the abuse of small children or the helpless elderly.

Getting out of the house is one solution to abuse. It is a drastic step to take in response to three occurrences in seven years. It is not the only solution. And it is up to the person involved to decide whether to take this drastic step.

(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; Reisselaer, Ind. 47978).

(NC News Service)

Responding to your response

My mail tells me that a couple of past columns need further treatment. The first concerns the column on adoption. I received so many letters from couples requesting information on how to adopt an older child that I realize we need to give more local information on the topic. Since state laws and agencies vary so widely, I cannot help couples who are interested in adopting a baby, an older child, or a non-adoptable.

So I invite the Catholic Charities offices in each diocese to compile a listing of church, public and private adoption agencies, annotating it as completely as possible with addresses and phone numbers. Not only is this a fine service for couples but also for those children who are patiently awaiting loving homes.

I had no idea there were so many couples waiting to give a home to "unadoptable" children. Many who have never considered adopting wrote that they would love to make room for such a child. Others have been waiting a long time for a child they cannot have themselves.

IT'S A beautiful tribute to Christian love and one that gives great hope for the future of these children. Not everyone demands a "perfect infant" to adopt, it seems. I'd like to mention an alternative to adoption for those families whose homes and hearts are big enough to share with a child in need and that's becoming a family to a foster child.



BY
DOLORES
CURRAN

There's a crying need for good homes for children whose parents cannot care for them adequately, because of illness, abuse, chemical dependency or finances but they do not want to relinquish them legally. One Catholic Community Services official told me they have a difficult time finding homes for neglected and abused children, especially teens.

"We had an eleven year-old girl who was trying heroically to keep three younger siblings cared for in a home with alcoholic parents. These children should not have been in that home," he said, mentioning physical and sexual abuse, "but it took us seven months to find families who would take any of the children home to live with them."

The letter that might touch readers most, however, was from an adoptive mother who thanked the birth mother for deciding to bear and relinquish her baby.

She wrote, in part, "Our child's mother will never know the joy and meaning Heidi has brought us. She is a peppy little girl who loves everyone and brings smiles to all who meet her. I'd like to think that all the mothers who relinquished baby girls will think this one was theirs. Please thank them for us for deciding to have this baby and making the painful decision to give her to us."

THE OTHER column that brought a lot of mail with requests for more information was the one about late vocations to religious life. Many women (no men) over fifty wrote asking about religious orders seeking novices like them. Again, I encourage those interested to contact the vocations director in their diocesan chancery office.

These directors have information on most religious orders. But I don't want to get these women's hopes up without alerting them to the reality of religious life finances today. One president of an order wrote me, "As much as we welcome entrants, you must realize that we don't need older women. Our median age is over sixty now and our economic reality is that each of our working sisters must support two of our retired ones. For this reason, we have been unable to consider applicants over forty."

I realize other orders face the same economic situation but for those who wrote, or meant to and never got around to it, I suggest you research what's available before concluding that nobody wants you.

(Alt Publishing Co.)

Family Night

(Contributed by Mimi and Terry Reilly)

Opening Prayer

Father, you have gifted us with life and the beauties of your summertime creation. Help us to use the opportunities of summer to grow in our caring and appreciation. Help us to be healthy families. Heal our wounds and hurts so that we may be fully alive to your Spirit. Amen.

Something to think about

Summer can be the time to do a lot of the things we wanted to do during the school year but were just too busy. It can be a very special season for your family to do things together more often, growing in love and appreciation for each other. This will not happen, however, unless you plan ahead.

Activity Ideas

Young and Middle Years Families

FAMILY SUMMER CALENDAR

Materials: large sheet of paper, marking pens. Begin the evening with a backyard picnic-or if the weather does not permit, try a picnic on the family room floor. Brainstorm about the things you would like to do as a family this summer-inexpensive things like breakfast in the park after church, a weekly trip to the library, a talent show, some type of arts and crafts. On a large sheet of paper, draw the months of June, July, and August. Now schedule weekly family activities, possible vacations, special events. Also schedule household chores. Talk about

how important it is for the whole family to reserve these special times. Decorate your calendar with illustrations and magazine pictures.

Adult Families

Discuss what you like most about summertime. Read together the Psalm of thanksgiving, Psalm 100.

Snack Time

Popcorn; crushed ice in paper cups with your favorite juice.

Entertainment

Plan a Summer Fair in your yard for Family Night fun. Some possible games are: Patio Pitch (pitch pennies to a line drawn on your patio or

sidewalk), Peanut Race (relay race, with runners holding unshelled peanuts between their knees), Family Frisbee Contest (the highest, the farthest).

Sharing

-Share your happiest memory of a past summer
-Tell of a time when you felt very lonely.
-Share a time when you and your family did something fun together.

Closing Prayer

Thank you, Jesus, for being with us as we planned for the summer. Help us to be especially thoughtful and considerate of others in the week ahead. Amen.

Scriptural Insights

Feast of Pentecost

Readings: 1. Acts 2:1-11

2. Corinthians 12:3-7, 12-13, 3. John 20: 19-23

By Fr. Richard Murphy, O.P.

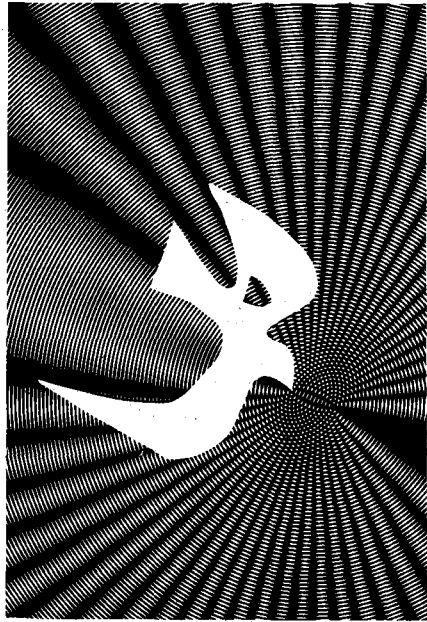
Fifty days after Passover, the ancient Hebrews celebrated the feast of the first fruits of the land. Fifty days after Easter, we Christians celebrate the feast of Pentecost; Christ, the first to rise to new life from the grave, is the first-fruits of the dead. As usual, this annual feast is an invitation to us to open our minds and hearts to the mysterious and instructive ways of God.

In days gone by, the spirit of the Lord "fell upon" various men, causing them to prophesy. The phenomenon was considered to be a manifestation of the Lord's presence; the prophet's words carried weight. But God manifested Himself in different ways, sometimes by fire (as to Elijah on Mt. Sinai), or in a pillar of cloud (to Moses and the fleeing Israelites).

The most striking theophany or manifestation of God among men is Jesus the son of Mary. In Him for the first time God has a face.

Today on Pentecost Sunday we commemorate the next extraordinary manifestation of God, who came in

wind and fire. Fire is an attractive and most useful element, but something also to be respected. It has the power to



consume, or to purify and transform, to give warmth. Jesus once (Mark 9:49) declared that everyone would be "salted with fire," referring no doubt to the purifying fire of trials by which

we become sacrifices pleasing to God (cf. Levit. 2:13).

On a hot humid day, any breeze is welcome. Like fire, however, wind can be fearfully destructive, driving the sea from its bed and destroying property by its unseen power.

On the first Pentecost a mighty wind was heard and tongues of fire appeared in the room where the Apostles had gathered. It is very carefully noted that what was heard and seen was not a real wind and fire, but something like wind and fire. It tells us something about God. No more than the wind or fire, can God be imprisoned or controlled.

All the apostles were filled by the Holy Spirit with courage and zeal. The Spirit works from within bringing light and warmth and energy to understand and to preach the good News that Jesus Christ is alive; He is the living God and not just a cherished memory. In the power of that Spirit the torn garment of unity was to be mended; the division of men and of tongues begins now to yield to the unity of faith, all are one in Christ.

How does the Spirit operate today?

Powerfully indeed. Sinners are moved to repentance and can find forgiveness at the hands of the Spirit-filled apostles, who have that power given to them by the Risen Christ.

Each time we are moved to pray, to grow closer to God, we know that the Spirit is at work. If we decide upon a virtuous course of action as we read a passage in the Bible, or hear a sermon that seems written just for us, we know the Spirit is working. A sure sign that we are not deluding ourselves is the peace and joy and charity towards others that fill our hearts.

What we know of God, now, is only the "first fruits." Much more, and all of it beyond our imagining, lies ahead. The Spirit keeps us close to God and prepares us to meet Him face to face.

The theophanies of the Old Testament were passing manifestations of God. The Holy Spirit whose coming we celebrate today is Jesus' permanent gift to His church, enlightening and guiding it in the ways of our mysterious God, and teaching us all to pray and to proclaim this great fact: Jesus is Lord!

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Why are bibles different?

Q. Could you please tell us the main difference between the Catholic Bible and the King James version? I know there is a difference, but why do some people of other faiths say that Bibles are all the same? (Louisiana).

A. There are today only two major differences between what we might call Protestant and Catholic Bibles.

First, Catholic Bibles contain all or part of several books in the Old Testament that do not appear in the Protestant biblical tradition. These books are: Tobias, Judith, Baruch, First and Second Maccabees, Ben Sirach (Ecclesiasticus), Wisdom and parts of Daniel and Esther.

For reasons we won't get into here, biblical scholars refer to these as the deuterocanonical books, because of varying positions among Jews of the Old and New Testament periods concerning them.

The second major difference is that Protestant Bibles generally do not include much in the way of footnotes, explanations or introductions. The Protestant tradition—that the Holy



BY FR. JOHN DIETZEN

'There is a huge difference between divorce and annulment. Even complete ignorance of church law and a slight knowledge of civil law will apprise anyone of that fact...'

Spirit alone guides each individual in his or her reading in Scripture—has caused publishers of Bibles to shy away from anything which, in their view, would put some sort of human intervention between the reader and the Holy Spirit.

Catholic Bibles have not hesitated to include such materials, giving background to entire books or passages, describing the audience to which the book was addressed and so on. More and more Bibles published under Protestant auspices tend to include notes to assist the readers in understanding what the biblical writers were dealing with.

Apart from these there is generally no great difference between Protestant and Catholic Bibles. In past centuries certain biblical passages were translated quite differently, colored by the doctrinal positions of the two groups.

New translations of the Bible are of course underway all the time. The King James version, published in the Protestant tradition, is simply one of the early English translations—1611 A.D. It retains much of its popularity because of the exceptional style and language which have made it a classic of English literature.

More modern versions, and there are several excellent ones, are naturally easier for most of us to understand, and are in many instances more accurate translations.

The most authoritative current English translation in the Catholic tradition is the New American Bible, prepared under the auspices of American and other English-speaking bishops in the 1960s.

In the Protestant tradition there is the English Bible and some other excellent ones, notably the Revised Standard Version.

All these, of course, are published in a wide variety of sizes, editions, and so on; but the titles I have mentioned, among others, indicate the actual biblical translations contained in the books.



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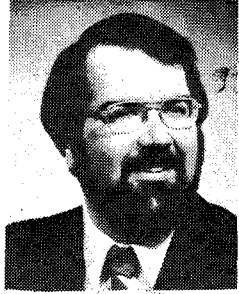
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TV Habits

As a public service, I now offer guidelines for you on two critical issues: How To Tell You Have Been Watching TV For Too Long, and How To Tell You Are Getting Old Simply By Examining Your TV Habits.



BY
**JAMES
BREIG**

1. How to tell you have been watching TV too long:

- * Your wife says, "Dinner's ready," and you begin singing, "Chow, chow, chow, chow."

Fan Mail

NEW YORK (NC)--"The Pope and His Vatican," an ABC News special report that aired Easter Sunday, has prompted numerous fan letters although it finished low in network ratings.

The program on the daily life of Pope John Paul II "has received an overwhelming number of letters from viewers across the United States," according to an April 28 statement from ABC.

"The Pope and His Vatican" aired only a few days after broadcast of the controversial ABC miniseries "The Thorn Birds." Unlike "The Thorn Birds," however, which swept the weekly Nielsen ratings in first, second and third place, "The Pope and His Vatican" finished low in the ratings, 66th of 69 shows.

Nonetheless, according to excerpts of letters released by ABC, it had its fans.

"We were confident that a factual and impartial close-up look at Pope John Paul II would clearly reveal a very human spiritual leader who personifies the central tenets of Christianity," wrote Jesuit Father Virgil C. Blum, president of the Catholic League for Religious and Civil Rights. "Coming as it did on Easter evening, when Christians are eminently disposed to reflect upon their faith, your program gave millions of viewers an additional stimulus and opportunity to do just that."

Michael and Joanne White of Cedar Falls, Iowa, told ABC that "we have never written to a network before... We just wanted to let you know that we appreciated this look at one of the few public men of God that we can grow to understand. Without ABC's efforts to bring this to us, we would have been a little poorer this Easter evening."

"It is refreshing to see a program that lifts the mind and heart to higher things," said Sister Ruth Wagner, a member of the Sisters of the Holy Child Jesus, in Rosemont, Pa.

A CLERGYMAN in Tennessee, the Rev. Arthur J. Jansson of Pulaski, said he "thought it was the best program of its type ever shown about any religious leader. Many people not of the Catholic faith told me that it gave them the best view of the Vatican or the Catholic religion they had ever had."

"How human it is to take a job well-done for granted--so may you receive an Everest of mail in appreciation for this fine educational program," said Jesuit Father Thomas E. Fleming of Canisius College, Buffalo, N.Y.

- * Your husband says, "What's for dinner?" and you hand him the TV Guide.

- * When the doorbell rings, the first thought that occurs to you is "Avon calling."

- * You can name all the Dukes of Hazzard.

- * Slim Whitman actually sounds good to you.

- * You think "Welcome to Miller Time" is the new national anthem.

- * Sesame Street seems more real to you than the next street over.

- * Your ears start to grow into antennae.

- * You need a third party to introduce you to your children.

- * But you will settle only for Tom Selleck being the third party.

- * The words "We'll be right back after this message" have become your mantra.

- * You believe the following people are big stars and very talented: Alex Trebeck, Brett Somers, Kaleena Kiff, Bradley Quinn and any blond named Joyce. (I made up one of those names and, if you know which one is fake, you are really watching too much tube.)

1. How to tell you are getting old simply by examining your TV habits:

- * You're old if you think Matt Dillon is a marshall instead of a teen actor.

- * You're old if you remember when TV shows were black-and-white.

- * You're old if you can recall a time when TV had none of the following: dancing cats, all-night shows, Dick Clark, K-Tel ads, interpreters for the deaf.

- * You're over the hill if you wonder what all the fuss over Tom Selleck is about.

- * You're past your prime if you still admire any of the following: Broderick Crawford, Jo Stafford, Arnold Stang, the Kuklapolitans, June Taylor or Alex Dreier.

- * You're on the far side of 40 if you think weekly TV needs a dose of polka bands, wrestling, roller derby, champagne music, "Leave it to Beaver," or John Camero Swayze.

- * You're old if you snooze through

- the late news.

- * You're ancient if you snooze through the evening news.

- * You should be buried if you snooze through the noon news.

- * If you snooze through the morning news, you're late for work.

- * If you snooze through "Good Morning, America," you have good taste.

- * You're old if you prefer watching a news show or documentary to "The A Team" or "That's Incredible."

- * The following are sure signs of aging:

- A. Wondering who Ann Jillian is.

- B. Believing there are no more good baseball players (the last one being Willie Mays).

- C. The inability to understand how cable works.

- D. Shutting off HBO movies which are rated PG.

- E. Wishing Efrem Zimbalist, Jr., would return to a weekly series.

- F. Wishing Adrian Zmed, Jack Scalia and Suzanne Somers would not.

- * You're old if you remember, with fondness, all of these: Rootie Kazootie, "Plunk your magic twanger," P.F. Flyers, "Johnny Yuma was a rebel," Will Hutchins, Arlene Francis' brooch, "Caught in the act of being themselves," creepie-peepies, "Never borrow money needlessly, but when you must," "You'll wonder where the yellow went," "I pass to Bennet Cerf," and "Hi-ho, Steverino."

- How do you rank? Me, too. I'll start guzzling Geritol in the morning.



PRISONER WITH A CONSCIENCE — Oscar nominees Liv Ullmann and Roy Scheider star in "Jacob Timmerman: Prisoner Without A Name, Cell Without A Number," a drama based about a jailed newspaper publisher whose wife and sons work to free him. The story will air on May 22 on NBC.

Something Wicked This Way Comes

In its continuing effort to produce pictures of a more mature sort but with general audience appeal, Disney Studios has this time turned to a story by Ray Bradbury about a strange travelling carnival that disrupts life in a small Illinois town sometime in the 1920s. The evil master of the carnival Mr. Dark (Jonathan Pryce) sends his minions through the town seeking out those pining with regrets and longing. He is able to fulfill their desires, but in a way that costs them dearly. Two adventurous boys, Will and Jim (Vidal Peterson and Shawn Carson) Dark's dark secret and so become the special object of his malevolence. This onslaught of evil, however, turns out to furnish an opportunity for Jim's father (Jason Robards) to redeem himself for a past failure that has grieved him deeply. Jack Clayton, working from a script by Bradbury himself, directs all this with just the right blend of tension and human warmth. There is a rather heavy dose of pop psychology and pop Freudianism, but the cast is just fine, with Robards, Pryce and young Peterson outstanding.

Though adults won't be bored, the pictures' relatively unsophisticated approach is the sort to appeal most to children, and some of the special effects--would definitely rule out

younger viewers. The U.S. Catholic Conference has, accordingly, classified it A-II--adults and adolescents.

Capsule Reviews

THE HUNGER

Miriam and John (Catherine Devenue and David Bowie) are lovers. They also happen to be vampires, and their affair has stood the test of two centuries. She's older than he is, about 1,800 years older, give or take a few decades, but they don't let it stand between them. Until that is, one day, after dining on a punk-rocker couple, John could it have been that punk-rock blood?--suddenly starts to age. Miriam sighs. She knows what's

ahead, and after she's tucked a by-then decrepit John away in a box in the attic--Miriam, though mourning him, turns her thoughts to Sarah (Susan Sarandon), a doctor whom John consulted to no avail. After all, one must go on living--or at least go on being undead. Sarah quickly succumbs to Miriam's sexual blandishments and then gets initiated into the clan, though Miriam doesn't let her see the fine print on the eternal life contract. All this ends in a burst of violent and bloody chaos that makes no sense whatsoever even in terms of the vague ground rules set up by director Tony Scott and scribes Ivan Davis and Michael Thomas, who adapted the novel by Whitney Streiber. A relentless slick and shallow movie with elegant surroundings and extravagant doses of blood and gore, nudity, graphic sexuality. The U.S. Catholic Conference has classified it O--morally offensive.

Caution.
O'Sheas' can be habit forming.
Take only as directed.

DIRECT YOURSELF TO 1081 BALD EAGLE DR. ON MARCO ISLAND. YOU HAVEN'T BEEN TO S.W. FLA. 'TIL YOU'VE BEEN TO O'SHEAS'. OFFERING LUNCH SUNDAY BRUNCH, COCKTAILS, LITE DINNER FULL DINNER OVERLOOKING MARCO BAY. 394-7531.

Eighteen new lay ministers commissioned this Sunday

Archbishop McCarthy will commission 18 new lay ministers Sunday, May 22 at 6 p.m. in St. Mary Cathedral.

The candidates have completed two years of training in such areas as human development, Christian anthropology, sacred scriptures, christology, ecclesiology, revelation and faith, liturgy, spirituality and prayer, christian morality and social justice.

Each candidate has spent the bulk of his second year working with a supervisor in the area of ministry of his choice.

These candidates represent six parishes throughout the Archdiocese with most from St. Joan of Arc. St. Joan began as our first Parish Model with their Pastor, Father Pusak calling forth twelve of his parishioners to be trained and formed as lay leaders in his

parish.

The Archbishop will also be accepting over sixty new candidates which are representative of the two county wide programs which began this year in Broward County at Saint Maurice, Palm Beach County at Saint Ignatius and a Parish program at Saint Rose of Lima in Miami Shores.

At the ceremony, the disciple is sent forth, empowered by the Archbishop for a period of five years and a specific ministry for which he is trained.

He is accountable to the Archbishop, his pastor or their delegate and to the members of the faith community. Most of all, the ecclesial lay minister is sensitive to the movement of the Holy Spirit "who gives life to the people of God and who urges all to love God the Father as well as the world in Him."

Boystown administrator receives new award

John Perrotti had to negotiate miles of dirt roads through corn and tomato fields to locate Boystown 16 years ago. He stayed on as administrator, father to hundreds of orphans and wayward boys, athletic coach, nurse, fundraiser, tutor and driver.

For his significant contributions in making his community a better place in which to live, Perrotti has been award-

ed the first West Kendall Citizen of the Month Award.

A non-profit Association of 40 local corporations, small businesses, private citizens and representatives of area schools, churches and the District 5 (Southwest) Police, have joined with four publications that serve the area to sponsor the project.

Perrotti, his wife Lillie, two of their

three children, and a group of his Boystown youth and officials, were honored at a reception provided by the Kendale Lakes Golf & Country Club.

All types of schools are represented within the organization: private, parochial, boarding, special education, pre-school, elementary, junior high school and high school.

The organization seeks to promote the responsibilities and to protect the rights of private education, where parents have a voice in the teaching, intellectual nourishment, and the moral and spiritual development of their children. Member schools offer a variety of curriculums designed for all types of individual needs.

While the Association represents the consensus of majority view of its 37 member schools concerning educational and related matters, it is not the sole representative of non-public schools in their relation to the public school system or governmental agencies. While it is not an accrediting association for non-public schools, membership standards for the Association require that the member schools be accredited by at least one official agency.

St. Helen principal elected assoc. pres.

At its recent board meeting the directors of the Broward County Non-Public School Association elected Mrs. Valerie Fanning president for the next term of two years. Mrs. Fanning, presently principal of St. Helen Parochial School in Oakland Park, comes to this office with a comprehensive background in education and an intimate knowledge of the Non-public School system.

A twenty-four year resident of Florida, Mrs. Fanning earned both Bachelor of Arts and Master of Arts degrees in Education at Florida Atlantic University and has had classroom experience at St. Clement Elementary School as well as at St. Helen School where she was appointed principal in 1973. She has been a member of the Broward County Non-public School Association was organized for the purpose of promoting quality non-public education while maintaining the individuality of each member school, sharing of information, acting as liaison with the Broward County Public School System and other appropriate agencies.

New secular franciscan fraternity

An organizational meeting to establish a fraternity of Secular Franciscans in the Dade and Broward area, will be held on Sunday, May 22, 1983 at 2:00 P.M. in the Parish Hall of Holy Family Church, 14500 N.E. 11th Avenue, North Miami, Florida (located on the South side of the hall, go up the ramp and enter first door on right marked "meeting room"). This meeting is open to all Catholics 18 years or older who are interested in a secular order for lay people, who desire to live a religious life in the footsteps of Saint Francis. For more information, please call Mrs. Connie Mariano 945-9026."

St. Francis hosts art auction

St. Francis Hospital, Miami Beach, is holding its first annual Fine Arts Auction on Saturday, June 4 at the Cotillion-in-the-Round room of the Eden Roc Hotel (4525 Collins Avenue). A preview of the art offerings and cocktail reception begin at 7:00 p.m. Musical accompaniment will be provided by the noted harpist, Ruth Rosier. The art auction commences at 8:00 p.m.

The Auction features paintings that have been donated to St. Francis Hospital through the years, as well as an outstanding array from the collection of Park West Galleries. Among the artists whose paintings will be available for purchase are Dali, Chagall, Lautrec, Picasso, Calder, Renoir, Goya, and Miro. There will be a donation of \$25 per person.

It's a Date

pizza or ice cream afterwards on Friday, May 27th. For more information, please call Betty 655-4653 or Sylvia 832-0887.

Potpourri

THE CATHOLIC DAUGHTERS OF THE AMERICAS, Court Palm Beach No.780 will have their next meeting on June 1st. The day will begin with mass at 11:30 a.m. at St. Juliana church. Officers are asked to bring robes for installation.

THE SCHOOL OF BALLET OF ST. THERESA will hold a gala performance of "Dancing Creation" on May 22nd at 7:30 p.m. at Little Flower (the old church) at 1251 Palermo in Coral Gables. Donation \$2.

ALL SAINTS CATHOLIC CHURCH will be having a "Saturday Night at the Races" function on June 4th at 7:30 p.m. For more information call 742-2666. The location is the Welleby Center at 9525 W. Oakland Park Blvd. in Sunrise.

VISITATION CHURCH at 191st St. and Miami Ave. will hold a Night of Prayer and

Praise on May 24th celebrating Pentecost beginning at 7:30 p.m.

THE DOMINICAN RETREAT HOUSE will hold an evening of prayer for Peace on May 23rd in honor of Peace with Justice Week. The evening will be from 7:30 p.m. to 9:30 p.m. at the

Dominican Retreat House in Miami. For more information call Sr. Barbara at 238-2711.

THE BARRY UNIVERSITY DEPARTMENT OF FINE ARTS-THEATRE will present "Monkey King" an original adaptation based on the Chinese Folk Novel, *Journey to the West*, written in the 16th Century. "Monkey King" will be performed for the Dade County School students May 18-20 and 24-27 and all are invited to the evening performance, May 28 at 8:15 P.M. Admission only-\$1.

THE CHURCH OF ST. HUGH PARISH AND SCHOOL will hold a picnic on its grounds, Sunday, May 22nd from 12:00 noon to 5:00. Barbecue lunch will be served from 1 to 3 p.m. Cost: \$5.00 adults, \$3.00 for children under 12. For information call Parish Office - 444-8363, weekdays.

Mercy kicks off fund raising campaign

Mercy Hospital's \$5 million capital campaign for replacement, modernization and expansion is now in full swing, officially launched at a kickoff dinner held at the Miami Club.

The \$5 million to be raised will complete funding for a broad program of construction and renovation estimated to cost \$32 million. Medical/surgical care units, neurological intensive care; newborn nursery, labor and delivery, outpatient diagnostic services and food services, are slated for expansion.

Reporting pre-kickoff pledges of \$28,550, Dennis Quinlan, Director of Employee Relations and Management Staff Campaign Chairman, expressed confidence that the employee-management goal of \$200,000 would be achieved.

Keynote speaker Dr. Gregory B. Wolfe, President of FIU, urged the Trustees, Foundation Directors and supporters, administrators and campaign leaders attending the dinner to watch the trends.

Speaking as the President of a university which is also in the midst of a fund raising drive, he said that "both FIU and Mercy are facing years of federal cuts in grants and increased demands for services. We must re-examine the way to search for and allocate dollars and find different methods of financing health care."

Lord's Place seeks volunteers

The Lord's Place, a soup kitchen at 4713 Broadway in West Palm Beach, needs volunteers to help cook and serve food to indigent customers, deliver it to homebound poor, build storage shelves at the storefront center and help clients pick out donated clothes, spokesman Carole Ginsburg said.

The center's board of directors is trying to raise \$285,000 to purchase a motel in the north end of the city to house homeless families. So far, about \$52,000 has been collected. The focus of the drive is Brother Joe Ranieri, a Catholic deacon who is spending 30 days living on the street in front of St. Ann's Catholic Church to depict the plight of the homeless.

Ms. Ginsburg also said the soup kitchen needs donations of non-perishable food, clean men's clothing, lumber and money. It also needs volunteers to help with a fund-raising carnival and auction Memorial Day and to sell tickets for a May 14 raffle of a decorated plate donated by Singer Island artist Edna Hibel.

To volunteer or make a donation, call attorney Jack Scarola, a director of The Lord's Place, at 686-6300. Or write The Lord's Place at P.O. Box 7117, West Palm Beach, 33405.

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Single/divorced/widowed

THE RENASCENCE GROUP (Ministry for separated and divorced) will meet on May 20th at 7:30 p.m. at the church of St. Hugh, Glorie Hall, Royal Rd. at Main Hwy. in Coconut Grove. The speaker is Reva Wiseman, A.C.S.W. who will talk on the topic "Parents after Divorce." For more information call 448-3845 or 271-5917.

THE NORTH / SOUTH DADE SINGLES CLUB will host a picnic from 10:30 a.m. - 2 a.m. on May 21st at John Lloyd park in Dania. Call Paulette at 895-4734.

THE DIVORCED AND SEPERATED SUPPORT GROUP meets every Wednesday from 7:30 to 9:30 p.m. at St. Catherine of Siena at 9200 SW 107th Ave. in Miami. The group is sponsored by the Family Enrichment center.

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

Thanks to St. Jude for prayer answered. Publication promised. Virginia

Thanks to St. Jude for favor granted. Publication promised. Alice Davis

Thanks to St. Jude for prayers answered. Publication promised. M.G.

Thanks to St. Jude for favor received. Publication promised. John & Adelfa

Thanks to St. Jude for prayer answered. Publication promised. R.D.

Thanks to the Holy Spirit for favor received. Publication promised. Y.

5A-NOVENA

Thanks to St. Jude & Blessed Mother for favor granted. Publication promised. C.B.

Thanks to St. Jude for prayers answered. Publication promised. A.G.

Thanksgiving & praise to the Holy Spirit for prayers ans. Publication promised. Jill

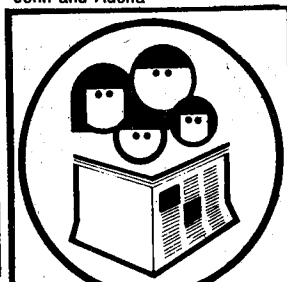
PRAYER TO THE HOLY SPIRIT

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

PRAYER TO THE HOLY SPIRIT

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

John and Adelfa



5A-NOVENA

PRAYER TO THE HOLY SPIRIT

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

PRAYER TO THE HOLY SPIRIT

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

PRAYER TO THE HOLY SPIRIT

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

5A-NOVENA

PRAYER TO THE HOLY SPIRIT

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

Prayer to application of the Holy Spirit

Holy Spirit, you who solve all problems, who light all roads so that I can attain my goal. You who give me the divine gift to forgive & forget all evil against me & that in all instances of my life you are with me. I want in this short prayer to thank you for all things & to confirm again that I never want to be separated from you, even in spite of all material illusion. I wish to be with you in eternal glory. Thank you for your mercy toward me & mine. The person must say this prayer for 3 consecutive days. After 3 days the favor requested will be granted even if it may appear difficult. This prayer must be published immediately after the prayer is answered, without mentioning the favor, only your initials should appear on the bottom. D.M. & S.M.

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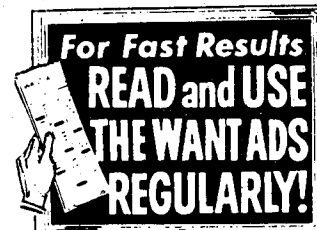
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Youth spirit

Religious education today is more than a textbook: It's a visit to the inner city and the experience of hunger.

By Patricia Davis
NC News Service

I grew up in New England in the 1940s and 1950s and attended a Protestant church and Sunday school. Occasionally I spend the night with a Catholic friend and went with her to Mass or to religious instructions.

I quickly discovered important similarities between my friend's experience and my own. Both her religious education class and mine met in chilly and unattractive church basements. Each group could be attentive one week and distracted the next. Each contained at least one youngster who asked hard questions. And each was taught by a woman.

In both groups there was a strong emphasis on the content of what ought to be learned. We students understood that being informed about our faith was an important responsibility. In both groups the obvious commitment of the teacher left a lasting impression.

TODAY, when I look at the religious education of my own children and their friends, I see similarities with my own experiences years ago. My children have been urged in their programs to appreciate the content of what is taught. The impact made by the teacher's faith remains central.

But I also see differences. My children's faith was nourished by practices which were seldom part of

my growing up.

For example, many youngsters now experience a home Mass occasionally. Thus they learn that the place where they eat and sleep and play and study is holy ground. I know several young families who worship together regularly and encourage their children to take an active part.

A family with nine children spent several Christmases helping out at a

relationship between two very different lifestyles found only a half hour's drive apart in the nation's capital.

Many high school and teen-age CCD programs include days of recollection or weekend retreats. The goal is to provide time and space so youths can become more aware of the meaning of their own experiences and grow more open to God.

IN WASHINGTON, D.C., there is

together in a 24-hour fast. It encourages them to develop a concern for the oppression and poverty everywhere in the world.

Participants in the fast read and listen to talks and watch films about world hunger. They pray and play and begin to feel really hungry and try to sleep on the floor of a classroom or gym.

THEY COME wanting to know more about hunger and hoping to make contact in some small way with their sisters and brothers whose hunger is not chosen and never ends.

Usually the fast ends with a meal. The weary and hungry participants sit down to eat and discover that only a third of them will have full dinners with all the trimmings. A second group may have a bowl of thin soup, a piece of bread, perhaps a piece of fruit. And the final third have only a cup of rice.

Those concluding meals offer participants an accurate picture of the human family's "daily bread." They also raise some interesting ethical dilemmas among participants. Should those hungry people with full plates share with others who have little? Can those without enough wait for their more fortunate neighbors to share with them?

This is an educational experience not easily forgotten.

'Participants in the fast read and listen to talks and watch films about world hunger. They pray and play and begin to feel really hungry.'

home for the elderly run by the Little Sisters of the Poor. The father is the home's staff physician and he hoped this experience would help his youngsters learn that a living faith includes service to others.

IN MY SON'S high school religion class in social justice, a field trip took students first to an inner city soup kitchen and then to an elegant suburban shopping mall. Indelible images gained from those few hours were worth more than dozens of classroom lectures and hundred of pages of text.

In the discussions following the field trip, the students spoke candidly of their fear, greed, disgust, envy and alienation. They were helped to draw their own conclusions about the rela-

a teen retreat program called IMPAC. Directed to black youth, each participant in IMPAC is encouraged to cherish the black Catholic experience and to articulate boldly his or her relationship to Christ.

To sum up, religious education for today's youth tries to stretch the religious consciousness beyond the family to the elderly poor; to stimulate greater sensitivity to the contrast between the very rich and very poor within a single city; to nurture an appreciation of one's religious and ethnic heritage.

I know a number of parishes where youths and adults have participated

By Father John Castelot
NC News Service

All through the Old Testament, the spirit of God was active in the lives of people who played important roles in his dealings with his people: patriarchs, judges, prophets.

This spirit was a dynamic force, a divine principle of action empowering these people to speak and act in extraordinary ways.

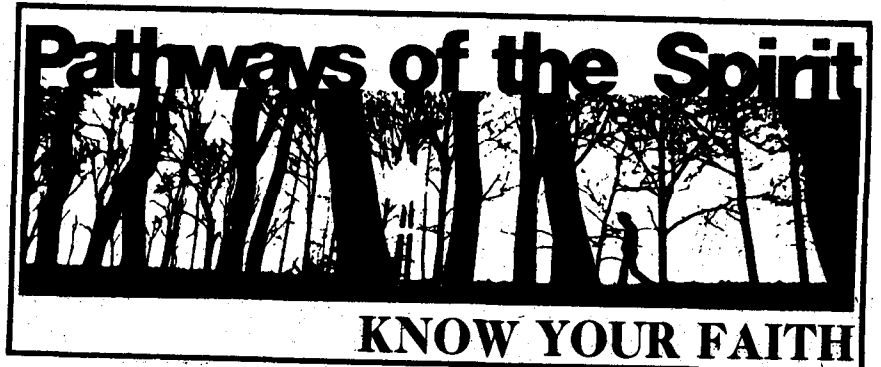
A description of this spirit in terms that would make sense to a Christian today who believes there are three persons in one God would have been incomprehensible to the Old Testament mind.

WHEN WE TURN to the New Testament we are conscious of reading Christian literature. The doctrine of the Trinity is so central to our own Christian faith that we tend to read these books in light of that faith. But it is important to remember that



*From the
old to
the new*

Teens talk, teens share, teens learn from each other



By Katharine Bird
NC News Service

One rainy fall day the 17-year-old took a shortcut to school. Driving down a steep narrow road, he saw another car coming toward him. In spite of his strenuous effort to pull over, he slid smack into the other car, denting it all along one side.

The car's driver turned out to be a classmate at the boy's school. And that unforeseen occurrence marked the beginning of an eventful friendship.

In the months that followed, the two boys became inseparable compa-

'Their every waking moment, or so it seemed to family members, was spent in each other's company.'

nions. What one did, the other copied. Their every waking moment, or so it seemed to family members, was spent in each other's company.

THOUGH THEY weren't exactly the same size, they freely shared their clothes, their games and their friends. They worked part time at the same pharmacy and went out on double dates together. Even their finances were shared. As long as one had money, it was a matter of indifference if the other was broke.

If a parent suggested a family outing, the invariable response was, "Can my buddy come too?"

That friendship between my son Daniel and his best friend still con-



Spending time at a video game is one way some teens have fun with friends. Teens learn a great deal about life from each other and are much more open to the influence of peers than they are to their parents. (NC photo)

It also is pretty clear to me that their friendship is hardly exceptional among teen-agers. For peers play a particularly valuable part in the lives of teen-agers.

First of all, teens are open to peers

in a way they seldom are with adults.

YOUTHS recognize other teens as occupying the same home turf. Because they feel safe with each other, they can turn to their peers for support and reassurance. With their best friends, teen-agers know they

each other. When parents and teenagers often are engaged in a tug of war over control and rules, friends offer much needed comfort.

Third, teens learn a great deal about getting along in the world by observing the way their friends handle relationships and situations. Sometimes, too, by observing peers make a mess of a situation, teens are motivated to adopt a different kind of behavior in order to avoid making a similar mistake.

My son, who attends a large public high school, has several acquaintances who chose to drop out of school. At first, he envied their freedom from studying and attending class. After a time, however, he noticed that the jobs open to these young people were very limited. He also noted that, after the excitement of being out of school waned, they seemed rather lost, without goals and interests beyond the present day.

'Adults rarely have the time or patience to serve this function in the way that peers do.'

WATCHING his friends, my son finally arrived at the conclusion that their freedom was an illusion, a dead-end street. Their example has led my son to make some solid choices for the future which include college. He is quite definite about not wanting to drift aimlessly from meaningless job to meaningless job.

Finally, teens characteristically spend hours listening to each other. Friends share the same worries and frustrations; they have similar anxieties and dreams. Teens turn to each other in the hope that their peers will listen sympathetically hours on end, whether they are discussing problems with the opposite sex or triumphs at school.

Adults rarely have the time or patience to serve this function in the way that peers do. That's another reason why teens cherish their peers. It's part of what makes them tick. And understanding what makes teens tick is a basic first step toward reaching them.

'Though they offer each other advice, who are good friends seldom speak in condemning tones to each other...Friends offer much needed comfort.'

tinues almost two years later, though its intensity has lessened considerably. Looking at those teen-agers, I realize

that my son has learned a great deal from the experience.

Often enough teens feel somewhat isolated from the world of adults. Teens aren't children. But they aren't adults either--they're somewhere in between, traveling that difficult road to becoming self-sufficient adults.

will find uncritical approval and acceptance.

Friends accept each other as they are. Though they offer each other advice, teens who are good friends seldom speak in condemning tones to

the authors of these books, with the exception of Luke, were all Jews. It took centuries for the church to translate its experience of God into the relatively clear and precise terms we are familiar with.

This is not to say that there was no Trinity in the New Testament church. There was, but in a way different from the way we think of it today, after long centuries of theological reflection and debate.

The first Christians did not yet have a doctrine of the Trinity, but they did experience the threefold action in their lives of God as Father, as redeemer and as sanctifier.

The first Christians did not start with an abstract, revealed truth and then proceed to verify that truth in their lives. It was just the other way around. They experienced God's presence and action and then, but only slowly and very gradually,

came to express that experience in technical language.

The Transition from experience to doctrinal statement was not easy; it took centuries.

IN THE EARLIEST days of Christianity, the people had only dimly perceived notions of the Son and the Holy Spirit. They were quite convinced that, in a very real and mysterious way, they encountered God in Jesus of Nazareth and that God's spirit was powerfully active in their lives in an amazing variety of ways.

But it took time for them to be able to conceive of the Son as the Son of God and of the Spirit of God as the Holy Spirit.

We must, then, approach the New Testament through the minds and the eyes of its authors. And there is some ambiguity here, as we see how the word "spirit" is used by the authors.

AS WE SEE examples of the influence of God's spirit discussed in the lives of New Testament people, we must keep in mind that the spirit often seems to be the same spirit spoken of in the Old Testament - that divine force that enables people to accomplish things beyond their natural capabilities. Other times the use of the word "spirit" appears to mean more than that. Then, too, translators of the original texts may have confused the issue in some instances.

These points may seem a bit academic here. But they are a necessary introduction to my upcoming columns dealing with the action of the spirit in the New Testament. We need to be careful not to misunderstand the transition from the Old to the New Testament.

In any event, as we shall see, the spirit of God was a dynamic force in the life of Jesus and of the first Christians.

THE BACK PAGE

Virtuoso Roger Wagner says church influenced him

Noteworthy Musician thanks church

By Teresa McUsic

SHAWNEE, Okla. (NC)--Bringing beautiful music--especially beautiful church music--to popes, queens, presidents and the residents of Shawnee, Roger Wagner, conductor of the Roger Wagner Chorale, lives a musician's dream.

'Whenever I do Gregorian chant and Renaissance music now I do it with the feeling that I'm in a cathedral, with authority and spirituality,' he said.

He credits the Catholic Church as his source of inspiration and support.

"THE CHURCH HAS had an enormous influence on me," Wagner said in an interview in Shawnee, where his chorale was performing.

He said he has followed in the footsteps of his father, who was an organist at the cathedral of Dijon, France, before moving his family to Los Angeles in the 1920s.

Beginning as an altar boy and soprano soloist at St. Brendan and St. Joseph churches in Los Angeles, where his father was the organist, Wagner has been involved in working with the church for much of his life. The church has been a major employer for Wagner. His first job as a choral director was at St. Ambrose Church when he was only 12 years old.

"I even studied for the priesthood," Wagner said.

His major studies, however, have been in music. Earning a doctorate in music from the University of Mon-

treal, Wagner became an authority on Catholic music of the medieval and Renaissance periods at an early age.

"Whenever I do Gregorian chant and Renaissance music now I do it with the feeling that I'm in a cathedral, with authority and spirituality," he said.

DESPITE AN EXTENSIVE touring schedule with the chorale, Wagner still responds to church needs, as he did when Cardinal Timothy Manning of Los Angeles asked him to perform at the Los Angeles cathedral to celebrate the 800th anniversary of the birth of St. Francis of Assisi.

Cardinal Manning isn't the only one to call on Wagner for a special concert, however. Since he founded his chorale in 1948, Wagner has performed everywhere from the coronation festivities in London's Royal Festival Hall for Queen Elizabeth II to the presidential inaugural concert at the Kennedy Center for President Richard Nixon. His chorale has toured every state in the Union, and has gone to Europe, the Middle East, South America and Japan. Wagner has directed the New York Philharmonic, the Royal Philharmonic in London, and the Philadelphia Orchestra. He is the only American to have directed the Bolshoi Orchestra in Moscow.

His professionalism has won him high honors, including a Grammy award for his album "Virtuoso." His "Joy to the World" recording became a Gold Record Album and was the all-time best seller for Columbia records.

Wagner's work for the church, including 16 years at Boys Town, earned him the high honor of being made a knight commander of St. Gregory by Pope Paul VI in 1967.

WAGNER IS critical of current church music. "I find it difficult to



Choral conductor Roger Wagner, in an interview in Shawnee, Okla., says he credits the Catholic Church as his source for inspiration and support. Wagner once studied for the priesthood before becoming a famous conductor. (NC photo by Teresa McUsic)

concentrate in a church with guitars," of everything in the church has made he said. "It's like a night-club act; me extremely sad."

Wagner, 69, said he has no plans to retire. He has been physically fit since he was a decathlon athlete for the French in the 1936 Olympics.

Wagner said he didn't mean to sound disrespectful, but "the looseness

Wagner, 69, said he has no plans to retire. He has been physically fit since he was a decathlon athlete for the French in the 1936 Olympics.

the Saints *by Luke*

ST. MADELEINE SOPHIE BARAT



MADELEINE SOPHIE BARAT WAS BORN IN FRANCE, DEC. 12, 1779. AT 16, SHE WAS BROUGHT TO PARIS AND EDUCATED BY FATHER JOSEPH VARIN, WHO FOR A LONG TIME WANTED TO ESTABLISH AN ORDER OF WOMEN DEVOTED TO THE SACRED HEART AND DEDICATED TO EDUCATING GIRLS.

ON NOV. 21, 1800, AT 21, MADELEINE SET OUT TO ESTABLISH THE SOCIETY OF THE SACRED HEART AND SOON WAS JOINED BY A FEW COMPANIONS. EVENTUALLY, AS SUPERIOR GENERAL, SHE BUILT 105 HOUSES OF THE ORDER WORLD WIDE, INCLUDING THE UNITED STATES, WITHIN 63 YEARS.

WHEN HOUSES IN FRANCE WERE BEING SUPPRESSED, SHE OPENED UP NEW ONES ELSEWHERE.

MADELEINE TOLD HER SISTERS, "THOSE WHO SEE ONE OF OURS, OUGHT TO BE ABLE TO SAY: THAT IS A RELIGIOUS OF THE SACRED HEART; WE KNOW HER BY HER MEEKNESS AND HUMILITY." SHE CHEERED AND ENCOURAGED ALL WHO CAME IN CONTACT WITH HER. "TO SUFFER MYSELF AND NOT TO MAKE OTHERS SUFFER" WAS ONE OF HER FAVORITE MOTTOES.

ST. MADELEINE SOPHIE BARAT DIED AT PARIS, MAY 25, 1865, AND WAS CANONIZED MAY 24, 1925.

Lick of sense

NC News Service
By Hilda Young

How to eat an ice cream cone if you're a 4-year-old!

Ask for chocolate. It stains terminally.

Ask for a sugar cone. Talk your mother into two scoops.

Take one lick, then wait. Wait until drips form between the cone and the ice cream. Just lick those. When the top scoop starts to slide, grab it and squish it into the bottom one. Wipe your hand on your shirt.

Say "OK" when your mother says, "You'd better eat that cone or it's going to melt all over you." Notice how all the ice cream starts melting at once. Using both hands, turn the cone around on your tongue. Try to lick the runoff as fast as it hits the cone.

Sometimes you can catch a good lick off the back of your hand, but if it starts running down your sleeve, forget it.

Never, never, never bite the ice cream. This can give your teeth a headache.

When the top scoop melts down enough, try putting the entire top half of the cone into your mouth. This allows you to form a point on the ice cream with your lips.

When the ice cream is nearly even with the top of the cone, notice how soggy the bottom of the cone is. Bite a hole here. Hold your head back and try to suck the ice cream out the hole. It's also fun to lie on your back and just let the ice cream drip into your mouth.

Your mother will be upset, however, if you do this in a restaurant.

When most of the ice cream is gone, the cone will collapse into a soggy mess. This is the best part. Try to get the whole thing into your mouth at once.

Shrug your shoulders and keep chewing when your mothers asks, "How in the world did you get ice cream in your ears and in your back pockets?"

Wipe your chin with your sleeves.

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Bishops of Florida



Speak to Laity page 3

COME, HOLY SPIRIT.

FILL OUR HEARTS

Pentecost Reflections page 10

NEXT WEEK - An in-depth interview with Abp. McCarthy, as he prepares to mark the 40th ann'y of his ordination May 29 with 2 p.m. Mass at the Cathedral.



THE VOICE

OFFICIAL - Many priests assigned to new positions; new parishes created. Page 9.

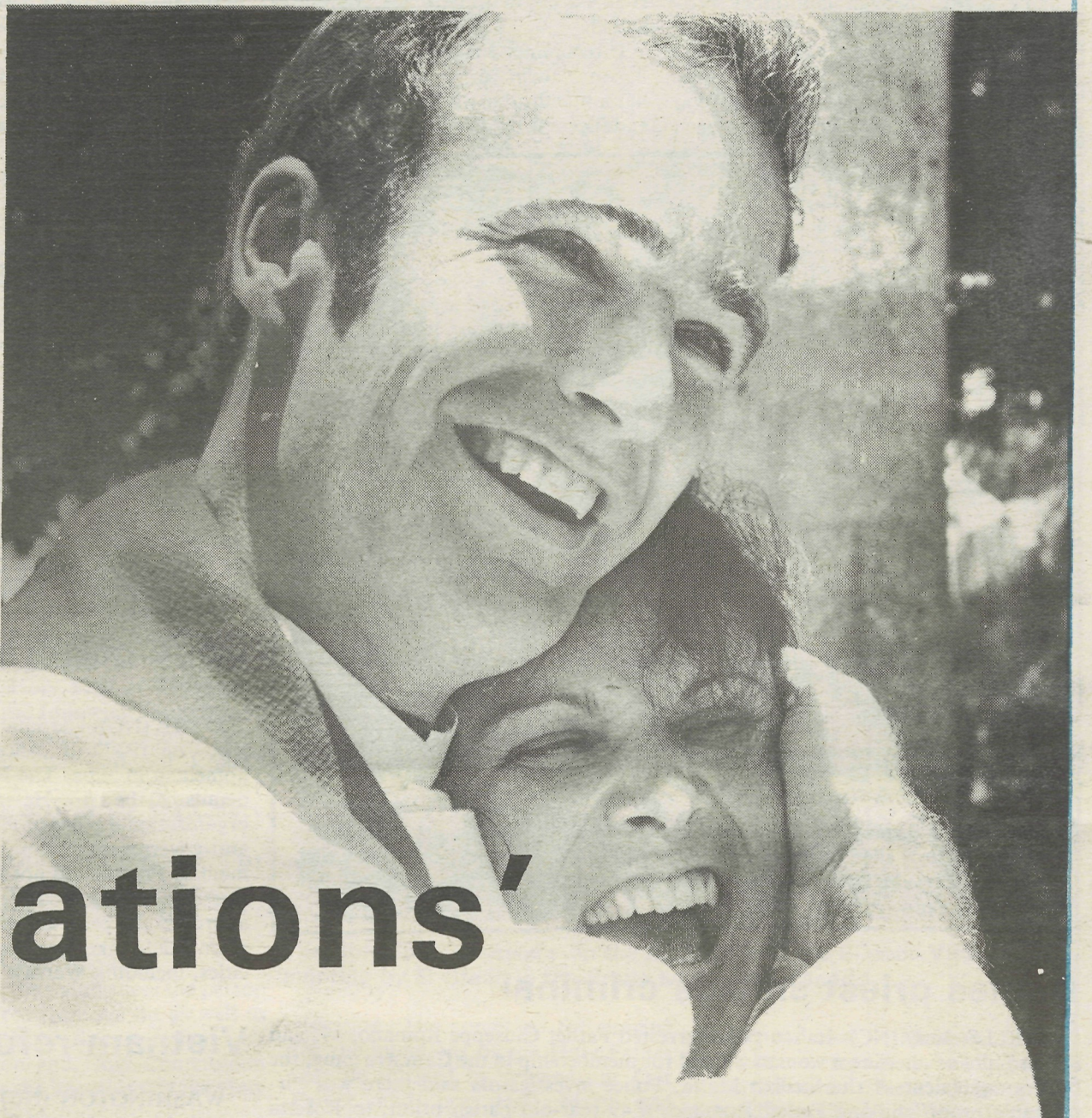
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'High hopes and expectations'



Fr. Liam T. Quinn is joyfully greeted just minutes after his ordination.

(Voice photo by Prent Browning)

By Prentice Browning
Voice Staff Writer

In an emotional and joy filled ceremony eight new priests were ordained Saturday in a jammed Cathedral with, in Archbishop Edward A. McCarthy's words, "high hopes and expectations."

The ordination began with a dramatic procession of priests through St. Mary Cathedral accompanied grandly by trumpets, organ,

and choir, and down to the newly renovated altar area which now extends out toward the congregation. It was a fitting "stage."

A standing-room-only crowd filled the choir loft and crowded together in the front and the back of the church to witness the coming into the priesthood of a friend or relative, or simply to witness the joyful occasion.

THE NEWLY ordained priests are Fr. Paul E. Edwards and Fr. Jose Joa-

quin Espino, both of Hialeah; Fr. Gary Weismann of Palm Beach Gardens; Fr. Liam Quinn of Davie; Fr. Robert Tywoniak of Margate; Fr. Thomas A. Mesick of Lake Worth; Fr. Joeseeph Diaz-Valoret, formerly of New York City; and Fr. Federico Capdepon of Spain.

The Archbishop told the congregation that he hoped they would act as "associate vocational directors" in attracting other men to the priesthood.

"In many cases the laity can recognize someone who has a priestly character," he said.

ADDRESSING THE priests-to-be, the Archbishop cautioned that even though at times they may feel betrayed in a "cynical world" that they must never lose "the spirit of your priesthood."

"Above all be faithful to prayer," he continued, calling prayer the "elixir"
Continued on page 12

40,000 PEOPLE SING OUT

Happy B'Day, 'Cyclone Wojtyla'

VATICAN CITY (NC)--Pope John Paul II turned 63 May 18 and 40,000 people threw a surprise birthday party for him.

The Furprise came at the end of his regular weekly audience in St. Peter's Square when an Italian singing group broke into a chorus of "Happy Birthday." Instantly, the spectators, composed of many nationalities, recognized the universally popular tune and either joined in singing the Italian lyrics or hummed along.

The pontiff had made no mention of his birthday during his 15-minute homily, which focused on the responsibility of Christians to be reconcilers.

Two years after an assassination attempt in May that nearly cost him his life, has Pope John Paul II fully recovered?

"He's full of pep and energy," said a high Vatican official who often sees the pope. "Taking into account all he's been through, I think he's done magnificently."

"He's fine. He looks well, even though he's not my patient anymore," said Dr. Francesco Crucitti, head of the surgical team which performed two operations on the pope at Rome's Gemelli Polyclinic in 1981.

"He doesn't seem any more tired than anyone else with his schedule would," said an American priest in Rome, who saw the pope on May 13, 1981, in St. Peter's Square, the day the murder attempt took place.

Indications are that the pope, once dubbed "Cyclone Wojtyla" by the Italian press, has no plans to slow down, with several trips up coming.

The most recent papal trip, to Central America and Haiti, had an especially exhausting schedule and left many papal aides and members of the Vatican press corps sunburned and exhausted.

But Pope John Paul looked almost as cheerful and alert at the end of the trip as he had at the beginning.