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Catholic Archdiocese of Miami

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Silver Jubilee Year

SOME CONTROVERSY POSSIBLE

Bishops eye capitalism

Hearings on America's economic system begin

From NC News Service

The debate over their war and peace pastoral still raging in church halls across America, a committee of U.S. bishops has already begun work on another letter that promises to be just as controversial. This time, the topic is capitalism.

NOTICE

The Voice now begins its bi-weekly summer schedule and will not publish next week. We will publish every other week until the last week of August, then resume every week.

Milwaukee Archbishop Rembert Weakland heads the committee which has already begun holding hearings on the issue with experts on the topic, including government officials.

The committee plans to issue the first draft of the letter in time for the November 1984 annual meeting of the National Conference of Catholic Bishops.

ARCHBISHOP Weakland has also announced that the committee is changing its description of the pastoral from an examination of "Christianity

and Capitalism" to an examination of "Catholic Social Teaching and the American Economy."

The new title, he said, "much more accurately defines the scope and content" of the proposed pastoral.

The committee originally had planned to issue its first draft this fall so it could be discussed at this November's bishops' meeting. A final vote on the pastoral had been tentatively set for November 1984.

According to the NCCB announcement, the capitalism pastoral is being delayed to allow sufficient time for implementation of the bishops' new war and peace pastoral approved earlier in May.

BY EXAMINING the moral principles surrounding capitalism, the new pastoral is expected to generate a debate similar to that which accompanied the bishops' war and peace document.

Archbishop Weakland said in an interview early in May that he expected attacks on the new pastoral similar to those on the war and peace pastoral.

He said in the interview that he expected about 70 percent of the new pastoral to focus directly on capitalism in the United States and about 30 percent to focus on U.S. interdependence with other countries and Third World issues.



ANNIVERSARY SURPRISE—Archbishop McCarthy is surprised by his sister, Grace Beischel, at a Pastoral Center gathering honoring him. The Archbishop's family came down from Cincinnati for a surprise visit to help him celebrate the 40th anniversary of his ordination last weekend.

(Voice photo by Prent Browning).

'Jesus realized he did not belong to this world. In Archbishop McCarthy's life I have witnessed a similar kind of detachment...'

Archbishop — 40 Years a priest!

By Betsy Kennedy
Voice Staff Writer

In a special Mass celebrated Sunday afternoon at St. Mary Cathedral, bathed in the glow of majestic stained glass windows, Archbishop Edward A. McCarthy celebrated his 40-year commitment to the priesthood and the church.

He wore a red-trimmed miter given to him by auxiliary Bishop John Nevins and held the sceptre which has been his comforting staff during nearly a lifetime of triumphs and tragedies.

Beside him on the altar stood Fr. Donald McCarthy and Fr. Norbert McCarthy, his brothers.

HIS FAMILY, friends and his 'beloved' members of the Archdiocese

watched from the pews as he expressed his love for his vocation and friends extolled him for his service.

His long-time friend, Bishop Thomas O'Brian of Phoenix, Ariz., lauded the Archbishop in a speech laced with personal memories.

"He has patterned his life after Jesus... Jesus realized he did not belong in this world. There was a sense of otherness about him. His presence

was of the other world.

"In Archbishop McCarthy's life I have witnessed a similar kind of detachment... his life belongs to the Church," he said.

After being Bishop of Phoenix, "a uniquely changing place," the Archbishop was then sent to Miami, again away from his friends and family in Cincinnati. But he did not complain about being uprooted, recalled the

bishop.

"In Miami the Archbishop found a home where he lives for and cares for the people of the city.

"**HE HAS ALWAYS** been able to bring the presence of the spirit to his life and the lives of others," he said.

The bishop also spoke of the Archbishop's extraordinary gentleness and his ability to challenge people to the call of Christ, two of his many priestly gifts.

Members of St. Mary's elementary school, the boys dressed in neatly pressed suits and the girls decked in frilly dresses and bows in their hair, presented the Archbishop with a large

Continued on page 11

What does an archbishop do all day?

...48 hours with Abp. McCarthy

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Bishops question donor insemination

LONDON (NC)--The Social Welfare Commission of the Catholic Bishops' Conference of England and Wales has questioned the concept of artificial insemination by donor, saying it can cause more problems than it solves.

The bishops' position was presented in testimony June 2 to the Warnock Inquiry, a government board set up last year to look into the problems of human fertilization and embryology raised by advances in the field of in vitro fertilization.

The bishops said artificial insemination by donor "gives the semblance of solving the problem but in fact leaves the real agony: 'not our child.'" The bishops argued that it would be a mistake to think it would be possible to restrict artificial insemination by donor to marriage.

The bishops' commission endorsed the call by the joint bioethics committee of the Catholic bishops of Scotland, England and Wales for strict

controls over in vitro fertilization. It was sharply critical of surrogate motherhood, which it said "manifests an unscrupulous willingness to use a human being as a mere instrument irrespective of her feelings."

It argued against a principle of positive selection in artificial insemination by donor and in genetic manipulation. This, it said, seemed to run counter to the whole process whereby a child is the living expression of a couple's union as well as the result of it.

The commission suggested that agreement be reached in Britain on the definition, legal protection and public acceptance of a "right" granted to the fetus that would exclude deliberate experimentation on fertilized embryos while not overturning the 1967 Abortion Act.

"This would be a half-way house between no right at all and rights as attaching to a human person," said the commission.

News at a Glance

Food for work program

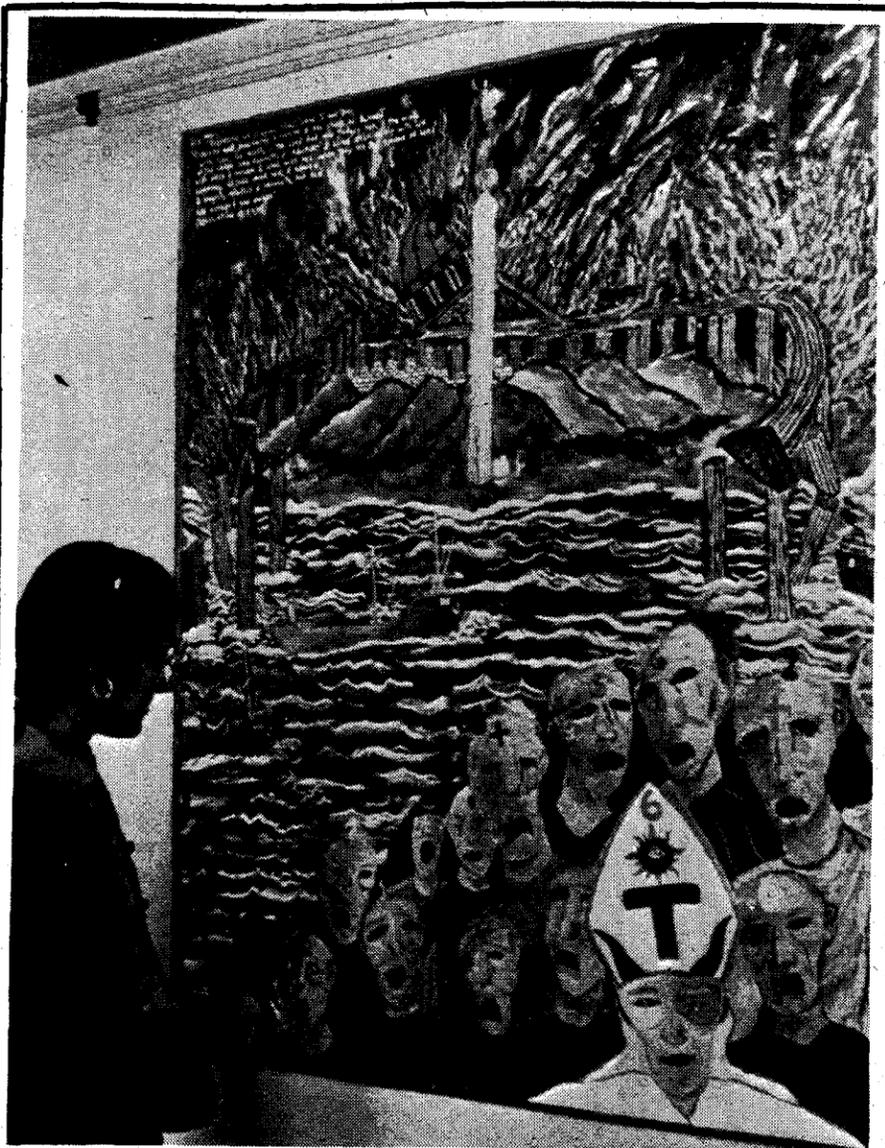
SAN DIEGO (NC)-- Approximately 30,000 needy persons in the San Diego area received some 400,000 pounds of food in a work-exchange program sponsored by the St. Vincent de Paul Center of the San Diego Diocese. Called SHARE (Self-Help And Resource Exchange), the program gives individuals \$50 worth of food in exchange for several hours of work for a local church or community agency and an \$11 enrollment fee. The first distribution of food May 20 drew 10,000 more people than expected.

'Blue movies' ok'd by FCC

WASHINGTON (NC)-- The Federal Communications Commission agreed to take eight of 28 special channels previously reserved for limited-range educational TV systems and provide them to operators of private pay-TV entertainment systems (MDS), whose wares include what one U.S. Catholic Conference official called "blue movies." The FCC based its actions largely on the growing demand for MDS systems, or multipoint distribution services, which often are pay-TV systems providing private home programming, usually movies. Richard Hirsch, secretary of communication for the USCC, described the movies as "adult" or "sexually explicit" films and said the decision opens the door to further erosion of limited-range educational TV systems, used by public and private school systems, hospitals, universities and other non-profit institutions to transmit educational programs to classrooms or other special sites capable of receiving the material.

Bishops oppose MX missiles

(UNDATED) (NC)-- Bishops in the MX missile states--Wyoming and Nebraska--have opposed further funding of the missiles and expressed disappointment in the approval of funding by Congress May 24 and 25. Bishop Joseph Hart of Cheyenne, whose diocese covers the state of Wyoming, called the development of the MX an "immoral gesture." Archbishop Daniel Sheehan of Omaha, Neb., questioned the use of "a lot of resources for something for which there is so much controversy about its need." The House voted 239-186 to approve the administration's plan to base the missiles in Nebraska and Wyoming and to release \$625 million for engineering and flight tests of the MX. The following day, the Senate approved the measure on a 59-39 vote. Bishop Lawrence McNamara of Grand Island, Neb., the diocese in which most or all of the Nebraska-based missiles would be placed, summarized his reaction in one word: "disappointment." Bishop Glennon Flavin of Lincoln, Neb., could not be reached for comment.



"Judgement Upon the Horror of Babylon," is one of a group of controversial paintings by Douglas Van Dyke on exhibit at the University of Illinois at Chicago campus.

Pope mourns Italian victims

VATICAN CITY (NC)-- At his weekly general audience, Pope John Paul II mourned the Italian victims of a landslide and a traffic accident, urged his native Poland to remain faithful to the heritage of its late primate, and called for the release of a kidnapped nine-year-old boy. At least 11 people died in Valtellina, Italy, when excessive rains caused a landslide which buried parts of the town. The traffic accident involved 14 people who were travelling in a minibus from a mountain Marian shrine when the vehicle went through a barrier and down the mountain. The pope closed the audience with prayers for the victims of both incidents. In a Polish-language talk, the pope recalled the death on May 22, 1981, of Cardinal Stefan Wyszynski, then-primate of Poland. Pope John Paul said the cardinal had "served the people of God in the Polish land in a critical and difficult period." The pope also made an appeal for the release of Rocco Lupini, 9, and his mother Fausta Rigali Lupini, who were kidnapped in southern Italy. Noting that Rocco's first Communion was scheduled for May 29, the pope said, "May mother and son soon return to freedom, in order that little Rocco may not be deprived of the joy of...meeting Jesus in the sacrament of the Eucharist."

Priestly protestors jailed

WASHINGTON (NC)-- About 240 peace demonstrators were arrested in the U.S. Capitol after staging a protest against nuclear weapons. Among the demonstrators were Notre Dame Sister Mary Evelyn Jegen, a former national coordinator of Pax Christi; Franciscan Father Richard Rohr, pastor of the New Jerusalem Community of Cincinnati, and his companions, Ursuline Sister Patricia Brockman, three men and one woman from the community. Sojourners, an evangelical peace community based in Washington, organized the demonstration. Those found guilty received sentences of five days in jail or \$50 fines. According to court information, Sister Brockman had paid the fine by May 25. A court aide said Father Rohr and other demonstrators who had not done so had until May 31 to pay the fine.

Abortion bill has Catch 22

WASHINGTON (NC)-- The House Energy and Commerce Committee approved a bill restricting abortion coverage in a proposed new \$2.7 billion federal health insurance program for the unemployed. Adopting an amendment sponsored by Rep. Thomas J. Bliley Jr. (R-Va.), the committee stated that "none of the funds provided...shall be used to perform abortions except where the life of the mother would be endangered if the fetus were carried to term." The vote on the amendment was 21-18. Spokesmen for both pro-life and pro-choice groups said May 25 that the bill is important because it puts a permanent restriction on a program of federal health funding for abortion. They also said the bill may well pass the full House with the abortion restriction intact.

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Bob Jones and religious freedom

How far should government go?

By Jim Lackey

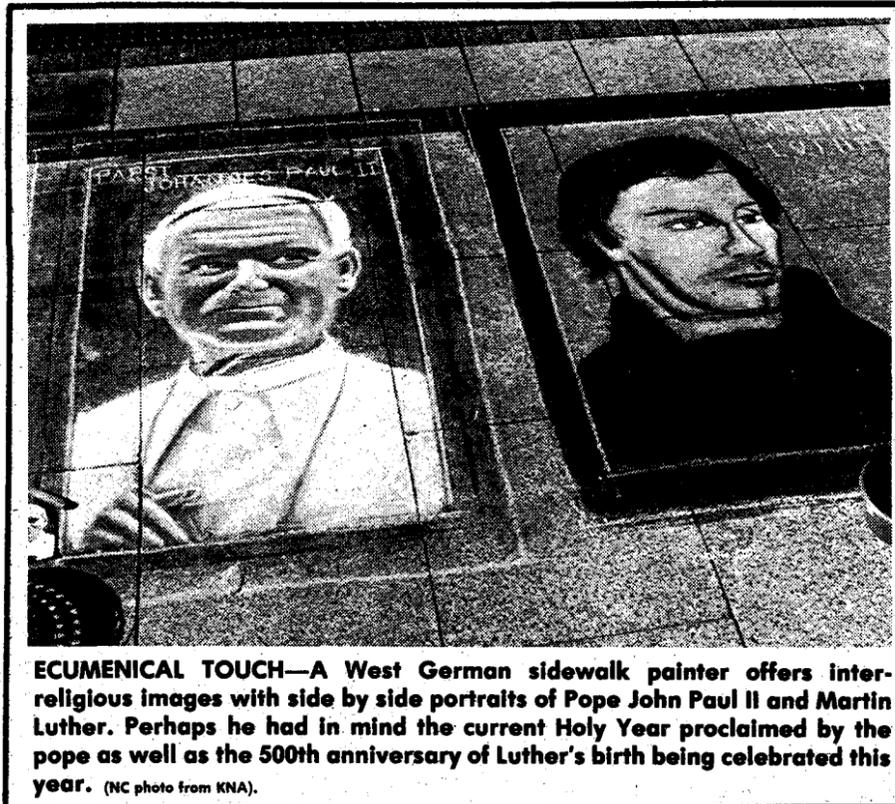
WASHINGTON (NC)—Though the Supreme Court's decision in the Bob Jones University case May 24 amounted to a major civil rights victory, it also raised what some church groups consider to be ominous implications for government's role in determining acceptable religious beliefs and practices.

The university—along with the Goldsboro Christian Schools in a companion case—argued that its policies of racial discrimination were based on sincerely held religious beliefs deserving the protection of the First Amendment. But the high court dismissed that argument, saying that the Constitution's ban on government interference in religion can be overridden when a compelling government interest—such as the eradication of racial discrimination—is at stake.

THIS, OF COURSE, is not the first time that the court has upheld restrictions on religious activity because of other interests. The practice of polygamy or the opposition of parents to blood transfusions for their children are but two examples of religious belief which courts have said can be overruled in the public interest.

But where is the line to be drawn between religious beliefs which correspond to acceptable public policy and religious beliefs which do not?

Some have argued that under a policy which permits the Internal Revenue Service to remove tax exemptions for violations of Public policy the Catholic Church someday may be in danger of losing its tax-exempt status for its positions on abortion and women priests. Catholic hospitals which refuse to perform abortions or a church policy which refuses to admit women to its ordained ministry might be judged as acting contrary to public



ECUMENICAL TOUCH—A West German sidewalk painter offers inter-religious images with side by side portraits of Pope John Paul II and Martin Luther. Perhaps he had in mind the current Holy Year proclaimed by the pope as well as the 500th anniversary of Luther's birth being celebrated this year. (NC photo from KNA).

policy and be undeserving of the public subsidy that tax exemption represents.

But in its opinion in the Bob Jones case the high court attempted to make clear that public policy norms are not merely a collection of a nation's current laws and court precedents but instead are more fundamental principles developed and accepted after years of debate.

CHIEF JUSTICE Warren E. Burger, who wrote the Bob Jones ruling, noted that it has taken more than 100 years, several historic court decisions, numerous pieces of legislation and many more presidential orders to embed in society the now-accepted norm that racial discrimination is not to be tolerated in America.

Charitable institutions, he also

noted, traditionally have had a duty to serve the public good and thus can be required to meet fundamental public policy norms if they are to enjoy the benefits of tax exemption.

That still did not satisfy one Supreme Court justice, Lewis F. Powell Jr., who during oral arguments at the court last October and again in a separate concurring opinion issued with Burger's majority ruling wondered where government authority to determine acceptable public policy ended.

During the oral arguments Powell said such authority could be used by the government to penalize socialist or pacifist organizations. He also wondered whether the IRS could use the same authority it used against Bob

Jones University to strip the tax exemption of a group which discriminates on the basis of sex rather than race.

The attorney who defended the IRS policy, William T. Coleman Jr., responded that the sex discrimination issue was different. "We didn't fight a civil war over sex discrimination... No one can say it's as fundamental in our history," Coleman said.

POWELL, WHILE agreeing with the court of stripping Bob Jones University's tax exemption, wrote in his concurring opinion that nevertheless the IRS should not have the authority on its own "to decide which public policies are sufficiently 'fundamental' to require denial of tax exemptions." Rather, Congress should be the one to determine "the contours of public policy."

Mainline religious groups, such as the United Presbyterian Churches and the American Baptist Churches, which urged the court to uphold the university's right to a tax exemption, took an even more conservative view, arguing in effect that not even Congress should be able to strip a religious organization of its tax exemption. While saying they abhor the racist practices of the university, the churches said freedom of religion is so fundamental that it should be unconstitutional to penalize Bob Jones University for adhering to a sincere religious belief.

But not one Supreme Court justice was willing to accept that view. Even Justice William H. Rehnquist, who was the lone dissent in the Bob Jones case on the ground that Congress never explicitly gave IRS the authority to remove tax exemptions for groups that practice racial discrimination, said in a footnote that if Congress did give such authority he would uphold it as constitutional.

'Otherwise there is a possibility that this bill will remain indefinitely stranded...'

Tax credits need grassroots push to pass

WASHINGTON (NC)—Tuition tax credit supporters are looking for leadership from the Reagan administration and Senate to push tax credit legislation. They also are asking Catholics in the pews to push those Washington leaders.

Strong support from the administration and Senate leadership are "imperative" to move tax credit legislation forward in the Senate, said Msgr. Daniel F. Hoye, U.S. Catholic Conference general secretary.

"Otherwise there is a possibility that this bill will remain indefinitely stranded... This would be a tragic waste of a splendid opportunity and one which its proponents would find difficult to accept," Msgr. Hoye said.

He issued the statement after the Senate Finance Committee voted May 24 to approve a tuition tax credit bill.

THE COMMITTEE for Private Education has launched a drive to promote "speedy, favorable action" on the legislation. Key to the drive is a nationwide effort to get 30 million church-going Catholics to write their representatives telling them they want tax credits.

Members of the Committee for Private Education include the Knights of Columbus, the Catholic Daughters of the Americas, Citizens for Educational Freedom, the Daughters of Isabella, the National Catholic Educational Association and the National Council of Catholic Women all work-

ing with the USCC.

The supreme office of the Knights of Columbus in New Haven, Conn., has distributed more than 5 million cards which show sample letters to be sent to members of the Senate and House of Representatives.

Virgil C. Dechant, supreme knight of the Knight of Columbus, said he has written to every Catholic bishop heading a diocese asking his help in informing pastors, parish councils, Catholic school personnel and parishioners about "the importance of this legislation."

THE TUITION tax credit measure passed the Senate Finance Committee 11-7 but opponents have threatened to filibuster in the Senate to prevent

passage of the bill. The proposal would give parents tax credits for up to half of the tuition they pay to send their children to private or parochial elementary and secondary schools.

The maximum credit this year would be \$100, next year's maximum would be \$200 and the following year's would be \$300. Families with annual incomes of more than \$50,000 would not qualify.

Under an anti-discrimination provision the credit would be denied to people who send their children to schools which have racially discriminatory policies.

President Reagan has spoken out repeatedly in support of tuition tax credit legislation.

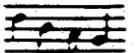
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Immorality in the 'Top 40'

Disc jockey warns parents of pop songs' sexual content

By Religious News Service

JACKSON, Miss (RNS)--"The record industry is stealing the morality of America's youth every day," says local radio personality Jeff Steele. And he's trying to do something about it.

Steele, an ordained Baptist minister, has been a disc jockey at gospel radio station WJXN-AM here for more than four years. His critical comments

'More Christian young people are affected by the "top 40" than all the Satanic rock groups put together.'

about secular pop music are heard on his hour-long talk show, "Viewpoint with Brother Jeff," heard Saturdays at 10:00 a.m.

But Steele is now broadening his outreach through a quarterly newsletter called "Top 40 Report." It is directed at Christian parents and young people and aims to warn them about the sexual content of many pop songs.

Other ministers have denounced the occult and Satanic themes of such rock groups as Kiss. But Steele says he

believes "more Christian young people are affected by the 'top 40' than all the Satanic rock groups put together. The messages in these songs are just as damaging."

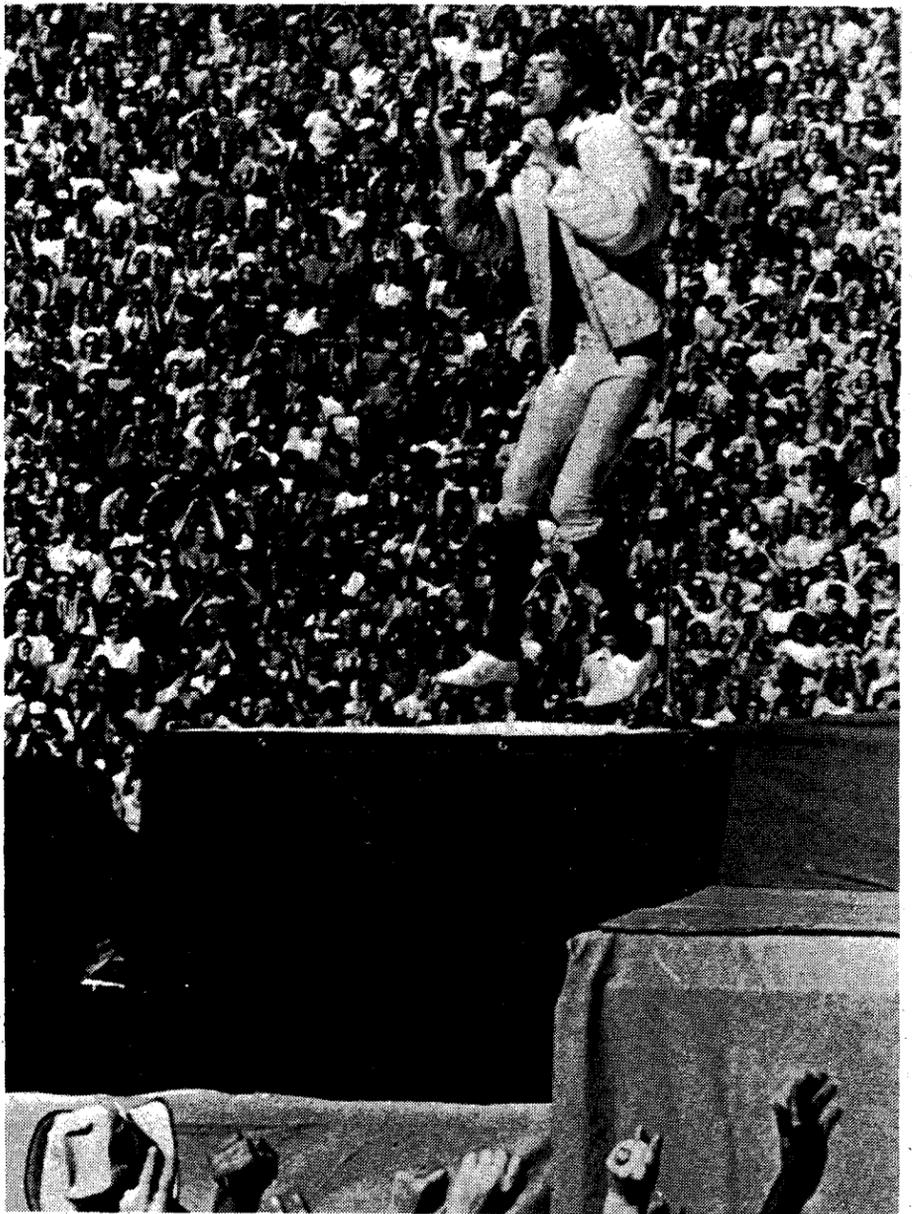
AS EXAMPLES, Steele cites Michael Jackson's song "Billie Jean," which is about a girl who says, "This child I have was fathered by you," and "One on One," by Hall and Oates, in which the duo sings, "I want to play with you, girl one on one."

"I don't think they're talking about basketball," Steele says.

He notes that "the message in many of today's songs is diametrically opposite the teachings of Scripture," and asserts that "Christian young people cannot hope to change their world--their schools, their peer groups-- while listening to and singing lyrics that contradict what they say they stand for."

While calling for protests against sexy songs, Steele does not advocate record burning. He cautions that "some people will throw a rock 'n' roll record on a fire and think the problem is solved." In addition, he says, some records may give off toxic fumes when burned that could be harmful to people's health.

On the issue of "backward masking," the charge that some rock records have Satanic messages that can be heard if played backward, Steele isn't very concerned. He says it's a minor issue "as long as the messages contained in these songs are so graphic when played correctly."



The lyrics of some rock performers, such as Mick Jagger and the Rolling Stones, are often permeated by sexual implications. (NC photo from UPI)

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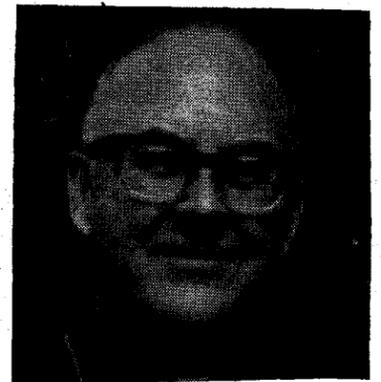
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Pope: Be 'faithful' to birth control teaching

VATICAN CITY (NC)--Pope John Paul II has asked Catholic couples to remain "totally faithful" to the church teaching which opposes the use of artificial means of contraception.

Addressing the first plenary assembly of the Pontifical Council for the Family May 30, the pope told 20 couples from various parts of the world that they must defend "the inseparable relationship between conjugal love and service to life."

"It is absolutely necessary that the pastoral action of the Christian community be totally faithful to what is taught by the encyclical 'Humanae Vitae' (On Human Life) and by the apostolic constitution 'Familiaris Consortio,'" he said.

"It would be a grave error to place pastoral needs and doctrinal teaching

'It would be a grave error to place pastoral needs and doctrinal teaching in opposition.'

in opposition, since the first service that the church must carry out in relation to man is to tell him the truth, of which it (the church) is neither author nor arbitrator," the pope added.

POPE JOHN Paul also stressed the family's primary role in the education of children.

Regarding education, the family, "cannot be replaced by anyone, but has the right to be helped by every public and private institution, in respect for the freedom of parents to educate their children according to their convictions," he said.

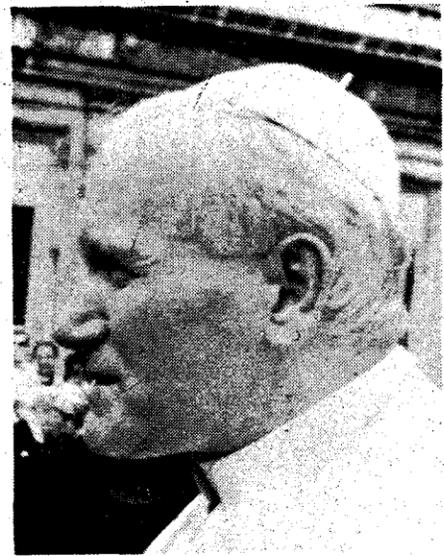
The pope said that "among the most

beautiful and consoling memories of my priestly and episcopal service are the innumerable contacts I had with families, to pray with them and to deepen together the significance and dignity of Christian matrimony."

Pope John Paul described the Pontifical Council for the Family as "unique in the Roman Curia" because all of its members are married lay persons.

TWO OF the couples-- Virgil and Ann Dechant and Richard and Barbara McBride--are from the United States. One couple, Bernard and Huguette Fortin, is from Canada.

The other couples come from New



Pope John Paul II

Zealand, Mexico, the Congo, Kenya, Argentina, India, France, Brazil, Spain, Australia, Poland, the Philippines, Austria, Colombia, Chile and Yugoslavia.

The May 27-June 2 plenary assembly was the council's first meeting since its founding in May 1981 by Pope John Paul.

BRITISH CANDIDATES WARNED

Catholics are not single-issue voters

LONDON (NC)--Candidates in the June 9 British elections should avoid the "misleading and potentially dangerous myth" that Catholics vote on a limited range of issues related to their religion, said the Laity Commission of the Catholic Bishops' Conference of England and Wales.

The myth reflects the belief that Catholics limit their decisions to a traditional range of issues such as Catholic schools, sexual morality, abortion and euthanasia, said a com-

'It would be imprudent...for Christians to vote on the basis of a single or narrowly restricted range of issues...'

mission statement.

"It would be misleading and ir-

responsible of candidates--whether they are Catholics or not--to believe that they can trigger Catholic voters by means of a simple appeal to, for example, our 'pro-life' convictions," said the commission.

THE COMMISSION suggested that in a complex society like Britain the questions raised by "Catholic issues" could not be asked "in isolation from the whole range of questions which concern respect for life and its dignity, a range which includes at least our

defence policies, health care and welfare policies, our penal system, policies on race, handicapped people and others besides."

"It would usually be imprudent, if not morally irresponsible, for Christians to vote on the basis of a single or narrowly restricted range of issues without considering the overall effect of the package of policies, personalities and interests to which they would thereby be giving their support," said the commission.

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Incest victims need Church's understanding, nuns say

CHICAGO (RNS)—The Catholic Church has been unable and unwilling to deal with the problem of incest, leaving women to suffer alone with feelings of guilt and pain, according to an organization of nuns that receives hundreds of letters from incest victims.

"They didn't know where to turn; they had never revealed it to anyone; they had no one to reveal it to," said Sister Margaret Ellen Traxler, executive officer of the National Coalition of American Nuns (NCAN).

The 250 letters from incest victims were among 650 letters received after Sister Traxler and three other NCAN directors appeared on the Phil Donahue Show. The topic of incest had never even been raised during their discussion of abortion, and NCAN's opposition to a total ban on abortion.

"We're not sure why they wrote to us but we had all these letters," Sister Traxler said. "These letters came and they are a sincere and deep expression of the feeling of guilt and pain suffered principally by women."

Almost all of the letter writers signed the letters and provided their addresses, she pointed out.

"They wanted someone to talk to about their problems. Many letters said, 'Sisters, we never thought we'd find someone to whom we could tell our problems.'"

SISTER DONNA Quinn, NCAN's president, described the fact that they identified themselves as "very humbling, almost a form of

reconciliation, that they would trust us. They had held in quite a bit. Where do you take it? There's no place to go."

Many had never revealed the incest to anyone; some had told their parish priests, only to be met with lack of sympathetic understanding and concern, the sisters said. One woman said her priest told her to go home and forget about it because it would disrupt her home if she spoke of it. Another victim had been told at age 11 that the incest had occurred because her mother was not "doing her duty."

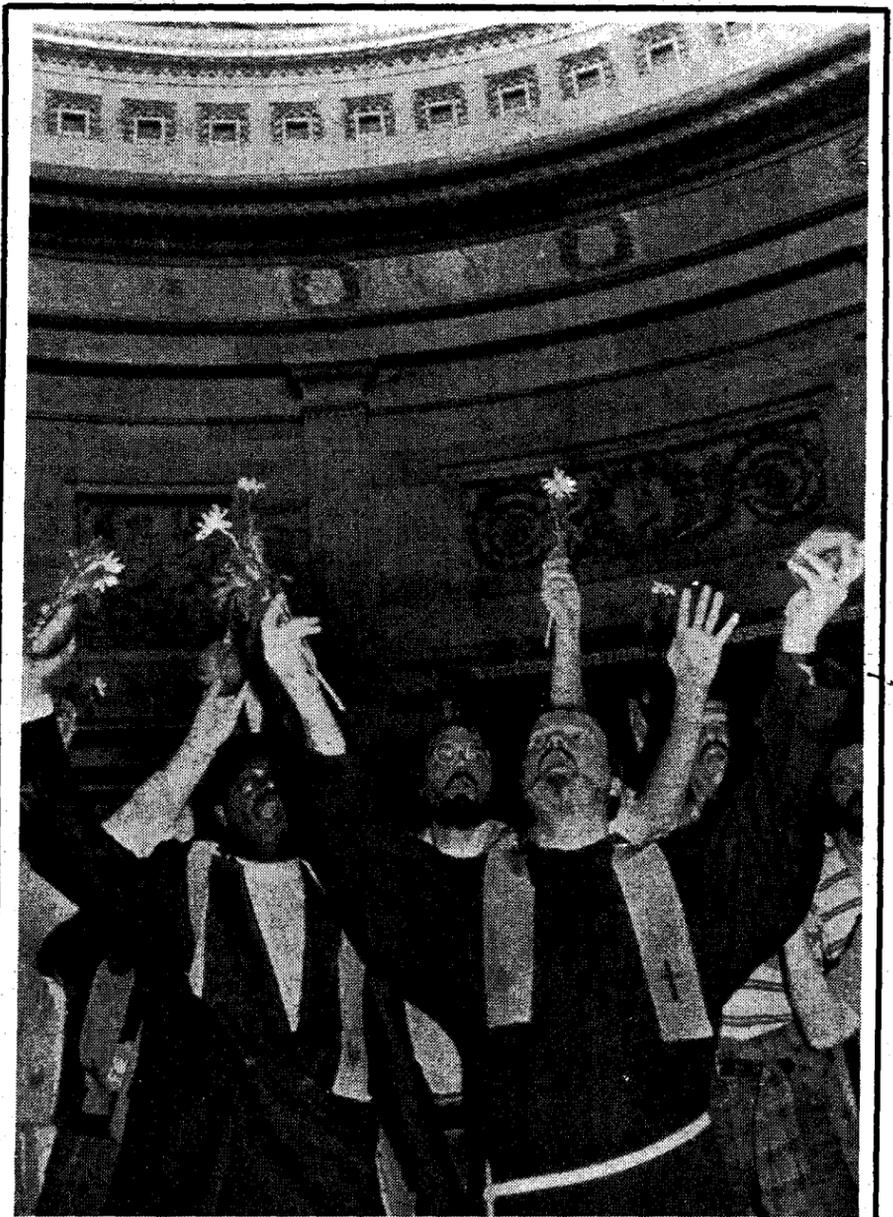
"She's now 45 and wrote, 'I've always felt that somehow I'd failed to do my duty,'" said Sister Traxler. "She said she had gotten together with other women in her area, matched notes, and found 'we have no understanding from men in the ministry; they cannot understand why this should be a problem.'"

NCAN, which represents 1,800 U.S. nuns concerned with human rights and social justice, not only replied to all the letters with names and addresses, but contacted therapists, clinicians and law enforcement agencies to learn more about incest and its results.

They learned, according to Sisters Traxler and Quinn, that one-fifth to one-third of all girls under 16 have been victims of incest and that at least two-thirds of adolescent prostitutes, adolescent female drug addicts, women alcoholics and women in prison were victims of incest attacks.

These findings, plus the letters, led NCAN, in an official statement, to

(continued on page 9)



CAPITOL OFFENSE—Inside the U.S. Capitol in Washington, Franciscan Father Richard Rohr, pastor of the New Jerusalem Community in Cincinnati, leads a group in prayers calling for an end to the arms race. Police arrested 243 demonstrators and charged them with unlawful entry. In the Capitol, the Senate was debating the funding of the MX missile which they approved a few days later. (NC photo from UPI).

By George:
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Jesuit article backs bishops

By Father Kenneth J. Doyle

ROME (NC)—The influential Jesuit magazine, *Civiltà Cattolica*, has published an article analyzing nuclear morality which closely parallels the major thrusts of the U.S. bishops' pastoral letter.

The article supported "an absolute 'no' to nuclear war," including the first use of nuclear weapons and a limited nuclear response to a nuclear attack.

The analysis appeared as the lead article in the May 21 issue of the Rome-based magazine. Main articles and editorials in *Civiltà Cattolica* are

closely scrutinized by members of the Vatican Curia and are considered generally to represent predominant Vatican thinking.

The article's positions more closely paralleled the American pastoral letter approved on May 3 than that of the West German hierarchy issued a week earlier.

The article as written by 62-year-old Italian Jesuit Father Giuseppe Derosa, an editorial writer for the magazine, which is published every other week.

Father Derosa said that he was "inspired" to do his analysis by the work of the U.S. bishops and quoted substantially from their document in support of his own position.

Last January, when representatives of the U.S. bishops met with Vatican officials and several members of European hierarchies to discuss the pending American pastoral letter, press reports speculated on differences between positions of the Vatican and those of the American bishops.

However, German Cardinal Josef Ratzinger, prefect of the Vatican's Congregation for the Doctrine of the Faith who chaired the January meeting, told the West German magazine *Der Spiegel* in May that he agreed with the American bishops in their condemnation of nuclear first-use.

Father Derosa's article outlined the destruction of a nuclear attack as envisioned by scientists and quoted from a 1982 United Nations study showing that the destructive power of current nuclear arsenals is a million times more than that of the bomb dropped on Hiroshima, Japan.

He rejected the first use of nuclear weapons and also their use as a response to a nuclear attack, alleging what he called the practical impossibility of discriminating between military and civilian targets.

Pope pledges to oppose N-arms

VATICAN CITY (NC)—Pope John Paul II met a delegation headed by Mayor Takeshi Araki of Hiroshima, Japan, May 31 and pledged to continue speaking out against nuclear arms.

Although the Vatican did not make public a text of the pope's remarks at the private audience, *L'Osservatore Romano*, the Vatican daily newspaper, said he praised the delegation's motto, "No More Hiroshimas," and promised to "repeat it with them, in a strong and clear voice, to all humanity."

Mayor Araki and other residents of Hiroshima made the visit to the Vatican in return for Pope John Paul's stop in the Japanese city during his 1981 tour of the Far East.



HIP ACTION—During the annual Armed Forces Week parade in Chicago, a Marine Corps color guard is suddenly blocked by two kneeling, sign-carrying peace demonstrators. A hip check from the flag bearer moves a woman demonstrator out of the way and fancy stepping by another Marine keeps the unit on course with hardly a missed step. The protectors were dragged away by Chicago police moments later. (NC photos from UPI).

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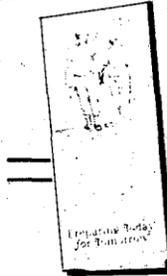
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Debating the right to live

Question becoming more vexing to churches

By Edythe Westenhaver
Religious News Service
Staff Writer

Questions of who has "the right to die" or the "right to live" continue to proliferate and promise to become more vexing than ever in the future.

In part, this is because of the constant advances in medical care that allow life to be prolonged. Also it is because the crucial decisions that must be made are influenced less by the wishes of the patient and more by the actions of health care professionals, the courts and the legislatures.

Death in one's own bed is becoming increasingly rare. Thirty five years ago, 50 percent of all Americans died in a hospital or nursing home; today, the figure has risen to 80 percent. And as Dr. Norman Fost, a University of Wisconsin pediatrician, has observed, "Most people don't die unexpectedly. They die as a result of a very conscious decision by doctors. Along with the patient's family, to withhold treatment."

THE PRESIDENT'S Commission for the Study of Ethical Problems in Medicine and Biomedical and Behavior Research, issued a 255-page report, "Deciding to Forego Life-Sustaining Treatment," in March. It observed that a competent patient—the person "of sound mind," to use the phrase favored in wills, able to understand treatment choices and their consequences—still had a next-to-absolute right to decide his or her own fate.

The crunch comes with decisions about those not mentally competent—the patient in a coma, the senile aged, the retarded and the mentally ill, newborn infants and even the fetus in the womb.

The presidential commission urged the courts and legislatures to stay out of most of these arguments. Yet the reluctance of doctors to cease treatment in cases where they fear they may be charged with malpractice suits is leaving many of these decisions up to judges and legislators.

Arrayed against those who would argue for the "right to die" or "allow to die" is a consortium of "right to life" proponents who have extended their opposition to abortion to the euthanasia questions. "The right to die could become the obligation to die," says Dr. Paul Bruch, a Connecticut pediatrician and pro-life activist.

He fears that acceptance of death for handicapped newborns may mean that "somewhere along the line, someone will decide that retarded people in a certain condition should all die." And so on.

The case that has attracted the most recent attention is that of Baby Doe, born with Down's syndrome, including an unconnected esophagus, who was allowed to die last year after his parents and doctors, with the consent of the Indiana State Supreme Court, decided against either artificial feeding or surgical aid that would have permitted him to eat and drink normally.



The difficulty with "the right to die" comes when others decide for those not mentally competent—the patients in comas, the senile aged, the retarded, the mentally ill, newborn infants and even the fetus in the womb. (Voice photo)

THE BABY DOE case set off a national storm, particularly among the pro-life groups, which persuaded the Reagan administration to tell the nation's hospitals that they could lose federal funds if they withheld food and treatment from handicapped babies. Last March 7, the administration began requiring the posting of notices in all hospitals that discrimination against the handicapped was against federal law.

'Most people don't die unexpectedly. They die as a result of a very conscious decision by doctors.'

In response, the American Academy of Pediatrics persuaded Federal Judge Gerhard A. Gesell of Washington to order the rule rescinded, and the case now seems headed for a long court fight. The academy expressed sympathy for the intent of the law, but said such government "intrusion" would "impact dangerously" on care of ill infants and harm the doctor-patient relationship.

Meanwhile, reports have come from Massachusetts to California of cases where doctors on parents' orders denied routine feeding to Downs children. Dr. David G. McLone of

Northwestern University Medical School says, however, that handicapped newborns are almost never denied food and water but in many cases they are denied surgery or other treatment.

Some parents and doctors, he said, seek a "medical and moral middle ground by inaction" in the hope that the baby will die from infection. While calling this a "dereliction of responsibility," the surgeon said the action

does not always prove fatal because half the children survive anyway.

Dr. McLone added that "callousness and amorality" are almost never behind decisions to let a newborn die for lack of treatment. The single most common reason, he believes, is "lack of recent information on available treatment" that now can give a Downs child better prospects for a happy life.

THE PRESIDENTIAL commission asserted that Downs syndrome babies are entitled to every medical effort because they can live, although their potential is limited.

Another case now before the courts involves the issue of tube feeding at the other end of the life span. In New Jersey, an appeals court began in May to consider a lower-court order that would have allowed the death of a mentally-competent terminally-ill woman by removal of a feeding tube.

The order was issued last Feb. 2 by an Essex County court in the case of 84-year-old Claire C. Conroy, a nearly comatose nursing home patient who had no "cognitive abilities" and no hope of recovering them.

The order was sought by a nephew, her only relative. It was never carried out because opponents immediately obtained a stay and Miss Conroy died 13 days later of natural causes. However, both sides decided to press their arguments on appeal.

Participants say the order was the first in the United States to involve withdrawal of food from an elderly patient and that it involves a new issue in the conflict between the state's responsibility to preserve life and a dying person's right to refuse treatment.

The question is whether artificial feeding is a medical treatment, and

and to die

thus, under previous rulings, subject to withdrawal, or whether it is a basic ordinary component of nursing care.

The Catholic Church, one of the most determined opponents of euthanasia, has held since the time of Pope Pius XII that "extraordinary means" need not be used in prolonging the lives of the terminally ill. The Rev. Gerald Kelly, one of the most widely respected Catholic moralists of the pre-Vatican II era, wrote that such "artificial" methods as the respirator and tube feedings "should not be used once a coma has reasonably been diagnosed as terminal." However, in recent years pro-life groups have frequently intervened in court cases involving treatment of comatose elderly patients.

In general there is agreement among the churches that it is morally permissible to allow a person to die if treatment cannot reverse a terminal condition. Rabbi Seymour Siegel of New York's Jewish Theological Seminary, a member of the presidential commission, says, "It is the individual's duty to live as long as he can, but if a person is destined to die soon, there is no obligation to prevent that death from happening." The Rev. Thomas J. O'Donnell, director of medical-moral education at Tulsa hospital, sums up the Catholic position by saying therapy should be continued in questionable cases until "the burden is not worth the effort for what it's going to accomplish."

Dr. Walter W. Benjamin, religion professor at Minnesota's Hamline College, says most Protestants have adopted a kind of "ethical personalism" regarding the sanctity of life. "They say there has to be something more than biological life, that it had to be a life in relationship to

God and others," he explained.

Another aspect of the termination of treatment argument that may come up in the courts involves the case of a pregnant woman and the life of her child. In California recently, a woman in a coma was kept on a respirator for nine weeks until the infant in her womb reached 31 weeks, sufficient for viability. The woman died when the respirator was disconnected shortly after the birth of a healthy infant.

IN PASSING a "natural death" law that permits sick people to instruct that their lives not be prolonged artificially should they become terminally ill, the Virginia Legislature last February heeded a plea from the Richmond Catholic Diocese to exempt pregnant women until after the child is born.

What most upset pro-life groups in his action halting the Reagan administration ruling on handicapped infants was Judge Gesell's linking of the right of a parent to choose whether to have an abortion to the decision to treat a newborn infant.

"To the extent that the regulation is read to eliminate the role of infants' parents in choosing an appropriate

'Should the fetus ever be a patient? Doesn't that notion collide with legal abortion?'

Psychology Today

form of medical treatment" the judge said, "its application may in some cases infringe upon the interests outlined in such cases as Roe vs. Wade" (the U.S. Supreme Court's landmark 1973 decision upholding a woman's right to abortion).

"We view this as a very omnious



(Voice photo)

'Somewhere along the line, someone (could) decide that retarded people... should all die.'

sign," said Douglas Johnson of the national Right-to-Life Committee. "From that point on, states would be powerless to defend newborns."

In a companion to its report on forgoing treatment, the presidential commission prepared one on "Screening and Counseling for Genetic Condition" in which the commission hailed the opportunities such testing give to parents to abort a defective infant before its birth. Some ethicists caution

whose careers are paramount. "For them prenatal diagnosis is simply a logical extension of family planning."

Noting the use of fetal surgery, the magazine asks, "Should the fetus ever be a patient? Does that notion collide with legal abortion?"

The 1973 Supreme Court decision held that once the fetus becomes viable—able to survive on its own—abortion should still be limited to cases where the mother's life or health were endangered. In the past decade, medical science had sharply reduced the time before viability. Today, there are reports of newborns weighing only a pound who survive.

ON THE OTHER HAND, pharmaceutical companies now say they will soon have an abortion suppository which a woman can use herself in the early weeks of pregnancy. Laws forbidding the sale of contraceptives in this country were taken off the books in the

1950s, with the approval of many moral theologians who agreed that any law that invaded the privacy of the bedroom was unenforceable.

Conceivably, a situation where abortion is largely limited to a "do-it-yourself" basis would scale down much of the furor which now surrounds its use.

But it seems unlikely that the controversies involving medical-moral questions will wane. Scientific progress promises to make such questions endlessly more vexing for those who seek to protect the sanctity and the dignity of human life.

Incest victims need understanding

(continued from 6)

question their church's "long silence about incest."

"Men of the church have preached against adultery and abortion, but why have they virtually ignored incest?" NCAN asked.

While the church often discusses the "female sin of abortion," it does not discuss "the male sin of incest," she pointed out.

"A LOT of work has to be done with church ministers on this," Sister Quinn said. "We're calling on legislators and church people to take a good look at this, at what it does and what it means to women. We want to get legislators to open up centers and get help for those that were the perpetrators and those that are victims.

"Priests should take seminars in pastoral counseling, with women psychologists involved, especially in sexual matters," she added. "Incest victims are persons who've fallen through the cracks in pastoral care. But I think the institutions of our culture will be addressing incest and when they do our churches will follow."

Boy scout mass

Immaculate Conception will be hosting a boy scout religious awards mass at 2:30 p.m. on June 5th for Dade, Broward and Palm Beach scouts. The Mass will be celebrated by Archbishop Edward McCarthy.

Miscarried babies get burial site

GREEN BAY, Wis. (NC)—Bethy Haasl, a hospital counselor, has succeeded in having a burial site for miscarried infants established in Green Bay.

Many times after a mother had miscarried, the couple would come to Haasl, a grief counselor at St. Vincent Hospital in Green Bay, to ask what had happened to the unborn infant. She knew what cemetery they had been buried in, but not the exact location.

With this situation in mind, she decided over a year ago to look for a proper burial site for miscarried infants to uphold the dignity of their lives and to help parents deal with their grief.

With the cooperation of the Green Bay Diocese, Allouez Catholic Cemetery and three area hospitals, a burial site was established in early May. The site is 45-feet by 35-feet, space which Allouez Cemetery donated. Win Thomas, cemetery director, said that is enough space for 60 years.

THREE TIMES YEARLY there will be burials for the miscarried infants from the hospitals—St. Vincent, St. Mary's Hospital Medical Center and Bellin Memorial Hospital. The infants from the three hospitals are to be placed in one casket for burial.

There will not be markers for each burial spot. Instead, a memorial stone donated by the laboratories of the three hospitals is to mark the site. Thomas said, however, that he would be able to tell parents the exact spot in which their infant was buried when they tell him the date of the miscarriage.

Said Haasl, "It's something that a lot of people in the hospital (St. Vincent) have been working on a long time."

She said that plans with one cemetery fell through because it would not agree to mark the site. That is when she approached the Green Bay Diocese and obtained the cooperation of Allouez Cemetery.

The memorial stone which the hospitals' laboratories donated reads, "Herein lie the unborn infants of St. Vincent, Bellin and St. Mary's Hospitals—one touch of sorrow makes the whole world kin."

Dull, 'private club' parishes criticized

VIROQUA, Wis. (NC)—“What kind of parish do you have? Is it a vibrant faith community... or is it a dull, private club?” a workshop on rural parish life was asked.

The leader of the workshop in Viroqua, William Dalglish, said that parish communities can help deepen an individual's love for God. But he warned that a common danger for parishes is the tendency to become a clique of individuals who are only interested in each other rather than going out to proclaim the Gospel message.

He urged Catholics to seek out the unchurched and invite them to participate in their worship.

Dalglish, who lives in Nashville, Tenn., holds a doctor of ministry degree with a specialty in catechetics for rural parishes.

Asked what to do if a pastor is not doing an effective job as a spiritual leader, Dalglish replied, “If the fire grows cold, you don't throw out the

old log.” He told participants that in such cases they should become “the kindling which helps ignite the old log to glow brightly again.”

Stressing that not only the ordained but all parish members are called to ministry in a parish, Dalglish affirmed the need for lay people to minister to priests and nuns.

He said that if clergymen and Religious are to have a deep faith life, they need support systems to sustain them. People who attend weekday Masses can be such a support system for priests, he noted.

The sponsor of the workshop, titled “Catching Fire: Growing in Faith in the Rural and Small Town Parish,” was the Office of Catechetics of the Diocese of LaCrosse, Wis. Dalglish's appearance in Viroqua was one of three in rural communities in the diocese.

During the workshop, Dalglish said the church has only recently come to appreciate the deep yearning for



DRIVE LIKE HEAVEN—Hondo is a small town on U.S. 90 between Uvalde, birthplace of John Nance Garner, U.S. vice president from 1933 to 1941, and San Antonio. Along the road in the center of town, residents have erected this sign of welcome. (NC photo).

spiritual enrichment among rural people. The Tennessee resident said Wisconsin's terrain is astounding and

asked, “How could anyone live here and not appreciate the magnificence of God's creation in this world?”

Cardinal sees killing, plans pastoral

LOS ANGELES (NC)—Cardinal Timothy Manning of Los Angeles has asked the new archdiocesan Peace and Justice Commission to provide him with data for a pastoral letter on violence.

Several incidents of fatal violence have occurred near the cardinal's residence at St. Vibiana Cathedral on

Los Angeles' Skid Row. Violence, said Cardinal Manning, “fills our news.” He said that a pastoral on violence would be “one of the best contributions that the church can make to this community.”

The cardinal described seeing a man killed in a car passing behind the cathedral and the body thrown from

the vehicle. Cardinal Manning had been out for a walk with his secretary, Msgr. Clement Connolly, when the incident happened. He said the man fell at his feet and was held “in our arms.”

Two other men were murdered in front of the church.

Cardinal Manning also mandated the justice and peace group to help

people of the archdiocese to understand the U.S. bishops' pastoral on war and peace, which he called “in my judgment the greatest action for social justice in the history of the Catholic Church in the United States.”

Commenting on the mandate, Cardinal Manning said, “I consider that a major charge.”

Bishop cancels talk by congressman

KANSAS CITY, Kan. (NC)—Archbishop Ignatius Strecker said he withdrew an invitation for a Kansas Congressman to speak at a high school graduation because, “In no instance do we want any archdiocesan institution to even appear to be making a podium available for political purposes.”

In a pastoral letter in the May 20 edition of The Leaven, archdiocesan newspaper of Kansas City, Archbishop Strecker outlined his reasons for having the principal of Immaculata High School, an interparochial school in

Leavenworth, withdraw an invitation to Rep. James Slattery (D-Kan.) to give a commencement address.

Slattery was to speak May 15, but the week before, the archbishop asked the principal to cancel the talk. The congressman had voted for legislation providing federal funds for limited fetal research; the U.S. Catholic Conference has supported another measure on the issue. A Catholic, Slattery was reported to have said that cancellation of his appearance was due to pressure from pro-life groups.

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40 Years a priest!

Abp. McCarthy celebrates

Continued from page 1

card they had created, themselves. It thanked him for all he had done to contribute to their spiritual growth. They also committed themselves to

days of prayer, Mass attendance and a day of fasting in homage to him. The card also said that "color didn't make any difference" to them either, in reference to the Archbishop's highly praised pastoral letter on racism published in January.

OFFICIAL

ARCHDIOCESE OF MIAMI

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

THE REV. LUIS CASABON - to Associate Pastor, Our Lady Queen of Martyrs Church, Fort Lauderdale.

THE REV. FRANCISCO SANTANA - to Associate Chaplain, Mercy Hospital, Miami.

THE REV. ANDRES COUCELO - to Associate Pastor, St. Clare Church, North Palm Beach, effective June 8, 1983.

THE REV. JOHN PASZKO - to Associate Pastor, St. Clare Church, North Palm Beach, effective June 8, 1983.

THE REV. OMAR HUESCA - to Associate Pastor, Little Flower Church, Coral Gables.

THE REV. SERGIO CARRILLO - to Associate Rector, Shrine of Our Lady of Charity, with residence at St. Kieran Rectory, both in Miami.

THE REV. PAUL LAUWERS - to Associate Pastor, St. Martin de Porres Church, Jensen Beach.

THE REV. PAUL VAN NGUYEN - to Associate Pastor, St. Thomas More Church, and part-time faculty member of St. Vincent de Paul Regional Seminary, both in Boynton Beach, effective June 30, 1983.

THE REV. MICHAEL J. HUGHES, O.S.A. - to Associate Pastor, St. Elizabeth Seton Church, Golden Gate, effective August 16, 1983, upon nomination by his Superior.

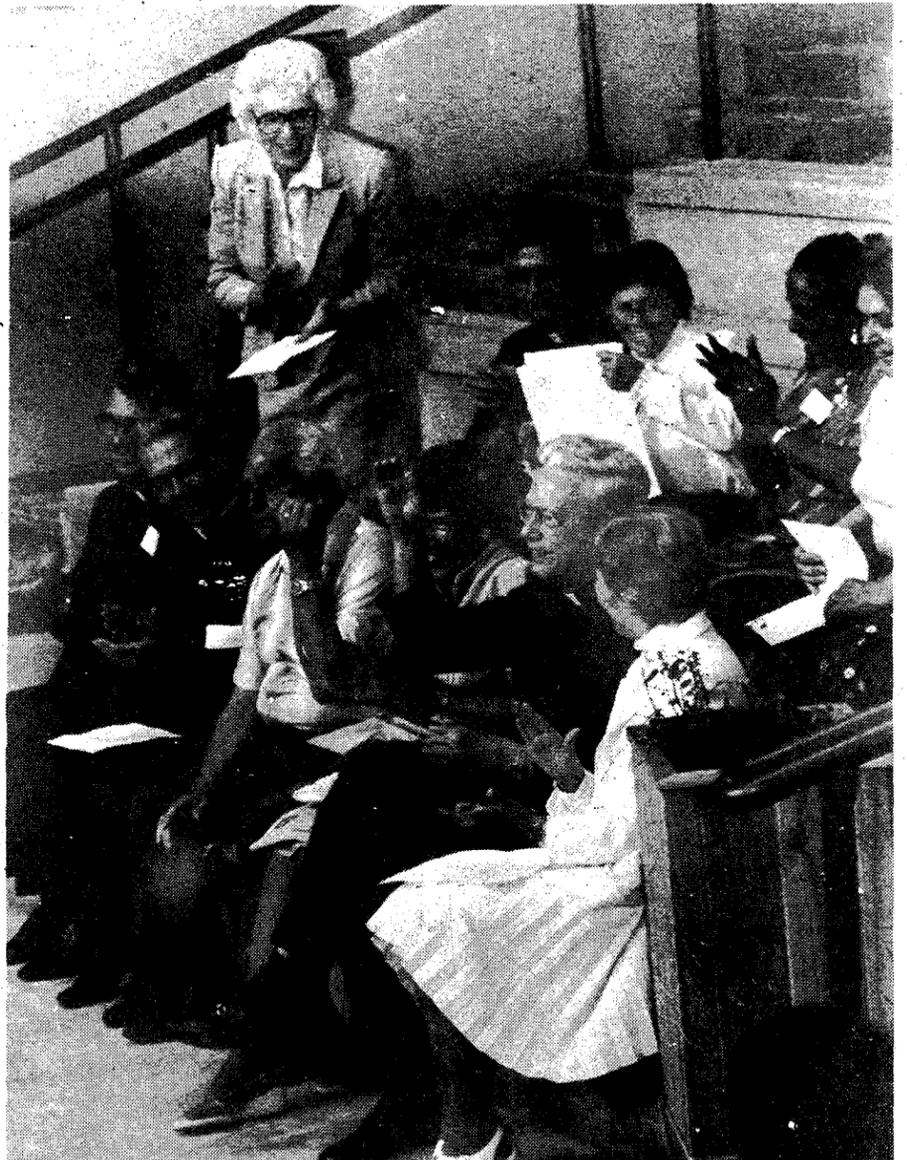
THE REV. GUY P. FENGER - to the faculty of St. Thomas Aquinas High School, with residence at Our Lady Queen of Martyrs Rectory, both in Fort Lauderdale, effective June 22, 1983.

AS THE SERVICES drew to a close, Archbishop McCarthy rose to the podium and said he wanted to 'get in the last word.' He spoke of his gratitude to God for his vocation and the parents who inspired him with their reverence for the priesthood. He also re-affirmed his dedication to the Archdiocese, pledging to do all that he could to continue serving the Catholics of South Florida.

**Said the Archbishop
"the priest
reaches out
to God in the name
of men."**

Said the Archbishop, "Priesthood is a two-way liason — the priest reaches out to God in the name of men, and to men in the name of God. And in the process the priest is challenged and gifted to grow closer, both to God and to his brothers and sisters."

He also mentioned that the priesthood has led him to the altar...for "moments of exultation and rich satisfaction, moments of disappointment and frustration, moments in Gethsemane, moments on Tabor..."



Archbishop McCarthy and his family sit in the front row in the Pastoral Center's atrium while they are entertained by a "This is Your Life" presentation. Skits are performed that recalled the Archbishop's love of the saxophone and his ownership of a motorcycle in younger years. At one point the assembly stood and applauded the archbishop for his 40 years of service to the priesthood.

Black parish marks 30th year as 'family'

By Prentice Browning
Voice Staff Writer

It seemed like more than a routine parish anniversary. In some ways it resembled more of a landmark celebration of the progress of the black church in South Florida.

Hundreds gathered at the Calder Holiday Inn this Saturday to observe the 30th anniversary of St. Phillip's church in Opa Locka and to pay tribute to the contributions of this parish to the predominantly black community which grew up around the Bunche Park area in the past few decades.

Speaking at the dinner, Fr. Thomas Barry a professor at St. John Vianney Seminary, compared the parish to a "beacon of light."

"YOU LIFT up your part of Miami because you are the future of the church."

Fr. Barry, who is director of Marriage Ministry, compared St. Phillip to a family.

"The family as we know it is St. Phillip the last 30 years. There have been problems, and difficult moments, moments of being uncharitable to each other, but it all adds up to what makes a family a family."

The history of the church began with the establishment of the mission of St. Mary's in Overtown, a mission of Gesu church downtown that served the

growing number of Caribbean immigrants. During the early 40's the name was changed to St. Francis and offshoot groups appeared throughout Dade County.

At first a small group of worshipers in the Bunche Park area met in stores or homes. Catherine Gowan, who with her husband Charles were one of the founding members of the church, remembers waiting inside a store Wednesday nights for a priest to arrive and say Mass. Sometimes no priest would come.

It wasn't until 1952 that they were assigned their first permanent priest,

Msgr. Joseph Devaney, and due to some generous contributions were able to construct a Spanish style church and belltower blessed in 1953 by Archbishop Joseph P. Hurley.

Mrs. Gowan remembers the early history of the church and its parishioners employed as airport and postal workers as a struggle.

"IT HAS progressed. People have brought themselves up by their own bootstraps."

She recalled the contributions of several orders of nuns over the past three decades who would minister to the sick in the predominantly

Protestant neighborhood.

"For some reason," says Mrs. Gowan, "whenever disaster struck, people would know to come to Catholics for help."

"We sometimes seemed small but we were always willing to reach out and help others."

"I THINK we have a lot to say about the Christian life," added Fr. Neil Doherty, the parish's new pastor.

They've come a long way since 1953 said Fr. Barry at the end of his speech. But, he said, "Your odyssey is not finished. You still have many things yet to overcome."



Fr. Neil Doherty, pastor of St. Phillip, introduces his family at a gala celebration.

48 Hours with Archbishop Mc

What does an Archbishop do every day? The Voice decided to find out, and spent two days, following Archbishop Edward McCarthy, from breakfast through lunch, past meetings with priests and laity and brief moments of quiet. Here's what Archbishops do.

By Betsy Kennedy
Voice Staff Writer

The Archbishop of Miami is one of the most prominent and influential leaders — religious or secular — in South Florida. His role demands far more of his human capacities than the religious ceremonies and rituals usually associated with his position.

In reality, he spends many hours making speeches, attending public

functions, meeting with fellow clergy and attending to volumes of paperwork. He must be spiritual leader, politician, sage, priest and decision-maker. His schedule is so crammed with activities it would intimidate some men. Above all, he must be cognizant each day that nearly every action he makes will have some impact on the one million Catholics he serves.

WEDNESDAY, MAY 18, 1983

7 A.M. Archbishop McCarthy rises regularly at this time every day. He dresses quickly and heads for the park directly across the street from his modest two-story home. There the sunlight wakens him further and he organizes his thoughts. He meditates and says his divine office (prayers). After a brisk walk, he stretches, cat-like and assembles his tall frame in the dignified posture which it will retain throughout the long day.

8:15 A.M. He celebrates Mass with

his staff at the house and eats a breakfast of two eggs, toast and juice, standard but calorie conscious in size.

9:00 A.M. A few precious minutes to dictate letters and a few reports before going over to the pastoral center for a meeting, and beginning his day under the close and unblinking scrutiny of the public eye.

9:30 A.M. A glimpse at the large, thickly padded appointment book reveals line after line of demands on his time, patience and endurance in the coming week. His priest-secretary, Fr. Pablo Navarro, is the chief planner, consultant and spiritual comrade — because of him the Archbishop will feel confident that his appointments will go smoothly — not without mishap, perhaps, but smoothly.

He sees the week ahead: luncheons, funerals, fund raisers, private meetings, clergy meetings, and during this time of the year, confirmations and graduations. He also belongs to groups like the Religious Heritage

Committee which he chairs, Miami Citizens Against Crime, and is a board member of the seminaries.

10:00 A.M. Attempts to organize the office paperwork are knocked off like William Tell's apple. The phone interrupts, an insistent thief of his time and people he did not anticipate seeing are requesting his attention.

10:30 A.M. He takes one last wistful look at the 500-page history of the Archdiocese he had hoped to peruse and goes downstairs to the clergy conference room. The meeting is intended to plan a special retreat for the priests and bishops in the diocese at one time — the first such retreat ever attempted.

The committee members are in good spirits as the meeting gets underway. The Archbishop has a very carefully outlined agenda, which he follows to the letter. Each committee member makes a report on a particular aspect of the event, such as entertainment, hotel accommodations and spiritual activities. The Archbishop wants to make certain that enough time is allotted for the priest's to participate in 'sharing' when they will talk one-on-one to each other.

About half-way through the meeting the priests become jovial and share a jest about a fellow priest who enjoys golfing.

The Archbishop restores order with a fatherly glance which is both reproachful and loving. "Let's get on with business, we have a lot to cover," he says simply.

As each committee member talks, he never interrupts, but listens as intently as if he were hearing confession. When he disagrees with a suggestion he does so with the tact of a man who is accustomed to bringing out the best in the men who serve him. The priests and bishops who surround him at the long conference table look upon him with genuine respect, the kind of respect that is evoked not just from their leader's authority, but from the essence of a man himself who permeates the room with an aura of goodness.

12:45 P.M. to 5:00 P.M. With no other appointments planned, he heads back home, hopefully to catch up on correspondence. Mail comes on every imaginable topic. There might be a letter praising or berating a priest in the Archdiocese; a certain amount originates from the national level, especially from the bishops' conferences. A lot of the mail has to be referred to other departments. There is the rare threat on his life, but never frequently enough to warrant personal protection.

He can expect to be interrupted



Prayer is an integral part of the Archbishop's daily routine. At home, he takes time out for private meditation.

(Voice photo by Prentice Browning).

A mischievous McCarthy? YES, BRO HI

By Betsy Kennedy
Voice Staff Writer

Archbishop Edward A. McCarthy has a great sense of humor and is kind to everyone, qualities he has had since boyhood, said his brother, Fr. Norbert of Cincinnati.

The Archbishop celebrated his 40th anniversary as a priest on May 29th and Fr. Norbert paid him a surprise visit to join in the festivities. During his stay he reminisced about growing up with his brother. The two attended a Catholic University together in Rome while studying for their doctorates in theology.

One example of the Archbishop's humorous nature involved a rather stodgy and unyielding Monsignor

O'Shay who performed regular bed checks of the seminary students' rooms, recalled Fr. Norbert.

Fr. Edward McCarthy devised a dummy made from pillows and bedsheets and placed it in one of the beds. The next morning the Monsignor was outraged and the entire dorm of seminary students was chuckling over the prank and how Edward had 'put one over on' the unsuspecting teacher.

Because of the joke, Fr. McCarthy was punished by not being permitted to receive his first minor order. He was thus refused the ceremony of first tonsure and 'clipped,' or had a piece of hair shorn off.

Fearful of his parents' reaction, the young cut-up made a banner news

paper headline with the words, 'Edward McCarthy clipped,' and illustrated it with a picture of himself with hair standing on end all over his head.

The two students went everywhere together, Norbert remembers. "We had a motorcycle which had nine previous owners. It was in such poor working condition... it didn't even have a muffler."

Later the pair owned an army surplus bike.

"When we used to pull up at the college within Vatican territory the uniformed Swiss guards didn't know what to think of us in our khakis. They didn't know whether to click their heels or give us a ticket," he said.

Norbert also recalls a personal story

which demonstrates the Archbishop's kindness toward his fellow human beings.

"A student who was going to be ordained as a deacon was struggling to decide if he should continue on in the priesthood. The archbishop, who is a talented artist, drew a sketch of the Blessed Mother and left it in the student's room. The young man was so moved by the picture it helped him to make up his mind. To enter the priesthood.

Later, he never forgot Edward McCarthy's intervention in his career, said Fr. Norbert.

Another example of Edward's kindness was his service as secretary to Archbishop John McNicholas of Cincinnati.

McCarthy

veral times before he finishes. If he's cky, he sneaks a glance at *The Miami Herald* or *News*, to get up to date on tional news.

6:30 P.M. His housekeeper is reminding him that he hasn't eaten dinner st. Reluctantly, he puts aside the pperwork and dines.

7:00 P.M. After dinner the phone egins to ring — and ring. He knows e rest of the evening until bedtime ill be spent problem-solving.

THURSDAY, MAY 19

7:30 A.M. Archbishop McCarthy as to leave the house earlier than usual to attend a clergy meeting at St. John Vianney College Seminary. Fr. Navarro drives him there. As always his speech is organized and complete. He writes them himself and today is no xception. He is looking forward to his meeting because there will be a special speaker who will discuss stress that is experienced by those who are in the religious life.

Upon arrival he immediately begins talking to first one priest and then another in a friendly manner—giving everyone present an opportunity to have a few words with him. His spirits are high and he shares a few jokes with the speaker and Fr. Navarro.

On the podium, he is so completely at ease speaking to the men gathered before him it seems he is the head of a family with a lot of close relatives.

11:15 A.M. He cannot stay for the entire meeting but makes certain he will be given a copy of the speaker's material so he can hold it for future review. He likes the idea presented in the meeting—of a special retreat house for priests who are troubled by "burn out" and stress — a place where they can go and find help to rejuvenate both spiritually and mentally.

It's time for the Community Services luncheon in Fort Lauderdale. The Archbishop has to wait for Monsignor Bryan O. Walsh, Charities Director, to pick him up in front of the seminary. The monsignor arrives nearly 35 minutes late. While waiting, the Archbishop looks serene and unruffled about the lateness of the hour. He does not pace, bite his upper lip or tap his foot as most people would do, but rather calmly chats with his visitors.

When the Monsignor arrives he apologizes, and tells the Archbishop of the morning's obligations which delayed him.

The Archbishop responds with one of his frequent innocent grins and not a word of rebuke.

During the long drive to the Lauderdale restaurant, the Archbishop and the monsignor chat like two school chums at a reunion. Both are concern-



The Archbishop shares a laugh with his housekeeper, Margarethe. A good percentage of the time, he works out of his office at home. (Voice photo by Prentice Browning).

ed about their health and they discuss the pros and cons of health foods.

Suddenly the Archbishop turns impulsively to his visitor and remarks, "Ask the monsignor everything you want to know about me — he knows it all."

The two men have shared a close relationship since the Archbishop first came to Miami in 1969. Their conversation is almost telepathic, so in sync are they to the problems confronting the Archdiocese.

The Archbishop says he is particularly concerned about the treatment of illegal aliens by the U.S. border patrol. In fact, he is an impassioned champion of minorities.

"I should be...it's the moral obligation I have as a priest," he says.

Also during the drive in the car, he signs some important documents for Monsignor Walsh.

He wastes no opportunity to accomplish a task.

12:45 P.M. As he enters the Waterside Restaurant lobby, strangers and familiar faces approach him for a gesture, a word. An onlooker who did not know him might suspect he is a political or at least an entertainment figure.

The trademark grin never leaves his face as he responds to each person. His eyes twinkle and the lines which surround them suggest years of good natured-contenance.

The luncheon menu features his favorite food...chicken. "I used to weigh 210 pounds," he admits. "That was before my heart surgery (2 years ago). I have to watch what I eat...avoid cholesterol. But my mom trained me to like pies...banana cream is my favorite."

1:30 P.M. After lunch he makes a brief speech to the Community Services volunteers and staff in attendance. Then he hands each award winner a plaque and gives them a handshake. He must play the role of a politician as he poses with them for individual photos. He plays the role well.

He is presented with a Catholic Community Services T-shirt which obviously pleases him.

2:30 P.M. He returns to his house in Miami, being careful to lock the iron grill door. There have been two break-ins when he wasn't home. One intruder stole \$25,000 worth of silver

given to him by the late Archbishop Coleman F. Carroll.

"They also stole Vatican jewelry which was of immeasurable personal value to me," he adds. Pain crosses over his eyes like a misty veil, but disappears quickly. One suspects he keeps any pain and fear hidden from those around him.

As he sits down for a brief respite to chat, the doorbell chimes and the phone rings simultaneously as if programmed for his entrance to the house.

His secretary, Maria, looks pressured but totally in charge. His housekeeper, Margarethe, seems remarkably energetic for one who has just spent most of her morning in the kitchen making pies and jelly rolls.

She confides to the visitor that life with the Archbishop is great; why else would she have been with him for over ten years..? Is he patient with his employees? He's too patient, almost too good to people, she implies. He tries to fit everyone into the day who wants to see him and puts too much pressure on his health, she says.

There is an air of excitement in the house as if it is a place where meaningful things happen. There is also a lot of laughter which boomerangs back and forth from the Archbishop to his staff with clear echoes of love.

3:30 P.M. He talks with his visitor about the causes he believes in. Although there is ardor in his voice, he rarely raises the volume. In fact he has been criticized for not speaking loudly enough in public.

Once he raised his voice at a senate of bishops' meeting. After it was over, a bishop approached him and said it was a relief to hear him express anger for a change.

But as he censures public education officials on the tuition tax credit issue and mourns the loss of unborn babies to the violence of abortion, there is no doubt of the devotion to virtue expressed in his softly modulated words.

On the Sister Mansour issue he is unyielding in his belief in the rightness of the hierarchy he has served for forty years.

(Sr. Mansour was dispensed from her vows as a sister of Mercy in order to keep her job as director of social services for the state of Michigan because she refused to criticize funding of abor-

tions which she administers.)

"She was acting contrary to her Christian responsibilities and contrary to the teachings of the church. I think it is proper of her to cease scandalizing by disassociating herself from her calling and her vocation. We're all members of a team..."

4:30 P.M. Visitors are gone and so is most of the day. He wonders what it would be like to have a game of tennis in the late afternoon, before a doctor forbid him to do so. Or perhaps a few moments of solitude when he could do some sketches of the saints... But the paperwork is leering at him again. He dictates a few things before dinner (He hopes it's meatloaf).

10:30 P.M. The phone has finally gone silent and the last visitor has departed. The Archbishop relishes a snack of banana cream pie and a glass of juice. But by far the most satisfaction comes from precious quiet moments of prayer before going to bed. As he turns out the lights, the next day's responsibilities drift before him in a dreamy parade. The faces of all those who depend on him appear in the same parade.

He falls asleep readily as usual — tired but with peace of heart.

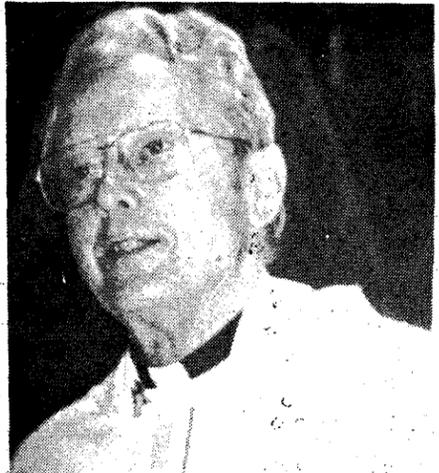
SAYS

"There was no task too small for Edward to do for him," And when McNicholas died it was as if Edward lost a father." He mourned him with a deep personal sense of loss, said Fr. Norbert.

Archbishop McCarthy always demonstrated love for his family as well, said his brother.

"He always thought of someone else first. When we went picking blackberries he pushed the bushes out of the way... if someone needed him he was always there.

"He was a good brother, warm, loving and considerate. His desire to look after other people began with us... his brothers and sisters."



Being interviewed by reporters from both print and electronic media is part of the Archbishop's public responsibilities, as are frequent meetings, banquets, gatherings and celebrations at which he is the principal speaker. (Voice photo by Prentice Browning).

Matter of Opinion

Victimless crimes? Just ask the U.N.

It is interesting to note that some people in our society still cling to the myth of "victimless crimes." The Happy Hooker, they say, is just a poor working girl trying to pay her rent.

The more valid truth is that, rather than paying bills, she is paying Bill, her pimp and exploiter.

The reality is more clearly reflected in a world view of prostitution that ranges far beyond say, 79th Street and Biscayne in Dade.

The United Nations has surveyed the problem of child and female prostitution and has called for churches to join a broad effort to halt this "modern form of slavery" which is especially prevalent in the Third World.

EDITORIAL

The report says this trade in human misery, the deprived and defenseless of poor countries, should be fought "just as the slave trade of the 19th century was, in spite of huge economic interests." And, the report added, there is a growing incidence of child prostitution, as well.

It has become a megabuck business. For instance, there is a regular sex tourism circuit taking prosperous Japanese businessmen to the Philippines for fancy weekends, including in the package deal a girl or woman, depending on the gentleman's persuasion. Catholic nuns are fighting this problem there, but they are few and the pesos are many and El Presidente looks the other way in the interest of tourism.

And the U.S. military bases in the Philippines are surrounded by bars, "massage parlors," and prostitution rings.

And that is just one example of what is a worldwide phenomenon.

However, one need not go to the Orient to find such callous human usury.

Covenant House in Times Square can't begin to handle all the child prostitution cast-offs that roam that area, and that is just one city. The child pornography business in the U.S. alone is reported to be \$500 million a year. The adult smut dealers' handle three times that amount.

But it is all "victimless," some people would tell you. Even some respected leading news publications in South Florida pooh pooh all efforts to limit this Mafia-controlled industry, citing freedom of expression while ignoring the exploitation of women and children associated with the sleazy industry as well as competent psychiatric evidence of harm to individuals.

Senator Paula Hawkins, in sponsoring a bill to limit child pornography, cited an Academy of Child Psychiatry study indicating that sexually exploited children are unable to develop healthy affectionate relationships in later life and

Letters to the Editor Galileo condemned for teaching 'fact'

To the Editor:

I would like to correct Rev. Donald Connolly's incorrect statement in the May 20 VOICE that Galileo (died 1642) "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!"

First, he was not condemned for that but only for teaching as a fact what was then only a theory (just as many scientists improperly today teach as a fact what is merely the unproven "theory" of evolution).

Second, all he taught was the unproven theory of Copernicus (died 1543) that the earth revolves around the sun, contradicting the theory of Ptolemy in the 2nd Century that the sun revolves around the earth, with Galileo also teaching that the sun stands still in the sky, although it is now known that it is hurtling through space at tremendous speed. He called it immovable.

Third, the Copernican theory was accepted in Galileo's time by many

Jesuit scientists, and even by the Pope, Urban VIII, as the probably correct theory.

Fourth, Galileo's sole interest was the earth and sun, with no interest in whether the sun might be the center of the universe, a subject about which his crude telescope was blind.

Fifth, it is important to know why Galileo created a furor in the Church whereas Copernicus, the originator of Galileo's theory, did not. The answer is that Copernicus merely offered a scientific theory (like evolution), but Galileo, who had the misfortune to have a vile temper and excessive pride, marched to Rome and stirred up—wholly unnecessarily—an argument between himself and various theologians regarding interpretation of the Bible, just as some scientists today leave their laboratories to argue with religious people that the actually unproven "theory of evolution" proves that it is unnecessary to have a God.

Sixth, the theologians told Galileo that it was quite all right for him to propose Copernicanism as a scientific theory (which was all it was at that time), and that he must stop teaching it



tend to become sexual abusers as adults.

One would think this would be common sense, but apparently there are those who still believe in "victimless crimes."

The only real question to us is why the law extends only to kids. Isn't it obvious that grown women and the men in their lives, customer or otherwise, are also victims?

The U.N. does not seem to have a problem recognizing that fact:

"Those categorized as a trafficker in persons, are motivated solely by the desire for profit. They attack the most fragile persons when they are in the most vulnerable situations: poverty, loneliness, depression."

Victimless? Anyone who believes that should try to locate a home for old prostitutes.

There are none.

as a fact—which he continued to do.

Seventh, both Copernicus and Galileo, as well as scientists then and later, knew all too well that the theory that the earth revolves around the sun, instead of vice versa, could never be proven unless it could first be proven that the stars have parallax—and it was not until the 19th Century that the great German astronomer, Friedrich Bessel, determined after years of patient observation that Star 61 in the constellation of the Swan has parallax, thereby proving Copernicus' theory of heliocentrism.

Eighth, Galileo converted his close friend, Pope Urban VIII, who liked the theory, into an enemy by injudiciously writing a treatise in which he directly quoted the Pope as saying certain things which the Pope had never said. How absurd can absurdity get?

Finally, we must not make the mistake, as some persons do, of thinking that the people of Galileo's 17th Century were less intelligent than those of our 20th Century, whether they be scientists or theologians. Reversing the coin, it is appropriate to say that Galileo's contemporaries were just as stupid as today's people are, a present example being Cornell University's astronomer, Dr. Carl Sagan, who told millions of us a year or so ago in his

spectacular TV series, "Cosmos," that "Evolution is a fact. It is not a theory." Change the word "evolution" to "heliocentrism" and you can hear Galileo speaking.

There have been three different "theories of evolution": Lamarckism ("the inheritability of acquired characteristics"), Darwinism ("natural selection, or the survival of the fittest") and Genetic Mutation ("cosmic rays and other forces change genes, which control the design of living things").

The discovery of genes has obsoleted the Lamarckian and Darwinian theories, but, beyond doing that, Genetic Mutation itself remains merely an unproven theory which some, but by no means all, scientists hope will some day prove that "life" can and did "evolve" on the earth.

The lesson we should learn is that no scientist, not even one as truly great as Galileo was, should be accepted until he provides conclusive proof for what he teaches. Alas, down the ages all too many scientists, including Galileo and today's Sagan, have been altogether too careless in differentiating between theory and fact. It was inexcusable for Galileo to teach as a fact that the sun is immovable.

Douglas McCabe
Fort Lauderdale

Young people and prayer

Stephen Rossetti graduated from the Air Force Academy, served his required tour of duty and then followed God's inner call toward the priesthood. Now a seminarian at Catholic University's Theological College, he will be ordained within a year for our diocese.

During last winter's Christmas break, Steve traveled to Rome, Italy as an invited participant in an ecumenical, international conference for youth sponsored by monks of Taize.

Taize is an ecumenical community in southern France which sprang up during World War II and has since become something of a mecca for Europe's young people. During the summer months nearly 1,000 men and women generally in the 18-25 age bracket camp outside the buildings for a



BY FR. JOSEPH
M. CHAMPLIN

are so concerned in the United States about our youth simply getting to Mass much less holding on to them for any more than the typical 45 minute Sunday Eucharist.

I listened to a tape of the music recorded at

'The melodies, while harmonized, are simple and mantra-like, a few words like 'Alleluia or Laudate Dominum, Omnes Gentes' chanted over and over again. It is almost a centering prayer word vocalized and set to music.'

week and join the brothers in their community prayer.

That prayer—an hour in the morning and slightly less in the evening—has a structure to it, but still provides considerable freedom and adaptation. Singing, scriptural reading, silence and general intercessions form the main ingredients with the young persons invited to compose and speak out petitions.

Some 35,000 of these young people assembled in Italy for the congress, residing nights at people's homes in over 200 Roman parishes.

Each evening this enormous group gathered in two of the major basilicas for lengthy (6:00-9:00) prayer sessions patterned after the format of worship at Taize.

That in itself is impressive, particularly when we

these evening prayer convocations and was struck not only by the beauty of its sound but by the style of that singing.

The melodies, while harmonized, are simple and mantra-like, a few words like "Alleluia" or "Laudate Dominum, Omnes Gentes" chanted over and over and over again. It is almost a centering prayer word vocalized and set to music.

One could make a good case that this style of common prayer—less wordy, rational, heady and complicated than our ordinary liturgies—might prove extremely attractive to America's young people so eager for spirituality.

Recent surveys have revealed this deep yearning within the youth of the United States for such things of the spirit.

George Gallup Jr. and David Poling published in 1980 "The Search for America's Faith." Chapter 1, "The Yearnings of Youth," summarizes some of their findings on the attitudes of young people about religion. A few excerpts should confirm the existence of that hunger for spiritual realities noted above.

● "Teenagers reveal an abiding interest in spiritual questions and high levels of personal involvement. One of our surveys found that nearly nine out of ten teenagers pray, an extraordinarily high proportion believe in God (or a universal spirit), and only one out of a hundred says that he or she does not have some kind of religious preference or religious affiliation."

● "Young people, teenagers, claim a deep relationship to God; indeed, a higher proportion of those polled believe in a personal God than do their parents. Four in ten say that religion plays a very important role in their lives (with the tally increasing to five in ten among older teenage girls.)"

● "Since 1976... (church) attendance among the young adult group has significantly increased, nationally, by more than 10 percent."

● "Recent Gallup polls have shown that teenagers attend church with a regularity that is as high, if not higher, than older persons."

● "Spiritual nourishment is one of the highest goals that young people presently have in their formative lives. Ironic that they should be telling the churches that they have great spiritual needs and aspirations. The young indicate that they want to go deep into the great places of God through prayer, Bible study, and personal discipline. Recreation, activities, and entertainment are way down on the urgency scale for this generation of God-seekers. Relevance is no longer the code word in the religious quest of youth. Get used to a new world: spirituality."

More about singing at Mass

"Thanks a lot, Buster," wrote a lady who signed herself, "A Conscientious Organist." She was not really expressing gratitude, though. As a matter of fact, she wasn't at all happy about a column I wrote about letting the people sing at Mass.

That column brought an unusually large response from readers. There were many letters from Catholics who agreed that the people should be allowed to learn the hymns, not have a constant variety, and that when they did sing that they be allowed to sing at least two or three verses. I also mentioned that when the people have learned those parts of the Mass they sing, they should be allowed to sing them and not be presented with frequent melodic variations.

'There were many letters from parish music directors, directors of liturgy and from organists.'

The letters I received came from men and women, older people and young people, all of it in agreement with what I said with this exception: There were many letters from parish music directors, directors of liturgy and from organists. They were without exception critical. They did not like what I had written and they all said, in varying degrees of intensity, I didn't know what I was talking about when I talked about music.

I'll agree with that. I know a little about music but I do not doubt at all that my critics who serve as music directors and organists know a great deal more about music than I do. My knowledge or lack of knowledge of music really has nothing to do with what I was trying to say. What I was say-



BY
DALE FRANCIS

ing was that the people would like very much to show their joy in worship by singing but they don't do it very well. What I suggested was that one of the things they need is a chance to get to

know the hymns that they sing and the chance to sing those hymns and not be cut off after one verse.

I think the letters may verify the problem. All of the letters from the people who participating in the Mass want to sing were letters of agreement. They said there is a problem. All of the letters from music directors and organists were letters of disagreement. They determine for the most part what is sung and they said there is no problem.

That's not quite right. Those who are professional musicians sometimes agreed there was a problem but they saw the problem in failure of people to learn to train their voices or to unders-

tand the treasure that exists in the wide variety of music available.

Surely we should all have gratitude to those professional musicians who offer such valuable service to the Church with little or no compensation. It is a ministry of real service.

Some of the professional musicians who wrote emphasized the traditional role of fine music in the Church and spoke of the outstanding choirs that can be found in parishes across the nation.

Nothing that I wrote, or would ever write, in any way suggested that this heritage of fine music was not of great value or that the quality of this music was diminishing. If I did not praise these choirs and the directors and organists that make them possible, it was because that wasn't what I was writing about. But so there will be no misunderstanding, I praise them now.

I was writing about the ordinary parishioner, the man or woman, who is asked to sing hymns at Mass. This person doesn't have a trained voice but does have a wish to praise God in song. What this person needs are hymns that can be sung, an opportunity to sing.

Whatever the professional musicians of the Church can do to help the ordinary people lift up their voices in praise of God will be appreciated by the people.

(Dale Francis is a nationally syndicated columnist).

Soup Kitchens revisited

Thanks to double digit unemployment rates, especially in urban areas and among black youth, statisticians and old people are comparing the times to the Depression of the 1930s.

Most similar of all have been the emergence of "soup kitchens" and "bread lines" as a way of at least helping some of our country's new poor.



BY
ANTOINETTE
BOSCO

A photo accompanying a New York Times story on despair among the jobless had a caption which read: "Families of unemployed steelworkers line up for food in Braddock, Pa., in a scene reminiscent of the Great Depression." Another photo showed a breadline in San Francisco in 1933.

The caption quoted Dr. M. Harvey Brenner of Johns Hopkins University saying, "The massiveness of this problem has not yet descended on the American public."

IF THERE is a positive side to this new problem of hunger in America, it is precisely the response of caring people. I read about soup kitchens and food pantries opening in churches and storefronts all over the country. People, not the government, are providing at least a few regular meals for their neighbors who have no money.

Some are doing so in a very clear spirit of brotherly love. A morning NBC television program during the first week of May had a brief report on a man named Bill Land who opened a restaurant in Belleville, Ill.

Land's restaurant is different from most. Diners are served food but never a check. The meal is free. He's doing this, he said, not only for the poor but for God. His religious conviction makes him take very seriously the gospel mandate to feed the poor.

LAND SAID he believes that if he has food and someone else doesn't he should share what he has.

People who live the Christian message this concretely get attention because they are so unusual. What Land is doing stirred people in his community and beyond to start assisting him by donations of food and money.

A new soup kitchen in Hempstead, N.Y., a community whose population is about 80 percent black and Hispanic, also has a special touch. It's called the Interfaith Nutrition Network.

The idea, developed by Sister Irene Scarola, the human services coordinator for Our Lady of Loretto Parish, is to make one hot meal a day available to those who need it. But her plan goes a step beyond that.

SISTER SCAROLA arranged to have representatives of the social service agencies there to talk to people as they come in. The aim is to see if there are ways to connect the needy to the social service system so they can get all the public help they are entitled to and the private help they qualify for.

"She's doing a terrific job of including the agencies so that the soup kitchen becomes the open door to getting some real, long-lasting help to people in need," said Father Patrick Armshaw, the parish's pastor.

Each church in Hempstead donated \$400 to launch the service.

Soup kitchens are—to use President Reagan's term—the private sector in action. It is admirable work.

Let's pray it is also temporary—that the need for these centers will fade out and soon.

(NC News Service)

Do you have to go to college?

Q. Why do I have to go to college? (Pennsylvania)

A. No law of the land will force you to go to college. Indeed, before you decide that you will, you should consider many angles.

See, for example, what happened to Terry, a friend of mine with high-powered brains. All through four years of college he got top grades in his chosen field, environmental studies.

After graduation five years ago, he could find no job in the field that would pay enough to support a married man with a family.

So he took a job in the construction industry and today is in the process of setting up his own company. His college studies enriched his appreciation of environmental problems and solutions, but they are not helping him earn a living.



BY TOM
LENNON

MISSY STORY is just the opposite. Even before she graduated, she had been asked by a large corporation to name her own salary; she is an expert in computer science.

Obie has still another story. Although he never went to college, he is earning enough money to support his wife and four children. He derives great satisfaction from the craft he is skilled at, cabinet making and woodworking.

Going to college is almost always a plus in any job hunt. The long hours of demanding study are usually worthwhile, especially in our increasingly complex and sophisticated society.

One economist believes that a bachelor's degree can add as much as \$300,000 to your lifetime earnings.

But you still have to consider carefully what job opportunities there are likely to be in the field of study you choose.

You also must take into account your own abilities, talents and inclinations. Maybe you'd be happier at a vocational school than at college.

You also might think about the possibility of having to move to another area of the country to obtain the kind of work you would be happiest doing.

WHEN YOU have a couple of free hours, you would likely find it worthwhile and even enjoyable to visit your public library and browse in the 1982-83 Occupational Outlook Handbook put out by Uncle Sam.

You might discover some job that fascinates you and that you had never heard of.

And now you might learn something from my own career story:

When I was 8 years old, I decided I would like to spend my life "writing good stories."

In my second year of high school, I opted for becoming an architect.

BUT UPON, graduating from high school, I chose to become a priest. Five years later I decide to become a Trappist monk.

Then at 26 I changed my mind again and took a very unusual job writing for children.

That's what I've done and enjoyed all my working life.

But at the age of 15, I would never have dreamt...

The wedding ceremony

It was a lavish wedding. I remember a beautiful swan carved out of ice and a string quartet playing in the background. We moved to a separate room for the main course. A seven-piece band played "Daddy's Little Girl." Daddy could have made a sizeable down payment on a new home for the cost of the reception. Two years later I met the bride's mother. "How are they?" I asked innocently. "Haven't you heard, Father, they've been separated for six months."



BY FR.
JOHN CATOIR

How much time, effort and, yes, money, goes into a wedding reception, while the spiritual preparation for marriage is too often overlooked. Granted, we all come from different economic circumstances and some families can afford extravagance, but should they? And if it's a valid question for those who are able to afford a big wedding, what about those who cannot?

I'm not against a good party; Jesus Himself endorsed the idea of a wedding feast by turning the water into wine. But I wonder what He would say about the bills for an American wedding in the 1980s. Why do people do it? They love their daughter and it's the thing to do?

LOVE, YES: but I disagree, it's not the thing to do. It's better to put first things first. A successful marriage depends on things like patience, self-sacrifice, perseverance, and a humble dependence on God's graces. If a young couple wants a marriage that will survive the first blast of egoism, they will have to learn the meaning of sacrifice very early. Sadly enough, prayerful preparation is the furthest thing from their minds. The wedding party becomes their all-consuming interest. There must be a better way.

Mother Teresa of Calcutta tells a story I'd like to share with you: "Recently a young man and a woman came to our house in Calcutta. We cook for 7,000 people every day, and so they gave me a big amount of money to help feed the people.

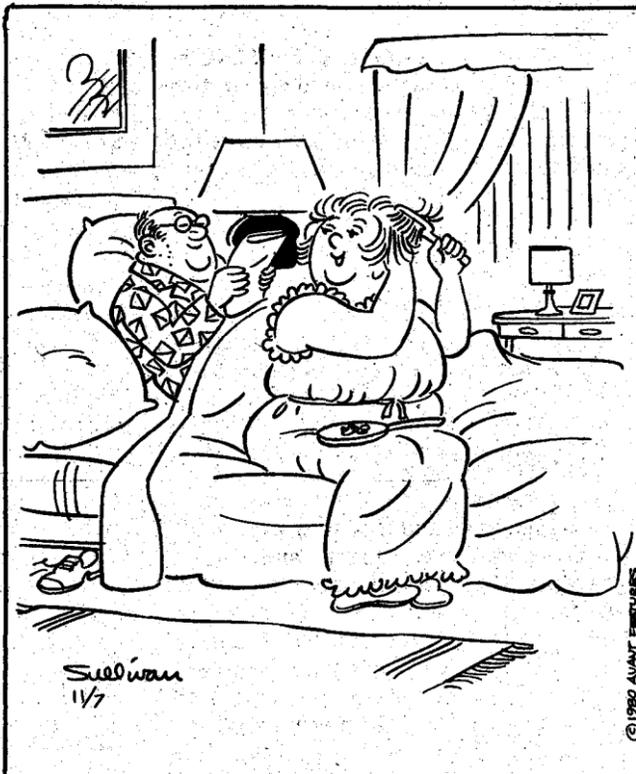
"Then I asked them, 'Where did you get so much money?'"

They answered, 'Before our marriage we decided that we were not going to have a wedding feast or buy any wedding clothes. And we decided to give you that money to feed the poor.'

"I WAS puzzled, because in India marriage is a big thing. To have the courage to do that was something extraordinary. And I asked one more question, 'But why did you do that?'"

"And they answered; 'Out of love for each other. We wanted to give each other something special, something beautiful, and we gave this tender love in sacrifice.'"

For a free copy of the Christopher News Notes, "Marriage," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.



"YOU'D BETTER BE CAREFUL HOW YOU LOOK AT ME, YOU RASCAL!"

Travel tips for toddlers

Dear Dr. Kenny: I like your response to the mother on how to take her toddlers visiting. However, there are two others things we found useful when our children were small and our good friends had no children and many beautiful things in their house.



BY DR. JAMES AND MARY KENNY

During nice weather from late spring to fall we used to meet at the park and take a picnic supper several times each year. This way we could keep the visits we did make to their home brief, but we still saw our friends as much as ever.

We also compiled a large shoe box with odds and ends and toys for the little ones. This box was left at our friends' house, and the children eagerly got it out

each time we went to visit, knowing it was for them to tip out on the floor. From time to time our friend added to the box with small items from cereal boxes, interesting little bottles with lids or anything else she thought they would enjoy. When they got older, we left a small construction set there for them.

I found it was not much use taking favorite toys from home, as there was no novelty in them and my children would never show interest in them when we were away from home.

Our friends never did have children, but they still keep the box for all their friends' children, and they tell me it has been the ideal solution.

Here is a tip for traveling with small ones. Leave all their good toys at home except an essential teddy bear for going to sleep. Instead, secretly buy an assortment of inexpensive small toys that you keep in your own bag. As boredom sets in, produce them one at a time, not bringing out new ones until the previous one has been well played with and the children are bored. We have made several long airplane trips with little ones and found this idea very successful.

British Columbia.

Thank you for some very practical suggestions on visiting with toddlers. We learn a lot from our readers.

The years from 2 to 4 are years of mobility and energy and exploration. Young children are into, on top of, jumping on, kicking, throwing, touching, tasting and running around everything. It is enough to make a parent nervous. Parents have three alternatives.

One, they can stay at home rather than take a chance on having their normally active child destroy something valuable that belongs to their friend or embarrass them by having a public temper tantrum. Staying home may lead to feelings of martyrdom and resentment of the children.

Two, parents can spend the visit forbidding the child to touch certain things and expecting that the toddler behave. Unfortunately, they may be going against some very natural toddler urges to expend energy and explore. At the least, parents are likely to be on edge and not enjoy the visit.

Three, parents can be creative, go along with the child's energy and structure the situation in a way that they can relax and the child can have fun. You have chosen the third way. I think you are wise.

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

Fighting the summer doldrums

"I dread summer," said a young mother. "Some people get the winter doldrums but I get the summer doldrums. It seems like we're always at one another's throats when the kids are home. Do you have any suggestions for making it easier?"

Yes, I do. From dozens of mothers in stress workshops, I've culled some useful methods to offset constant exposure to one another, the what-is-there-to-do syndrome, and the how-many-times-do-I-have-to-tell-you refrain that becomes the national anthem in summer families.

Here they are. Study them, post them, and try a few. They might help you get through to September still liking one another.

A CHORE A DAY, set up a **SPECIAL CHORE FOR EVERY CHILD EVERY DAY**. Not something routine like making their beds but chores like these: clean the toaster, straighten the Tupperware shelf, make carrot sticks, refold the towels in the linen closet, put all the games together and mend the corners of the boxes, categorize the canned goods, sort a pile of recipes or rewrite smudged recipes, make cookies, rake the old leaves out from under all the bushes, clean the bathroom grout, put snapshots in the album, was the outside of the spice jars, sort the canning lids, thread, or coupons, etc. Make a list of their chores every night for the following day and post it.

This is in addition to their routine chores like dishes and laundry. It makes up for the increased



BY DOLORES CURRAN

clutter that comes with increased family around. It gives kids a sense of responsibility, a chance to learn some new skills, and it shows them they are expected to finish the chore or they can't play after supper.

Don't nag at them. Just check at supper and those who haven't finished their special chore—and finished it acceptably—cannot play, watch TV or do anything else until it's done. Be creative. Make long lists of things to be done around the house and allocate them according to your children's ages and skills.

ALLOCATE TURFS. At the beginning of summer, divide your front and back yards into as many sections as you have children. Name them East Turf/West Turf or A,B,C, and D Turfs or Utopia, Suburbia—whatever. Whenever serious wrangling or

fighting begins, say immediately, "Turf time—15 minutes." This means they have to go to their own turf and stay there until time is up. If they continue to fight or step out of their turf, extended the time. If they scream at one another, forget the neighbors and let them do it. If you aren't listening, they'll soon stop.

ALONE TIME. Set a 15-30 minute period of time alone for each person every morning and afternoon. At this time, kids can read, rest, daydream, work on projects, pray or simply sit but they need the time to center themselves and learn to like themselves, as you will explain. And mothers, take it, too. We need it more than they.

A BOOK A WEEK. Set a minimum of a book a week to be read or looked at by each child. Once a week, take them to the library so they can pick out what interests them. We're a nation that is more concerned that our children know how to read than that they read. What's the point of being able to read if they aren't getting any encouragement to read, especially in the summer when they have time to lose themselves in fantasy and fiction.

REGULATE TV TIME. Don't allow it on all day but save it for the tense 4-6 p.m. slot. If the kids have generally gotten along and cooperated during the day, turn it on. If they haven't, leave it until the next day or later. Let TV be a reward, not background tension.

(Alt Publishing Co.)

Family Night

(Contributed by Mimi and Terry Reilly)

Opening Prayer

Dear Lord, help us to appreciate our healthy bodies and to take the best care of ourselves as possible. Help us to be strong and not to be tempted beyond our own strength. We want to be aware of each other's needs and to encourage each other especially when such encouragement is most needed. We remember those who are sick and unhealthy because of the lack of good food. Amen.

Something to think about

As summer heat sets in and we shed the many layers of jackets and sweaters, we are more conscious of our shapes and sizes. This is a good time to

begin to look seriously at the extra pounds and bulges. Shedding them can be healthy.

Activity Ideas

Young and Middle Years Families

With a scale and tape measure, chart each member's weight and waist measurement. Be sure that no one is permitted to make fun of or make remarks about another. This can be a good exercise in respect for each other. Talk about eating habits, especially summertime ones, nutritious foods vs. fattening foods, schedules, and the family budget. After discussion, have each one complete this sentence with three summertime resolutions: "To

shape up, I am going to..." Hang your resolutions on the wall behind your bed as a daily reminder.

Adult Families

Make a list of the foods you ate today. Pass around a calorie counter book, and add up the calories you consumed. Do you need to cut down? Help each other with suggestions of possible substitutes and alternate eating habits.

Snack Time

Serve foods that are nutritious and nonfattening, such as celery, carrots, apples.

Entertainment

Take a family walk around your neighborhood, noting changes in nature as summer comes into bloom.

Sharing

—Share how you feel about being too fat or too thin.
—Share how you felt when someone criticized you.
—Share a time when someone paid you a nice compliment.

Closing Prayer

Form a circle and spontaneously thank God for the gift of life and the resources for nourishing it.

Scriptural Insights

Corpus Christi

Readings: 1. Genesis 14: 18-20 2. 1 Corinthians 11: 23-26 3. Luke 9: 11-17

By Fr. Richard Murphy, O.P.

The Church has been celebrating the feast of Corpus Christi for more than 700 years. This ancient devotion might have become somewhat tedious by repetition, but this somehow has not happened because what is being celebrated is so truly stupendous, namely, that the Lord not only visits us but also feeds us with heavenly food and drink, and dwells in our midst!

Jesus Christ is the loving answer to our deepest needs. Our fragility is only too obvious, and from the physical point of view, painfully so. Half the people of the world go to bed hungry every night, not knowing where their next meal is coming from. Bread is the staff of life, the difference between life and death, but it is sometimes next to impossible even to find bread. Another great physical need is shelter. Travel is a broadening experience and sometimes a very sobering one, for it acquaints us with the squalor and misery in which many people are obliged to live.

Even those whose physical needs are taken care of are often in desperate need of help. Our society is becoming increasingly depersonalized. Everyone has a Social Security number that is stored away in some soulless computer. More and more, people are made to



feel unimportant, and many starve for such human things as companionship, affection, care and respect and consideration. Little wonder that psychiatrists are kept so busy. No one likes to be treated as a number or an "it."

Spiritually too, we have profound needs. We need assurance that our huffing and puffing is not in vain. The fridge may be filled with food and

drink, but we need more than that. We may have lots of friends and acquaintances, but we have our share of frustrations and disappointments. There simply has to be more than this world and this life to satisfy our spiritual needs for love and forgiveness and strength.

Jesus is the answer. At the Last Supper, almost as if He was already homesick for the company of man, He devised an extraordinary way to be ever present to His followers—He instituted the Holy Eucharist. In the Eucharist, Jesus is present, not just as a beautiful memory or abstract idea, but as our food and drink.

Here there is no famine or shortage, but an inexhaustible source of strength and courage. "He who eats my flesh and drinks my blood, has eternal life." This food is not snatched from another's mouth but makes us aware of "those others" who are our brothers and sisters in the Lord. We must share our bread with them.

Psychologically, too, Holy Communion is a tremendous boost. Each Communion is absolutely personal; no one else can receive it for us. Jesus comes to each one of us, whole and entire holding back nothing of His divinity and glory and power. No human bonding can equal the union effected by the reception of the

Lord's Body and Blood. Every Communion reminds us of our importance and dignity as God's sons and daughters.

Spiritually, Jesus comes to us in the context of love and obedience, of suffering and death, of resurrection and glory. Just as He made use of the disciples' five loaves and the two fish, Jesus uses each of us to carry out His incredible plan of salvation. How good of God to count us in!

Today's feast fully deserves our appreciation. It does much for us. It recalls the past—it is also our past, a past re-lived, re-presented, re-felt, by our re-enactment of the Last Supper. Jesus' presence is assured us in the present moment, and reminds us that we also have a future.

To receive Communion frequently is a sign of living faith. On receiving the host, we must be careful to treat Jesus as a welcome guest, letting Him know how much we appreciate His coming into our hearts, thanking Him for His many gifts and favors, and earnestly assuring Him of our faith, hope, and love for Him.

Jesus is the answer to our deepest needs, and we rightly celebrate that fact by our special celebration of the feast of Corpus Christi.

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The people of God

Q. Since Vatican Council II we hear reference to the "people of God" and talk about the Christian churches.

Does this refer to the various Christian denominations? And if it does, does it mean that we now believe "one religious denomination is as good as another?"

The Book of Revelation refers to the seven churches in Asia. Would this be considered the same as the present-day parishes or dioceses? Or is it in reference to the inclusion of Baptist, Presbyterian and other Christian churches? (North Carolina).

A. You're really asking three questions. First, in Vatican Council II and many times since then, documents of our church refer to other Christian denominations as "churches." By this is meant that they are, as is obvious, members of the family of believers in Jesus Christ and true Christian



BY FR. JOHN DIETZEN

communities.

The second is too complicated to discuss in detail again in this column. Very briefly, all Christian churches agree on many major areas of belief about Jesus, God and his church on earth. Individual Christians must follow their consciences as they understand what God asks of them in their relationship to him.

CATHOLICS, FOR EXAMPLE, along with Anglicans and most

Lutherans at least, believe in the real presence of Jesus in the Eucharist. Other Christians may not believe this and we presume they are following the light of their own conscience in rejecting that belief.

However, it would be foolish and thoroughly irrational to hold that it really doesn't make any difference whether one believes it or not, or whether it is true or not. If Jesus is not present in the Eucharist, as we believe, we are (even though in good faith) believing that what is only bread is really God.

On the other hand, if Jesus is truly present in the Eucharist and there to be offered and received as the great sign and means of the unity of his people on

earth, then those who reject that belief (again, even though in good faith) are missing one of the most beautiful elements of our Christian life on earth.

While there is only one God and one Lord, we need to take care that tolerance and acceptance of others, particularly Christians, regardless of our difference of beliefs, does not turn into a position that "it doesn't make any difference what you believe as long as you believe something." If God and religion have any rational meaning at all, that is total nonsense.

Finally the churches in the Book of Revelation, which was written centuries before Protestant denominations began as we know them, did refer, as you suggest, to the local churches, akin to our present-day dioceses or parishes.

(A free brochure outlining basic Catholic marriage laws and regulations concerning interfaith marriages is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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—Mother M. Angelica

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Poof!

Ghost and genie appear in Fall



BY
**JAMES
BREIG**

When was the last time you saw one of the following (while sober and awake): an angel, a genie, a Martian, a ghost, a talking animal, an animated inanimate object?

Don't say never; not if you have a TV set. They have all been standard characters in TV series and in commercials. And the announcement of the new serie for next Fall revealed that two of them will be back.

YOU REMEMBER some of the biggies from the past, don't you? There was "Happy," the talking infant on a short-lived sitcom; Cleo, the garrulous basset hound on "The People's Choice;" the Kirbys, playful spirits who plagued "Topper;" the maternal auto on "My Mother, the Car;" Barbara Eden as a de-decantered genie on navel maneuvers with an Air Force officer; Ray Walston as the antennaed E.T. on "My Favorite Marian;" and my wife's grade schoolmate Jimmy Brogan in the failed 1979 series "Out of the Blue" about a lanky angel.

Need I go on? I'm sure you don't want me to start listing all the dancing felines, singing canines, speaking vacuum cleaners and humming drain cleaners to be found in ads.

Set for next Autumn's debut are a ghost and another genie.

The apparition will come in the form of Ann Jillian, the blond actress who keeps materializing in TV series which have the staying power of ectoplasm. In "Jennifer Slept Here" (NBC), she plays the ghost of a Hollywood actress who refuses to depart from her home. In moves a family and, as is usual in these cases, Jennifer manifests herself to only one person: a 14-year-old boy.

You know what confusion will result. You saw it happen to Hope Lange on "The Ghost and Mrs. Muir." When only you can see and talk to the ghost, the other folks tend to start signing you up for a stay in a large home in the country where the Valiums come in industrial strength.

The genie will be on display in "Just our luck" (ABC) about a TV weatherman who encounters a being-in-a-bottle. Sort of a peasant-under-glass. (Sorry.)

THIS IN-GENIE-OUS character is to be played by T.K. Carter, who is not likely to be mistaken for Barbara Eden since he is a he and black.

This visit to the land of fairies and spirits is being made for a reason. I want to call to your attention how much TV delights in fantasy and in skirting the edges of religion. Thus, nuns fly and priests are detectives; angels shoot one-liners (see Gary Coleman, in cartoon form on Saturday mornings, as an aspiring angel) and the dead don't die if they can hang around for a season or two in a sitcom.

It's all so precious and cute and bland. Such shows don't offend me as individual programs, but, as a trend, they can raise a few hackles. (Where are your hackles anyway? Can you have hackle surgery to correct their being raised? Is there a Society for the Deflation of Hackles? I ask these questions in the interest of science. Maybe Jerry Lewis could do a telethon for hackles. "Don't be shackled by your hackles" could be the poster slogan. But I digress.)

WHY IS IT, to return to the main point, that TV producers can spin out these series about ghosts, genies and talking sedans but can't figure out how to dramatize the life of a saint, to treat a religious figure skillfully and without organ music, or to create a series about church life which would be inspiring and funny?

Well, you and I know the reason they don't. The reason is that they can't. Can't, as in "not able to." They just don't have the interest or background to do so. It would be like asking them to forget the ratings; it's not in their nature.

Why not? A survey of leaders in the TV industry discovered that 93 percent of them never attend church services. Yipes! I'll bet better than seven percent of them have seen ghosts and talked to their cars. No wonder they lean in that direction when it comes time to be creative (or, more likely, derivative).

AND THAT LEADS to another question: why is it that such a large number of non-religious people rise to such high ranks in the TV industry? Or is it that religious people are less creative? Or do creative people lose their religiousness along the way? Or does the Church, as one reader suggested to me, fail to nurture creativity in its people with the same fervor it nurtures other virtues?

Tough questions. Fortunately, I just ran out of space and don't have to answer them. Maybe I can get the answers for you, though. Just let me rub this bottle here and ...



The "Star Wars" team is back to battle space villains and find love in distant galaxies. (Now playing at local theaters.)

Sci-Fi Saga Continues

● RETURN OF THE JEDI ●

George Lucas's completion of the "Star Wars" trilogy has both the strengths and weaknesses of its two predecessors, both intensified. Thus the gadgets are better than ever, but the human element, never too prominent, becomes even more negligible than before. The main plot propellant this

thing you like, then you'll like this kind of thing. Here, with the third film, is a picture that lacks the shining naivete and enthusiasm of the first, but which is more entertaining than the anticlimactic second outing. The direction is by Richard Marquand with script by Lucas and Lawrence Kasdan. Because

CAPSULE REVIEWS

time is the effort of Luke Skywalker (Mark Hamill) to confront Darth Vader, who, we've been led to believe, is his father. Then of course, the Empire's ruthless lust for conquest has to be combatted as before, and something does have to be done about poor Han Solo (Harrison Ford), who was cast in carbonite or something last time we saw him. Criticizing any of the "Star Wars" trilogy is a bit like criticizing Mount Rushmore. If this is the kind of

of some scary creatures in the opening episode and some violence involving a loathsome monster, the U.S. Catholic Conference has classified it A-II, adolescents and adults. The industry rating is PG, parental guidance suggested.



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Last Holy Name sister leaves Key West

When after eighteen years of service to St. Mary's School, Sister Dolores Wehler, Principal, leaves for a new assignment in Albany, New York, the ministry of the Sisters of the Holy Names of Jesus and Mary in Key West will come to an end. Over the past one-hundred-fifteen years the Sisters have served primarily in schools: Convent of Mary Immaculate (1868), later Mary Immaculate High School, St. Francis Xavier School for Blacks (1872-1961), St. Joseph School for boys (1880-1961), a school for Cuban girls (1873-1878), and St. Mary, Star of the Sea School (1961).

Until the last decade the Sisters of the Holy Names' only apostolic work was education in schools, but when during their first year on the island a severe smallpox epidemic broke out, the Sisters went to nurse the sick in a pesthouse on the outskirts of the city. Again in 1898 the Sisters became nurses when they offered their convent as a hospital for those wounded in the Spanish-American War. In the past decade the ministry of the Sisters here has included adult religious education, direction of the C.C.D. program, pastoral work with the sick and aged, and nursing.

It is this increasing participation in the diverse ministries of the Church, the age of active members of the religious community, and the lack of new membership which has sharply decreased the personnel available for work in schools. After several months of attempting to meet the staffing needs in Key West, Sister Virginia Dunn, S.N.J.M., Provincial Director, has communicated her regret that no Sisters of the Holy Names will be serving in Key West during the coming year: "...we look over a long and blessed history that extends back to 1868 when our Sisters came to Key West.



Holy Name sisters supervise elementary school children shortly after the dedication of the St. Mary Star of the Sea school in 1961.

We experience a deep sense of gratitude to God for calling us to the island and to you... Our sincere interest and long commitment among you, the people of Key West, motivate us to express our openness to future service should we have Sisters available... With affection we know Key West as 'The Rock'. With you we pray that the Lord who is 'Our rock and our salvation' will continue to be with you. May God's presence give you great hope and may God bless the efforts of parish and archdiocesan leaders who work with you in promoting Catholic education in Key West."

Father Richard Velie, newly ap-

pointed administrator for Mary Immaculate High School and St. Mary's School has announced that he has been in communication with several religious congregations, attempting to obtain other Sisters to join the staffs of the schools for the coming school year.

Archbishop Edward McCarthy made the following statement on the occasion of the Holy Name sisters leaving Key West:

"With all the members of the Church of Key West, my heart is heavy as the Sisters of the Holy Names terminate their devoted service in the name of Christ to the people of this beloved community.

The Sisters have been very much a

part of the life and history of Key West. They have been the revered teachers of its children, of all ethnic groups, but more they have brought the example and the solace and the care and the joy of Christ's love to the community in good times and in bad.

They will be sorely missed but they can be assured of our loving and grateful memories, of our prayer that their Community will flourish and that, as greater numbers of young women are attracted to their way of life, they will again return to the Keys.

Our farewell is not good by, but until we meet again. To the Sisters we say, 'Vaya con Dios.'"

Cathedral High School reunion

Cathedral (Girls) High School Alumnae will hold their Annual Reunion, Sunday, October 16th, 1983. Mass in St. Patrick's Cathedral at 11:45 am, followed by luncheon at the

Sheraton Centre.

Lunch tickets \$22 each, \$15 for Religious may be obtained by writing: Alumnae Office, 350 E. 56th St., NY, NY 10022.



AUXILIARY GIFT. The Marian Center auxiliary raised \$65,000 in the past year for the center for the mentally handicapped. Presenting Archbishop Edward A. McCarthy with the \$65,000 check is Mrs. Albert Stopper, outgoing chairman of the steering committee of the Marian Center auxiliary. Also pictured are (left) Mrs. John E. McCoy, president of the board of Marian center and Mrs. Joseph Vollmer, treasurer of the Marion Center Auxiliary.

Natural family planning classes

The new schedule for Natural Family Planning classes is:

In English:
June 6, June 27, July 11, and July 25 at 7:30 P.M. at the Family Enrichment Center, 18330 NW 12th Ave, Miami, 651-0280. (Pat and Kathy Gent 473-1046-teaching the course).

In Spanish:

June 8, June 22, July 6 and July 20 at 7:30 P.M. at Shrine of Our Lady of Charity (Ermita de la Caridad), 3609 S. Miami Ave., Miami.

(For further information, call the Family Enrichment Center, 651-0280).



"Life Walk" is the title of this painting by art students from Miami Country Day School in North Miami for Villa Maria Nursing and Rehabilitation Center. The six-month project was recently unveiled at a special ceremony. Admiring the mural at its permanent location in the Villa Maria auditorium are Sister Rita Thomas, associate administrator of Villa Maria, and students from Miami Country Day.

It's a Date

THE CATHOLIC WIDOW AND WIDOWERS CLUB of Broward County will have a social gathering on June 6th at 7:30 p.m. at the Knights of Columbus Hall at 3571 N. Andrews Ave. in Ft. Lauderdale. For information call 473-8913 or 722-6192.

THE DADE CATHOLIC SINGLES CLUB will go bowling at 8:30 p.m. at the Don Carter Kendale Lanes at 13600 Kendall Drive on June 4th. On June 9th there will be a lecture and discussion at 8 p.m. on "Family Planning" from

the Family Enrichment Center. Call Brian for details at 441-0594. All Catholic Singles ages 20-39 are welcome.

THE JOYFUL NOISE ENSEMBLE will perform The Witness on June 5th at 8 p.m. at All Saints R.C. Church, 9525 W. Oakland Park Blvd. in Ft. Lauderdale. Admission free.

THE CATHOLIC DAUGHTERS OF AMERICA, Court Holy Spirit no. 1912 will hold a short business meeting on June 11th at 9:30 a.m. at St. Elizabeth Gardens, Pompano Beach.

Installation mass precedes meeting.

THE NORTH-SOUTH DADE SINGLES CLUB will hold a single's "Long Hot Summer Dance" at St. James Church, 540 NW 132nd St. in Miami on June 25th at 8 p.m. For further information call Paulette at 895-4734.

ST. JULIANA'S SEPARATED AND DIVORCED SUPPORT GROUP invites you and your family to be with us for a free Concert in the Park on Thursday, June 16th. For more

information, please call Betty 665-4653 or Sylvia 832-0887.

ST. LUKE'S is holding a Summer Film Festival at 2892 S. Congress Ave. in Lake Worth beginning at 8 p.m. on June 11th beginning with "The Big Money Mix Up" (a Christian comedy adventure film for the whole family) and "The Jesus Song" (the drama of a young rock singer and how he deals with life). The Festival will continue with "Flying High" on July 16th and "Happiness Is" on August 13th. No admission charge.

Palm Beach evangelizers 'go forth'

By Patricia Wilhelm
Special to The Voice

Evangelizers from eight Palm Beach County parishes were recently, sent forth to "proclaim the Good News" at a special commissioning ceremony held at St. Juliana Parish in West Palm Beach.

The 18 graduates participated in the 15-week Good News Outreach Ministry Training Program offered by the Archdiocese of Miami Office of Lay Ministry.

The course, taught at St. Juliana by Myrna Gallagher, special assistant for Evangelization, equipped participants

to effectively share the Gospel through one to one, "personal evangelism."

An integral part of the course was the supervised home visitation in which students experienced first-hand the kind of work their ministry entails. The course also provided valuable

theological formation and opportunities for personal growth and conversion.

For more information about the program contact the Office of Lay Ministry at 833-1951 (West Palm Beach) or 662-1924 (Miami).

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5A-NOVENA

Thanks to the Holy Spirit for prayers answered. Publication promised. BARB

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. A.F.R.

Thanks to St. Jude for prayers answered. Publication promised. Z.H.

My thanks to St. Jude & to The Holy Spirit for favor received. Mary Hughes

5A-NOVENA

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

Say 3 Our Fathers, 3 Hail Marys and Glories. 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. A.F.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. MARY

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. E.S.C.

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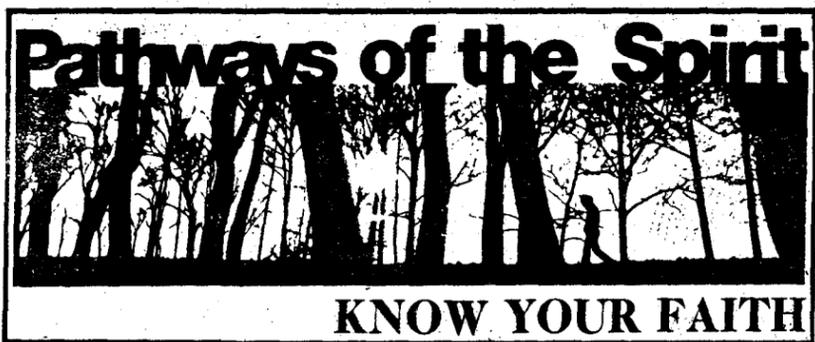
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THE VOICE



Will our children grow up to make peace?

By Neil Parent
NC News Service

It was warm that evening in San Francisco. As I walked down a busy street to where my car was parked, I heard raised voices coming from a nearby parking lot.

There stood two men, nose to nose, arguing with one another. One appeared to be the lot attendant; the other a patron. Suddenly, they lunged at one another, punching, kicking, shouting.

The sight of those two grown men fighting momentarily stunned me.

My other experiences of men brawling came from either the movies or television. But this was so unlike those scenes. There was nothing heroic or glamorous here. Rather, flesh split from blows to the face. Air gushed from lungs as knees and fists dug into the body. Veins protruded on necks; curses hissed from bloodied lips.

Later it occurred to me I had never been in a fist fight myself. As a youngster, I certainly got into a number of tussles that involved pushing and the like. Some of those even degenerated into a kind of wrestling match. But there was no time when I deliberately went after another with my fists clenched, trying to inflict harm.

Much of the reason for my avoidance of such fighting as a boy can be at-

'The sight of those two grown men fighting momentarily stunned me. It was ugly and violent.'

tributed to the way my parents raised me. They were, and still are, peace-loving people. As a youngster, I was taught to resolve my differences peacefully, not violently.

Even when it seemed that other children were taking advantage of me, I was not encouraged to "even the score," to avenge myself by physical means.

So much of our world is violent today. Almost everywhere we look, there is war or revolution or injustice or terrorism or torture or crimes of physical assault.

As if that weren't enough, we have chosen freely to make violence a large part of our entertainment. Television and movies are filled with it.

SOME EXPERTS even express concern about the role played by violence in electronic games. They point out that young and old alike spend hours in



At an anti-nuclear rally, a toddler holds up a sign asking grown-ups to work for peace in our day. Children will learn peaceful ways - or not learn them - at home. Peaced in the world begins with peace and non-violence at home.

(NC photo)

the dark, electronically obliterating "enemies," all the while honing their aggressive instincts.

If we are ever going to have peace in the world - the kind of peace that Jesus came to bring - we will have to start with peacemaking in the home.

In their national pastoral letter on nuclear weapons, "The Challenge of Peace," the U.S. bishops call the attention of parents to their role in the development of young peacemakers. Parents can rear children to "solve conflicts through non-violent methods," the bishops say, thereby enabling children to "grow up as peacemakers."

WHAT ARE some considerations for parents striving to rear their children in the ways of peace?

First, can parents learn to be persons of inner peace? All authentic peace begins here. A truly peaceful person refrains from violent actions and from violent thoughts too.

Second, can parents be peacemakers in their relationship as husband and wife and in their dealings with others? How can parents demonstrate through words and actions the ways to handle differences and to solve problems peacefully?

Third, are unintended messages about violence sometimes contained in the manner by which parents discipline children - through actions or through what is said and how it is said? If so, parents may need to think about what these messages are.

For instance, I am frequently struck by how many parents stop their children from fighting by resorting to spanking. The spoken message is, "You may not hit another person." But, I often wonder whether the implied message is, "Hitting another person is sometimes an effective way to handle problems."

Parents can help their children become persons of peace. But, like so many other important qualities of life, peace is learned more from how we live than from what we are told.

By Fr. John Castelot
NC News Service

Luke indicates that the spirit of the Lord, the Holy Spirit, was very active in the career of Jesus.

Consider what Luke tells about the baptism of Jesus by John the Baptist. The baptism itself is secondary; the emphasis is on the prayer of Jesus:

"When all the people were baptized and Jesus was at prayer after likewise being baptized, the skies opened and the Holy spirit descended on him in visible form like a dove." (Luke 3:21-22)

THAT DESCENT is seen as an answer to prayer, and it is paralleled in the Acts of the Apostles by the descent of the Holy Spirit on the disciples when they are at prayer in the Upper Room. (Acts 2:1-4)

No completely satisfactory explanation has been offered for the symbolism of the dove. But it helps to recall the background of the people Luke was writing for. In their Greco-Roman culture, the dove was a symbol of the loving kindness of the divinity.

To these people, the descent of the dove would suggest that Jesus was the special object of divine love. This impression is reinforced by the words attributed to the voice from heaven: "You are my beloved son. On you my favor rests." (Luke 3:22)

For Luke, Jesus is that servant of the Lord to whom frequent reference is made in that part of the book of Isaiah known as Second Isaiah.

There, in the first of the servant songs, we read: "Here is my servant whom I uphold, my chosen

'Go and teach'

PEACE-MAKERS

Prophets and healers all do God's work

By Fr. Alfred McBride
NC News Service

Several years ago, I had the good fortune of spending an hour with Mother Teresa. I was with Msgr. John Meyers, president of the National Catholic Educational Association.

We were asking Mother Teresa to be a speaker at the national NCEA convention. She accepted and then we asked if she would have her picture taken with us. She seemed distressed about this, apparently viewing it as an unnecessary vanity.

When she finally consented, she said, "I will be praying that souls are released from purgatory during our picture session."

ONE YEAR later, I was in Lima, Peru, visiting my religious order's mission there. Mother Teresa's sisters had opened a mission in the city, ministering, as usual, to the poorest of the poor. I was asked to give an afternoon of recollection to the sisters.

I found them to be a cheerful, prayerful and hard-working group of nuns. But during a discussion period they confided to me their confusion and anxiety about the treatment they were receiving from religious and social activists in the city.

The sisters explained that they were criticized for not joining in the efforts to change the unjust economic system. They heard their work downgraded as a "Band-Aid" approach to the problems of poverty and injustice. The sisters' critics complained that they were curing symptoms, not causes.

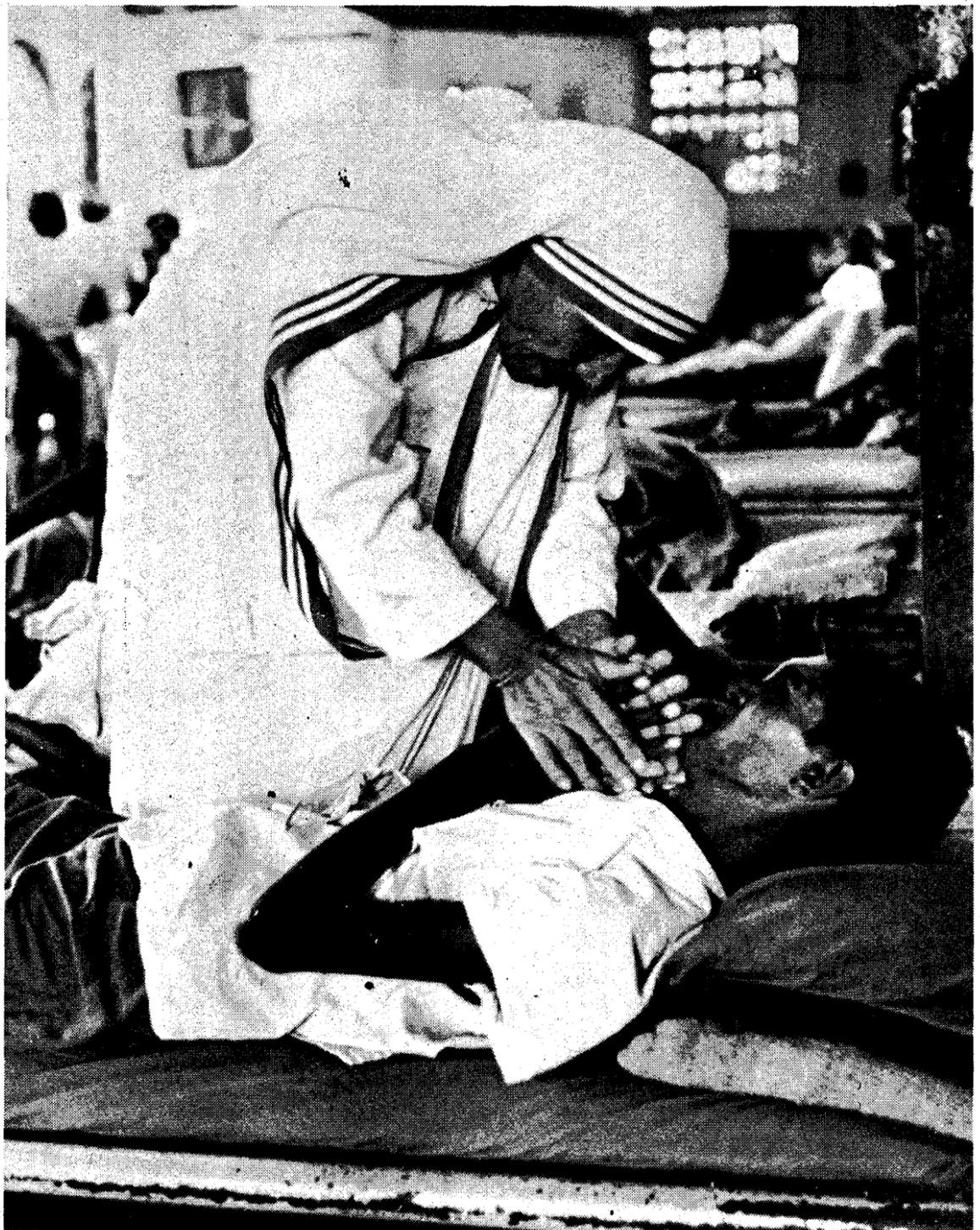
I felt the sisters were unfairly attacked. I pointed out that the church's mission includes both good samaritans and prophets. Each Catholic must discern what gift God has given to each church member and then act according to the gift.

Isn't that the message found in Chapter 14 of the First Letter to the Corinthians? There St. Paul outlines the diversity of gifts, indicating that all are equally full of the one Spirit.

I EXPLAINED that a good samaritan is one who heals the individual. I saw the Little Sisters of the Poor as members of the good samaritan ministry; they heal the symptoms of injustice and poverty.

On the other hand, those who work to change society and its oppressive ways are in the prophetic ministry. They try to heal the causes of injustice.

Surely God wants both ministries in the church. We always need the corporal works of mercy - to heal the symptoms of misery.



Mother Teresa ministers to a poor man in Calcutta, India. She is more than just a worker for the poor. She is a peacemaker. Her greatest gift to the poor is in loving them and making them feel like true human beings, full of dignity. (NC photo)

In talking with those sisters in Peru, I assured them that they were very much in touch with one major strand of Christian moral teaching. They certainly need not fear differences of opinion or criticism.

On another occasion, in Philadelphia, I watched Mother Teresa and Archbishop Helder Camara share the same podium. She, the good samaritan. The Brazilian archbishop, a prophet and social reformer.

The archbishop arose and went to Mother Teresa, and kissed her hand. Said he, "With our two approaches to the solutions of world poverty and working together in harmony, we can bring broad fulfillment to the vision of Christ for the poor."

MOTHER TERESA is more than just a worker for the poor; she is a peacemaker. Her greatest gift to the poor is not healing the symptoms of their poverty. It is loving them and making them feel like true human beings, full of dignity.

Everyone else humiliates the poor. Mother Teresa loves them and lifts them up. she makes the

poor stand tall. Others exploit the poor. Mother Teresa exalts their human value and spiritual destiny.

What makes wars happen? Degrading poverty, injustices and humiliations. What does Mother Teresa bring people? The experience of being justly treated, revered with christian courtesy and relieved of the symptoms of poverty.

At a simple human level, Mother Teresa eliminates the obstacles to peaceful relationships between people. Her work is a leaven that could penetrate society. She is out to change hearts, knowing that a just mind follows and honest heart.

Her motivation is spiritual and her means are the principles of the Sermon on the Mount. Her peacemaking flows from Christ's power and grace.

She is more than a humanitarian full of good will. She is a consecrated believer in touch with the peace of Christ that surpasses logical ways to bring peace.

Mother Teresa rightly impresses us all. May she also motivate us.

one with whom I am pleased, upon whom I have put my spirit." (Isaiah 42:1)

JUST AS the spirit of the Lord empowered the servant for his mission, so the Holy Spirit empowers Jesus for his. This empowering is the dominant note.

For Luke, Jesus' divine sonship was established. Being conceived by the action of the Holy Spirit determined who Jesus was. In the baptism scene, it is a question of what Jesus is to do.

During the homily in the synagogue at Nazareth, Luke, using words from Isaiah, has Jesus announce: "The spirit of the Lord is upon me; therefore he has anointed me. He has sent me to bring glad tidings to the poor." (Luke 4:18)

LUKE will stress in his two-volume work - the

Acts of the Apostles and the Gospel - that the Christian community continues the mission of Jesus. Like him, the community also will be empowered for its mission by the Holy Spirit. "Remain here in the city until you are clothed with power from on high," Jesus tells the apostles at the end of Luke's Gospel. (Luke 24:49)

This is spelled out even more clearly in what constitutes a sort of theme-verse, found in Acts 1:8: "You will receive power when the Holy Spirit comes down upon you; then you are to be my witnesses in Jerusalem, throughout Judea and Samaria, and yes, even to the ends of the earth."

In the rest of the book of the Acts of the Apostles, we have an account that tells of this mission being carried out - even to the ends of the earth.



Bullish on faith

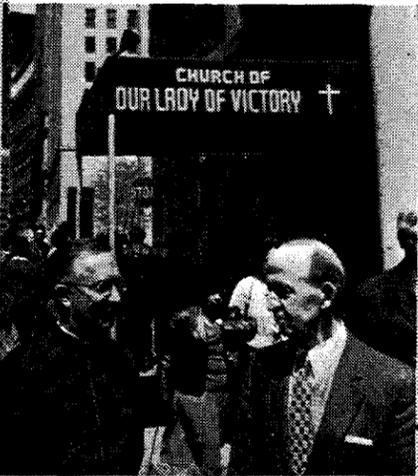
By Tracy Early

NEW YORK (NC)—People who think of Wall Street only as the preeminent financial center of the world and wonder if Mammon is its God, may be surprised to learn that the Catholic church is present in many ways, and its ministries draw a broad response.

The parish boundaries of Our Lady of Victory Church, for instance, encompass the heart of the Wall Street area, a dense pack of brokerage houses, banks, insurance companies, law firms and related business and professional agencies at the southern tip of Manhattan.

Hardly anyone lives in the parish, but it reports attendance of 1,500 at its daily Masses on holy days of obligation.

BAPTISMS, CONFIRMATIONS, marriages, funerals and some other features of ordinary parish life rarely occur, and weekend Mass attendance is low. But three priests are sometimes needed to hear confessions, and the parish is self-supporting.



Msgr. Walter Mitty, known as the Catholic pastor of the stock exchange stands in front of Our Lady of Victory parish in New York's Wall Street financial district with a parishioner.

Our Lady of the Rosary Parish also serves the Wall Street community. Located on the lower edge of the business section, the church is in the former home, now a shrine, of St. Elizabeth Ann Seton. On the northern edge is Manhattan's oldest Catholic parish, St. Peter's, founded in 1785. The parish also has a chapel, St. Joseph's adjacent to the World Trade Center.

In 1980 the New York Province of the Jesuits initiated still another form of ministry when they put a priest and a brother in an office suite near the New York Stock Exchange to spotlight issues of social justice.

Protestant churches actively serving Wall Street include Trinity Episcopal, whose endowment from Queen Anne in colonial times has made it one of the wealthiest U.S. parishes; and John Street United Methodist.

The priest who might be called the Catholic pastor of the Stock Exchange, is Msgr. Edward Mitty, pastor of Our Lady of Victory. Msgr. Mitty, nephew of the late Archbishop John J. Mitty of San Francisco, became pastor of the Manhattan parish in 1983 year after having served in an archdiocesan administrative post. He said he was impressed by Wall Street's response to the ministries the church offers.

"It is very encouraging to see such a demonstration of faith," he said. Though he avoids name-dropping, he reports that many top figures of the financial community are among the regular communicants at Our Lady of Victory.

The late Cardinal Francis Spellman of New York established the parish in 1944 and had its brick, Georgian-style church erected in 1947 to provide a place Wall Street workers could walk to during the lunch hour or before or after office hours.

AT OUR LADY of the Rosary, tourists visiting the Seton shrine occasionally join the Wall Street regulars. Msgr. James Wilders, the pastor, also



Weekday masses have overflow crowds at Our Lady of Victory, although on Sundays the church is nearly deserted.

directs the John Paul II Center of Prayer and Study for Peace, which Cardinal Terence Cooke of New York established in 1982. Its offices are at the church.

"There is a lot of service offered for those who want it," says Louis Litzler, a partner in a ship management firm. "To me it means a lot."

Like many others, Litzler not only receives but also actively helps the parish. His normal weekday schedule is to leave his home in Scarsdale, N.Y., about 5 a.m. and reach his office early enough to work an hour, arranging his day before serving as lector for the 7 a.m. Mass.

Books such as "A Theology of Liberation" by Father Gustavo Gutierrez of Peru are for sale or loan at the Jesuits' suite near the Stock Exchange, where Jesuit Father Clayton Nenzo and Brother Patrick Flanagan have of-

ices and a conference room.

They want to challenge Wall Street, but they have not set up shop to condemn it.

"SOME GOOD PEOPLE work in the stock market," said Brother Flanagan, who worked in the area himself before joining the Jesuits. "We'd just like to raise their consciousness," he added.

He and Father Nenzo want to make people more conscious of the need to act on matters such as world hunger and the arms race.

Their point of entry has been the Jesuit retreat ministry in the New York area.

"We're mostly interested in developing a prayer life as a basis for fostering social justice," explained Father Nenzo. "Unless people have a prayer life, they won't likely be interested in the poor."

the Saints *by Luke*

NORBERT WAS BORN OF NOBLE PARENTS AROUND 1080 IN WHAT IS NOW XANTEN, WEST GERMANY. HE WAS MADE A CANON AND SERVED IN THE COURTS OF THE ARCHBISHOP OF COLOGNE AND EMPEROR HENRY V. LIKE MANY CLERICS OF HIS DAY HE LIVED A LIFE OF LUXURY.

ONE DAY WHEN HE WAS 30, A BOLT OF LIGHTNING KNOCKED HIM FROM HIS HORSE. SEEING THIS AS AN INVITATION TO A LIFE OF PERFECTION, HE RETIRED TO A CELL NEAR XANTEN WHERE HE LIVED THREE YEARS OF PENANCE. AFTER ORDINATION HE TRIED UNSUCCESSFULLY TO REFORM THE CANONS OF XANTEN.

NORBERT THEN GAVE HIS GOODS TO THE POOR AND JOURNEYED BAREFOOT TO SAINT-GILLES, FRANCE, WHERE POPE GELASIUS II AUTHORIZED HIM TO PREACH. NORBERT EVANGELIZED THROUGH EUROPE AND WON MANY CONVERTS TO THE FAITH.

NORBERT ESTABLISHED A MONASTERY NEAR LAON, FRANCE, IN 1121 IN THE WILD VALE OF PREMONTRE. HIS FOLLOWERS BECAME KNOWN AS PREMONSTRATIENSIS, ADOPTING THE CONTEMPLATIVE LIFE OF ST. AUGUSTINE WITH THE INTENTION OF MAKING REPARATION FOR INJURIES OFFERED TO THE BLESSED SACRAMENT. IN 1126, NORBERT RELUCTANTLY BECAME ARCHBISHOP OF MAGDEBURG IN SOUTHERN GERMANY, A LAND HALF PAGAN AND HALF CHRISTIAN. HERE HE WORKED FOR THE CHURCH UNTIL HIS DEATH IN 1134.

THE FEAST OF ST. NORBERT IS JUNE 6.

ST. NORBERT



A chicken confesses

By Hilda Young
NC News Service

"Why don't you try face-to-face confession?" I asked my husband the other night after the kids had gone to bed.

He looked up from his paper. "Let me see," he said. "I know it's not our anniversary. Did I miss someone's birthday?"

"I mean confession as in the Catholic Church," I explained.

He cleared his throat. "Am I coming in mid-conversation? Why would I want to try face-to-face confession?"

"I just thought you'd really enjoy it over the box," I said. "I sure do."

"Good for you," he said, going back to his paper.

"Are you chicken?" I asked.

"Nope," he mumbled, not looking up.

"Then why not?"

He stopped reading. "What is this? They having a special on face-to-face confessions? Three plenary indulgences for anyone willing to try eyeball-to-eyeball sin counting?"

"you are chicken, aren't you?"

"What does being chicken have to do with it?" he protested. "I prefer the confessional. I am used to it."

"It's much more meaningful and personal face to face," I told him.

"You sound like a shaving cream commercial."

"Don't you remember how scared I was the first time I tried it?" I said.

"Yes, the prescription for your rash was \$1.95."

"So why don't you try it?"

"I don't have a rash."

"Cute," I said. "You can make fun but you're missing out on a good thing."

"How can sitting down to tea and transgressions with a priest half your age be missing out on a good thing," he said irritably.

"You are chicken."

Well, he tried it. I just hope the priest wasn't bothered by the paper sack over his head.

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