

LEBANON



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THE VOICE

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Catholic Archdiocese of Miami

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Silver Jubilee Year

425 TO GATHER IN WEST PALM

Priestless week nears

Convocation is historic first here

By Betsy Kennedy
Voice Staff Writer

For the first time in the history of the Archdiocese every active priest will be out of town for a week.

Starting Monday, 425 priests of the archdiocese covering South Florida will share their thoughts, prayers and dreams together when they attend Convocation '83. The uplifting spiritual and fraternal assembly will take place Sept. 19-23 at the Colonnades Hotel on Singer Island, West Palm Beach.

For most people it is easy to find someone to share their lives with. A family offers its compassion and support. A friend is only a telephone call away. For a priest, whose job requires all-encompassing service to others, sharing is an experience he often sacrifices.

"This will not be a time for discussions but a time for sharing with one another, a time to get acquainted better," said Fr. Charles Mallen, one of the principal organizers of the unprecedented event.

"Archbishop McCarthy has called for all priests with an official diocesan assignment to be present," said Fr. Mallen. Retired priests will be special guests of the Archdiocese and other priests may be able to participate if some rooms remain unfilled.

To move closer in the spiritual kinship of their vocation, the priests will participate in special sharing sessions on such topics as, 'response to life situations,' and 'finding spirituality



A SONG FOR OUR LADY

For the 22nd year in a row, Cubans in The Archdiocese of Miami celebrated the feast day of Our Lady of Charity, patroness of their homeland. This year, a Mexican "Mariachi" group joined a celebration at the shrine on the eve of Sept. 8, singing "Happy Birthday" to Our Lady with the traditional Mexican "mananitas." Story on page 13. (Voice photo by Araceli Cantero).

among the people,' Fr. Doug Doussan from New Orleans will instruct a group of priests in the techniques of group leadership so they can serve as 'facilitators,' and conduct the sharing experiences at the Convocation.

Auxiliary Bishops John Nevins and

Agustin Roman as well as Archbishop Edward A. McCarthy, will address the group. Fr. Mallen will serve as one of several local priests who will talk before the assembly.

Fr. James Conlan, of Tappan, N.Y., a renown leader in mission work, will

share his experiences during laudes, or morning prayer session, in an inspirational presentation on the role of the priest as a spiritual leader, and the fraternity of the priesthood.

"We will also cross cultural lines and

Continued on page 3

Pope hits job discrimination

By Father Kenneth J. Doyle

VIENNA, Austria (NC)—Job discrimination against women, ethnic minorities, young people and the handicapped is wrong, said Pope John Paul II in a speech to 15,000 blue collar workers and their families.

"Women have discovered that they are among the first ones to lose their jobs. Despite their central role within the family, women must not be discriminated against at work," the pope said during his Sept. 10-13 visit to

Austria.

Women "are active in almost all domains and must be allowed to engage in these activities in accordance with their talents, without being disadvantaged or shut out from positions for which they are qualified," he added.

The audience was composed of Austrians and foreigners working in Austria. Many of the foreigners came from Turkey, Yugoslavia, Spain, the Middle East, India, Vietnam and the Philippines.

THROUGHOUT his visit to this

cultural and political crossroads between Eastern and Western Europe, the pope pleaded for East-West unity, concord among religions and Catholic spiritual renewal.

He also made a strong plea for the preservation of wildlife and the environment.

Generally, the pope avoided sensitive international issues, except for brief references to such things as the Soviet downing of the South Korean airliner, religious persecution in Eastern Europe and abortion.

But he defended human rights and urged a more just international order, emphasizing that the church's concern in those areas is based on the Gospel and not on partisan interests in international politics.

THE POPE also gave a strong boost to trade unionism and congratulated Austrians for "seeking to settle industrial disputes in a very progressive way."

Nearly 70 percent of the nation's workers are organized and there is a

Continued on page 4

Sandinistas 'dictators' bishops say

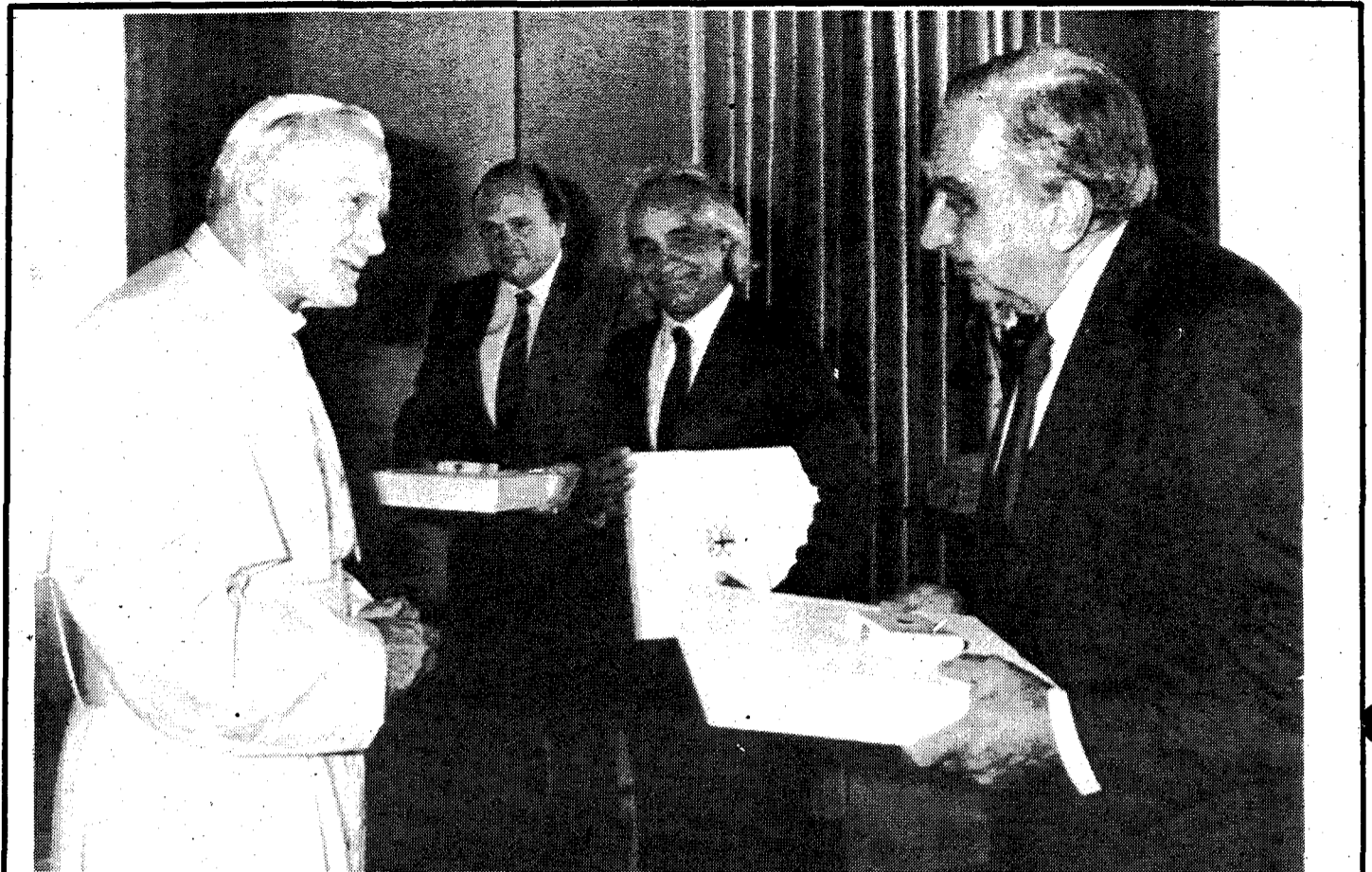
MANAGUA, Nicaragua (NC) — The Sandinista government is not accepted by the people and "has been imposed by force of arms," said the Nicaraguan bishops in their first major statement on the political situation since the beginning of heavy fighting in February between government troops and U.S.-backed guerrillas.

THE BISHOPS accused Sandinista officials of "equating the state with the party, which creates an absolute dictatorship."

"The sovereignty and independence of the country cannot be confused with the Sandinista revolution," said the nine-member Nicaraguan Bishops' Conference in a statement issued Aug. 31.

The Sandinistas "social-judicial concept has not been able to legitimize itself through the free acceptance of the people but has been imposed by the force of arms," it added.

The statement criticized government proposals for military conscription. The proposals became law Sept. 1 and require men aged 18-20 to register for the military so they can be assigned to active service or in non-combat support positions. The law affects about 200,000 people in a country with a population of 2.8 million.



FAITH MEETS LOGIC — Pope John Paul II meets in a private audience with a group of internationally acclaimed scientists. Among them are from left, Eugheni Veliknof, Soviet Union, Antonio Zichichi of Italy and Edward Teller of the United States, the father of the hydrogen bomb. (NC photo)

The government says the mobilization is necessary because of the guerrilla threat.

The bishops asked Catholics to "exercise their right of conscientious objection." About 90 percent of the population professes Catholicism.

THE STATEMENT paralleled criticisms of the law by political groups

opposing the government. Opposition comes mostly from the numerically small middle and upper classes. Many Sandinista opponents have sent their sons out of the country so they can avoid the draft.

The bishops gave cautious support to the Sandinistas when they came to power in July 1979 after leading a guerrilla war against the regime of

Anastasio Somoza. Since then they have grown increasingly critical of the government on human rights and religious freedom issues.

While the bishops oppose the government, numerous groups of priests, Religious and laity support the Sandinistas and have issued statements critical of the guerrillas and the United States.

News at a Glance

Bishop calls Polish Church a model

(RNS)—Anglican Bishop Desmond Tutu, general secretary of the South African Council of Churches, says Roman Catholic opposition to Poland's martial-law government has been a model for South African churches in their struggle against apartheid. Bishop Tutu says the efforts by the South African government to crush his organization "must mean that they certainly recognize there is potential for change in the churches, even if some Christians think differently." Bishop Tutu says although the church is not a "political animal per se," the SACC has declared apartheid "heretical" and called for an end to the Pretoria government's white-supremacist political and economic policies.

African countries 'confused' — Fr. Osei

NAIROBI, Kenya (NC) — Twenty-five years of increasing political independence and social change have left "most African countries" poorer than before and "more confused," a spokesman for the church in Africa said. Father Joseph Osei, secretary general of the Bishops' Conferences of Africa and Madagascar, spoke at the first all-Africa meeting of the Catholic laity, held Aug. 15-20 in Nairobi. Prelates, priests and laymen of 31 countries participated in the meeting, sponsored by the International Council of Catholic Men.

Ontario bishops decry abortion

TORONTO (NC) — The bishops of Ontario have called on Catholics to provide pregnant women with realistic alternatives to abortion in an effort to stop the growing abortion rate in Canada. In their statement, "Therefore Choose Life," the bishops also called for a revision of the federal abortion law and for protection of the rights of health care institutions and workers to resist providing abortions without censure.

New SEC rules tough on activists

WASHINGTON (RNS)—New rules issued by the Securities and Exchange Commission will make it harder for church-based investors to force votes on controversial social issues at shareholder meetings. Several church groups that monitor corporate policies say the action by the federal agency will also force church organizations, which have led movements for shareholder actions, to focus greater attention on other methods of influencing corporate policies on such matters as business dealings in South Africa, nuclear weapons development and the marketing of baby formula. By a 3-1 vote the commission decided to require that shareholders proposing resolutions own at least \$1,000 or one percent of the company's total stock for a minimum of one year, and that a losing resolution obtain at least five percent of the vote for it to qualify for resubmission the following year.

Married priests want reinstatement

CHIANCIANO, Italy (NC)—Thirty married priests from Spain, France, West Germany, the Netherlands and Italy asked Pope John Paul II to reintegrate them into active ministry. The married priests issued their request at a meeting they called the first Universal Synod of Married Catholic Priests, held in Chianciano in central Italy. The meeting also was attended by their wives and 50 other supporters. The Vatican had no comment on the session and no official church representatives attended.

Two arrested in church desecrations

PORTLAND, Maine (RNS)—Two men have been arrested and charged with desecrating 15 churches in seven Maine communities. Dennis Eugene Friel, 34, of Bowdoin, and Donald Lagasse, 29, of Lisbon Falls, are charged with spray-painting the number 666 and the word "Babylon" on the outside of the churches. The number is considered a symbol of the anti-Christ and Babylon is taken as a symbol of evil since it is used in the Bible to refer to the Roman Empire, under which Christians were persecuted. The suspects, if convicted, face prison sentences of up to five years and fines of \$2,500 for each charge.

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FEWER WILL BE BETTER—BISHOP

Sunday Masses are cut back as improvement in Hartford

HARTFORD, Conn. (NC)—There will be fewer Masses in the Archdiocese of Hartford after Jan. 1, but those which remain should be of higher quality, according to a new directive from Archbishop John R. Whealon of Hartford.

The directives call for no more than one Saturday-night-for-Sunday-obligation Mass in each parish, dropping most Masses at which the church is less than half full, scheduling Masses at least 90 minutes apart and eliminating Sunday afternoon Masses (after 12:30 p.m.).

Basing his actions on recommendations by the Archdiocesan Priests Senate, he cited as reasons the exhaustion level of priests called upon to celebrate "too many Masses," with insufficient attention to the quality of the liturgies.

"OUR PRIESTS are being called upon to say too many Masses, during the week as well as on Sundays and holy days," the archbishop wrote in his column in the *Catholic Transcript*, archdiocesan newspaper.

"There is too much competition among parishes. There is not yet enough attention to the quality of the liturgical celebration," 20 years after the Vatican II "Constitution on the Sacred Liturgy," he added.

The guidelines followed a study by the Archdiocesan Priests' Senate in consultation with the Archdiocesan

Liturgical Commission.

The guidelines followed a study by the Archdiocesan Priests' Senate in consultation with the Archdiocesan Liturgical Commission.

The priests' senate, in studying the issue, learned there were numerous Masses at which the church was not even half full.

Moreover, "priests are celebrating so many Masses that their religious life and physical health are affected, and as a result, the quality of liturgy declines," Archbishop Whealon stated in his column.

He suggested the changes will improve the liturgies.

"THIS NEW policy should encourage a deeper and more devout participation in the sacred liturgy," he said. "Our common hope must be for an effective parish liturgical celebration at every Sunday and holy day Mass at which all participate, at which the Mass is truly celebrated by a priest whose strength has not been exhausted and at which the music, servers, and effective homily all serve God and God's people.

"To the laity who may be upset because of an enforced change in convenient Mass schedules: I ask for a sympathetic understanding of the total picture," the archbishop wrote.

"Revising the parish Mass schedule is only the beginning of the work we must all do, so as to realize in our parishes the liturgical expectations of the Second Vatican Council," he said.



FEARFUL SEARCH — A Rome policeman and his dog patrol the banks of the Tiber River in search for Emanuela Orlandi, daughter of a Vatican messenger, who has been missing since June 22 and who it is increasingly feared may be dead. Kidnappers have repeatedly demanded release of Ali Agca who shot the Pope. (NC photo from UPI)

Historic priestless week begins

Continued from page 1

learn more about the lands from which we come," said Fr. Mallen.

Fr. Martin Cassidy of St. Gregory's in Plantation will give a lecture on Irish ecclesiastical history as well as a state-

ment of the Church in Ireland today. Fr. Mario Vizcaino of specialized ministry of St. John Vianney Seminary, will make a presentation on the past history of Spain and Cuba and their impact on clergy—and the church of South Florida.

Celebration at cathedral

St. Mary's Cathedral will celebrate the 25th anniversary of its becoming a cathedral with a dinner on Oct. 4 and a Mass on Oct. 9.

Archbishop Edward A. McCarthy will preside at the dinner, at 8 p.m. at the Miami Shores Country Club, where local newsman Ralph Renick will be the principal speaker.

Renick, vice-president/news director at WTVJ, Channel 4 in Miami, is an alumnus of St. Mary Cathedral School, which is also celebrating the 40th anniversary of its founding.

Tickets for the dinner are \$50 each or \$500 for tables of 10 and all proceeds will go toward the continued operation of the Cathedral.

Reservations may be made by calling St. Mary's at 759-4531 and 759-4532.

There will also be slides shown of the various countries to provide a visual tour for the priests to further explore their backgrounds.

The Convocation is a historical event for the Catholic Community in Miami because "it has never been done before in any archdiocese in the South," said Fr. Mallen. Similar Convocations have been successfully held in both Newark, New Jersey and Rockville Center, Long Island. It is modeled after a fraternal assembly of U.S. Bishops at Collegeville two years ago.

"It may be the best thing to ever happen to Catholics here," said Fr. Mallen, because "it will give them a dramatic awareness of what it is like to be without their priests. The median age of a priest is 55 today. By the year 1990, we will have only a 50 per cent complement of priests but the Catholic

population will have continued to increase."

Catholics must face the critical shortage of priests in this country immediately in order to turn it around, emphasized Fr. Mallen.

Sick calls and other emergencies will be handled by a team of retired priests, religious priests and priests from other areas throughout Florida.

They will continue to serve throughout the week-long Convocation. Some churches will have Masses and some will not. Parishioners should check with their parish bulletins or contact their parish office.

Convocation '83 will culminate with a special ordination liturgy. Rev. Mr. John Noonan, a deacon who studied at St. John Vianney Seminary, will be ordained at St. Paul of the Cross Church, North Palm Beach, at 10 a.m. Friday.

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Environment, peace, unity...

Continued from page 1

great deal of cooperation among labor, industry and the government, with the result that there has been no major strike in Austria in many years.

"The large number of union members reflects the high degree of solidarity prevailing among you," the pope said.

Though Austria has a low rate of unemployment, about 2 percent, he warned that "a severe economic crisis looms on the international horizon" which could result in persistent unemployment.

He urged that all sectors of society "be prepared to make sacrifices."

The pope also praised Austria for integrating foreign workers into its labor force and into its society. More than 200,000 foreign workers, the largest groups coming from Yugoslavia and Turkey, have migrated to Austria during the economic growth of the last decade.

DURING a visit to Vienna's medieval Hofburg Palace of the Hapsburg empire, the pope spoke to 1,200 scholars, scientists, artists and journalists.

He said that whatever conflicts have existed between science, the arts and religion "should not prevent a fresh start in the dialogue."

Efforts to protect wildlife and the environment were also praised by the pope.

"Earth is not a boundlessly ex-



Pope John Paul II smiles as he acknowledges cheers of thousands in Austria. (NC photo)

ploitable reservoir, but part of the mystery of creation, not to be recklessly raided, but worthy of our awe and

amazement," he added.

Regarding the arts, the pope said that the individual and society need the "gentle comfort and prophetic anger"

of literature and poetry.

He told journalists to "spare no effort to build bridges between human beings."

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... among pope's topics

"Give good news a chance," he urged. "Make it at least as thrilling as bad news. And search for whatever good may be hidden behind tragedy."

AT A LUNCHEON meeting with Austria's 18 bishops from 12 dioceses, the pope was welcome by Cardinal Franz Konig of Vienna.

"Today, bishops must strive toward greater closeness to the lives of the

faithful," the pope said. He noted that the barriers of convention are falling and said such a change is beneficial because it affords a bishop more opportunity for giving effective witness to his relationship with God.

This witness is urgently needed, the pope continued, because it is an illusion to think that Christians today

"normally make their decisions or experience their fears and joys in dialogue with the father in heaven."

The pope also journeyed to the outskirts of Vienna, to the banks of the Danube, to visit United Nations City, a complex of office buildings housing 14 U.N. agencies, including the International Atomic Energy Agency, the U.N. Industrial Development

Organization and the relief and works agency for Palestinian refugees.

Speaking to 4,000 U.N. staff members, the pope said that they are "instruments of the Lord's peace."

Vienna is the most important United Nations site after New York and Geneva, Switzerland.

'Accept in earnest the church's binding invitation to take part in the celebration of holy Mass every Sunday.'

Put God back in families, pope pleads

By Father Kenneth J. Doyle

VIENNA, Austria (NC)—Nearly 250,000 Austrians stood in the rain for several hours Sept. 11, as they listened to the second pope to visit their nation tell them to put their hope in Christ's way of life.

The setting was Danube Park and the worshippers were participating in the Katholikentag (Catholic Day), a celebration marking the close of a year-long program of study and prayer for Austria's 6 million Catholics.

The theme of the year was "To Live Hope, To Give Hope."

POPE John Paul II asked Austrians to "accept the Gospel anew" in showing the road to hope to the "many people, young and old, who have lost all hope."

The symbol of the cross of Christ, said the pontiff, signifies that "the love of the father, the son and the Holy Spirit has once and for all descended on man."

"It is a love that never ends," he added.

A 130-foot steel cross, weighing 55 tons, stood next to the open-air altar on which the pope celebrated Mass.

At the end of the Mass, he blessed the 200,000 small bronze crosses which had been distributed to worshippers as they entered the park, each of them engraved to commemorate Austrian Catholic Day 1983.

THE POPE said his address was meant for Catholics throughout Austria and he called them to more faithful participation in Sunday Mass. Catholics in Austria, who represent 88 percent of the population, score low on weekly Mass at-

tendance with 25 percent of the Catholic population attending Mass regularly.

"Accept in earnest the church's binding invitation to take part in the celebration of holy Mass every Sunday," he said. "This is where you meet the father in the midst of the congregation and receive the gift of his love, holy Communion, the bread of hope."

He used the Gospel reading of the prodigal son to speak of the misuse of freedom and of the ever-forgiving love of Christ.

"The son in his unbridled quest for freedom is, it seems to me, the image of man in the society of the highly developed nations," said the pontiff.

RAPID technological and economic progress and rapidly rising standards of living have

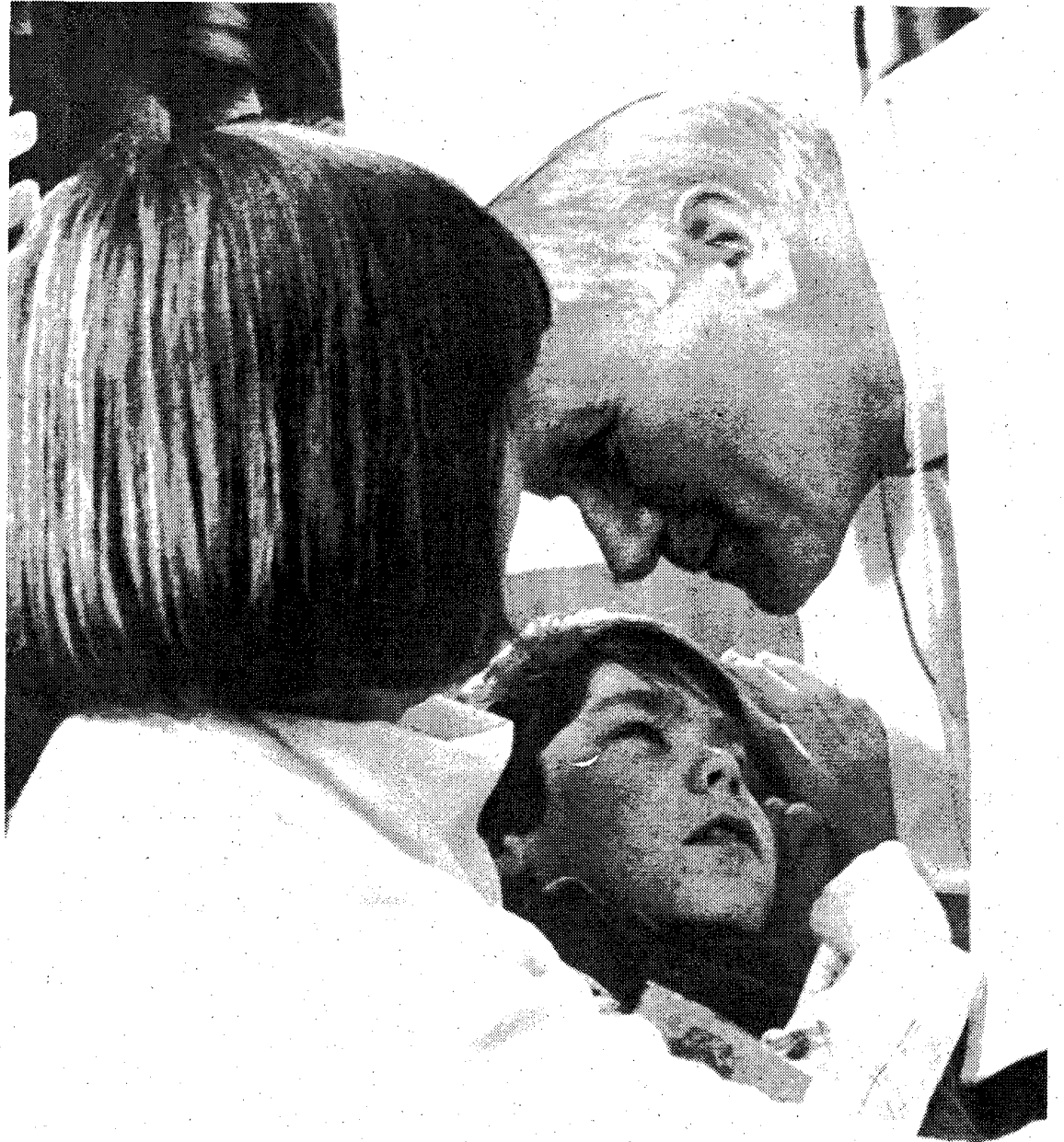
brought about fundamental changes in that society. Many were overcome by the euphoric feeling that man at long last had become able to take control of the world and to mold its future," he added.

"God, it seemed to them, had become expendable," he said.

But many have grown disillusioned with that "self-confident exodus" from God and are looking for new solutions, the pope said.

"The father is waiting for us," said the pope. The pope also called for a return to God in family life.

"Resolve to become again families that pray," he said. "Learn from the merciful father to forgive one another again and again and again."



The pope bends to kiss a child during a stop in Austria. During his visit to the country, he urged Catholics to attend Mass every Sunday and return to praying as families. (NC photo from UPI)

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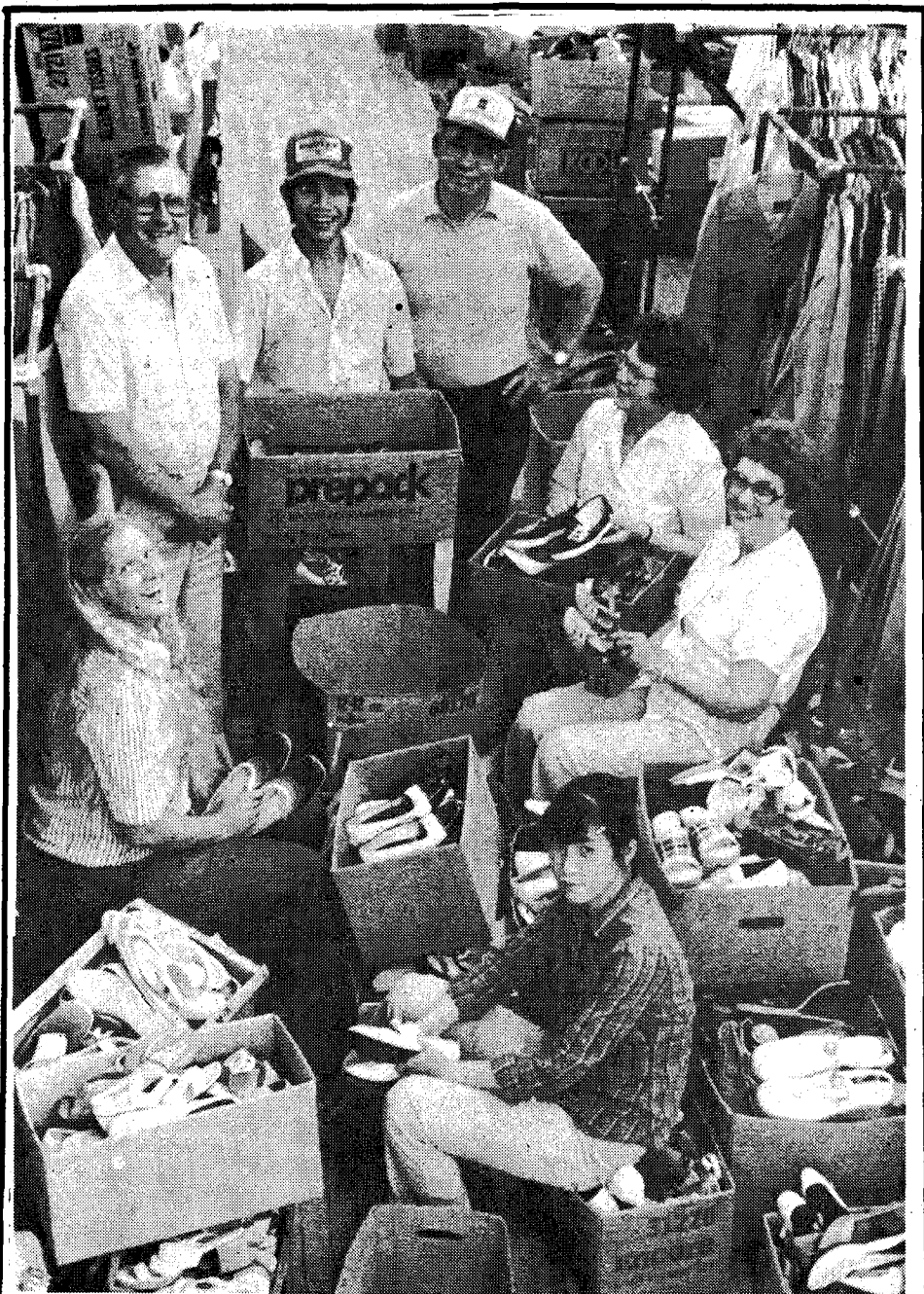
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SHOES FOR POLAND—Volunteers at the St. Vincent de Paul Society store in Marshfield, Wis., sort through shoes destined for Poland. A shoe emergency exists in Poland with each Pole being allotted only one pair every three years. (NC photo)

Study commission on religious life happy with Vatican

ROME (NC) — The head of a papal commission named in June to help guide developments in religious life in the United States feels "even more positive" about the work of his commission after two weeks of meetings in Rome.

"Both the (Vatican) Congregation for Religious and the pope have been very open and understanding. They appreciate the work of Religious in the United States, and we feel very positive about our task," said the commission head, Archbishop John R. Quinn of San Francisco.

The commission's other two members, Archbishop Thomas Kelly of Louisville, Ky., and Bishop Raymond Lessard of Savannah, Ga., concurred.

The three commission members spoke to NC News Service on Sept. 9 following two weeks of meetings with the Congregation for Religious and private audience Sept. 8 with Pope John Paul II.

Pope John Paul established the commission in a letter to the U.S. bishops that was published June 24.

Some early observers theorized that the pope had addressed the question of religious men and women only in the United States out of a feeling that there were more problems in that country which needed to be straightened out, but the commission members said they believed the pope's motives were different.

"First," said Bishop Lessard, "the

history of religious life in the United States has been spectacular in terms of numbers. And second, the Religious in the United States have wide influence because of their work throughout the world and because, through the impact of the American media, what they do is known elsewhere immediately."

Archbishop Quinn added that, "because of the large decline in the number of Religious in the States, if the Vatican did not take note of it, it might be thought that the Vatican considered religious life trivial and unimportant."

The commission has noticed a progressively more friendly feeling about its existence among American priests, brothers and nuns, its members said. They said they believe the reception will be even more positive when they communicate to American Religious the attitudes which it was found in the meetings at the Vatican.

"We were given a great opportunity here in Rome," said Archbishop Quinn, "to make the views of American Religious heard."

On Sept. 29 the commission is to meet in San Francisco with its advisory committee on men and women Religious. Following that meeting, said Archbishop Quinn, "we'll have a clearer idea of just how we'll be proceeding in terms of programs."

The committee chairman said he envisioned about a two-year program of dialogue and study.

Mass rule aimed partly at U.S.

VATICAN CITY (NC) — A Vatican letter reasserting that only priests can celebrate Mass was issued in response to actual situations in Europe and the United States where lay people have claimed to celebrate the Eucharist, said Cardinal Joseph Ratzinger Sept. 8.

Cardinal Ratzinger, prefect of the Vatican's Congregation for the Doctrine of the Faith, mentioned a 1981 issue of the theological periodical, Concilium which listed several such "experiments" in various countries.

The doctrinal congregation issued the letter, which has sent to the world's bishops and published Sept. 8.

THE DOCTRINAL congregation head said that many of the situations are not cases of alleged necessity in priest-poor areas but arise from "preconceived ecclesiological ideas," according to which lay people see themselves as endowed with the power to celebrate the Eucharist as a function of their membership in the church.

The Concilium issue to which Car-

dinal Ratzinger appeared to be referring was No. 152, which appeared in 1982, not 1981.

One article in it, by American Sister of Providence Diann Neu, described "feminist Eucharists" celebrated by Catholic women in "loyal disobedience" to the "hierarchical-patriarchal church's sexist structures." The article described in detail one such "eucharistic meal" liturgy prepared for the 1981 Women Moving Church conference in Washington.

Cardinal Ratzinger spoke at a press conference marking the publication of the letter. He defended several practices in priest-poor areas by which lay people substitute other services for a Mass.

ONE OF THESE is "spiritual communion," prayer coupled with a strong desire to receive the Eucharist, said Cardinal Ratzinger.

He also supported the practice of a Liturgy of the Word coupled with the distribution by a lay person of hosts already consecrated by a priest.

The view that the Eucharist can be celebrated by anyone besides a sacramentally ordained priest is "absolutely incompatible with the faith," says the letter.

The congregation's letter is widely thought to be aimed at a theological position espoused by Belgian-born Dominican Father Edward Schillebeeckx in his latest book, "Ministry," which quotes the third-century theologian Tertullian, who said: "But where no college of ministers has been appointed, you, the laity, must celebrate the Eucharist and baptize; in that case you are your own priests, for where two or three are gathered together, there is the church, even if these three are lay people."

FATHER SCHILLEBEECKX'S appeal to Tertullian as a witness against current church practice, however, was called "insufficient" by Father Walter Kasper, professor of theology at the University of Tubingen.

During his Catholic period, Tertullian had reproached heretics for assigning priestly duties to lay people and had written that the faithful must receive the Eucharist "from the hand of no one other than" the Eucharist presider, Father Kasper said in a footnote to the article.

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Empty confessionals topic of synod

ROME (NC)—A decline in the practice of confession and the issue of general absolution without individual confession are expected to be topics at the world Synod of Bishops opening Sept. 29.

There is concern about penance "because the reception of the sacrament has dwindled in a great number of countries," said Archbishop Patrick Flores of San Antonio, Texas, one of the four U.S. synod delegates.

Agreeing with him was Czechoslovakian Archbishop Josef Tomko, synod secretary. The 220 synod delegates will look at reasons for the decline, both archbishops said in Rome prior to the start of the synod.

THE SYNOD theme is "Reconciliation and Penance in the Mission of the Church." The other U.S. delegates are Cardinal Joseph Bernardin of Chicago, Archbishop John Roach of St. Paul-Minneapolis and Auxiliary Bishop Austin Vaughan of New York.

Archbishop Flores also wants the synod to look at the role of the clergy in the decline of confession.

"The number of priests and bishops receiving the sacrament of reconciliation has decreased too," he said, "and so has the number of priests willing to administer the sacrament."

Both archbishops said one solution to the decline is a better trained clergy.

ARCHBISHOP Flores said the clergy should lead by example.

"We can come out with a good document, but it will mean nothing unless we are willing to practice reconciliation both within and outside of the sacrament ourselves," he said.

Another issue expected to surface at the synod is the granting of general absolution without individual confession.

"The topic is unavoidable," said Archbishop Flores. "It's in the minds of a lot of bishops' conferences. Given the shortage of priests in many places, some feel there is no option but general absolution. It's a problem in Latin

'The number of priests and bishops receiving the sacrament of reconciliation has decreased too, and so has the number of priests willing to administer the sacrament.'

America for sure, and it's getting to be that way in the United States. In San Antonio, we have situations of one priest for 1,500 families. Deacons help us in our ministry, but absolution is limited to the priest."

Archbishop Flores added, however, that Pope John Paul II, who must approve any recommendations made by the synod, does not support general absolution as a normal procedure.

IN CASES where the church currently approves general absolution, the stipulation is that the recipients go to individual confession at the first opportunity.

Archbishop Tomko praised the value of individual confession. He said that some years ago a group of Lutheran psychoanalysts suggested that the Lutheran Church reintroduce private confession because "they understood that some of the problems they treated were problems for confession, not for psychology."

"Confession is for normal problems," Archbishop Tomko said.

Archbishop Flores also endorsed individual confession, "if there is the proper catechesis beforehand."

"For a long time confession was a

mechanical exercise without any effort toward inner conversion," he said. "If we set out now to simply increase the number of persons who go to confession, we'll fail. We have to try for better quality."

ANOTHER controversial issue expected to surface is whether the church should require children to experience first confession before first Communion.

"I don't see how we can demand that and remain consonant with the church teaching that only serious sin keeps one from receiving the Eucharist," said Archbishop Flores. "It's a problem to say that each child who has reached the age of reason is guilty of serious sin."

The U.S. archbishop did not oppose suggesting that first confession come before first Communion, but he opposed making it a demand.

Both archbishops said that the synod should point out the need for people to assume lifestyles of reconciliation, marked by inner conversion and personal penance.

Archbishop Tomko added that maintaining an attitude of reconciliation means realizing that you cannot avoid sacrifices.

"We need to improve our self-control. That's what we learn to do through the practice of penance," he said. "We're not here to use, abuse and consume all that we can get our hands on."

A lifestyle of reconciliation also requires Christians "to become reconcilers in the society around us, workers of justice and peace in the family, at work, in our city and in our society," Archbishop Tomko said.

Jesuits elect Dutch linguist to lead order

ROME (NC)—Father Peter Hans Kolvenbach, a Dutch linguist involved in ecumenical dialogue with the Orthodox, was elected the 29th superior general of the Society of Jesus Sept. 13.

Father Kolvenbach, 54, has been rector of the Pontifical Oriental Institute in Rome since 1981 and is a member of the official Catholic-Orthodox mixed dialogue commission. He also studied and taught for many years in Beirut, Lebanon, and for seven years was the top Jesuit official in the Near East.

The first-ballot choice by a majority of the 211 electors was made in 45 minutes at a closed session of the Jesuits' general congregation, announced Father Donald Campion, Jesuit spokesman.

The general congregation began in Rome Sept. 2.

FELLOW Jesuits describe Father Kolvenbach as a quiet but effective leader who combines a quick grasp of religious issues with a good sense of humor.

They said Father Kolvenbach's international experience among different cultures made him an attractive candidate to head one of the church's most powerful religious orders.

The new Jesuit leader speaks Dutch, English, German, French, Russian, Italian, Spanish and Armenian.

His career included a difficult 1974-81 period in Beirut as head of the Jesuits in the Near East because of sectarian fighting between Moslem and Christian militias.

"During his time as provincial, the country was even then under the tremendous stress of factional fighting," Father Campion said.

"Several Jesuit priests were killed in Beirut, and parts of the St. Joseph University were destroyed in the fighting. It was not an easy area."

Father Kolvenbach was also involved in the decision by the Jesuit-run St. Joseph's University in Lebanon, where he taught linguistics, to retain its integrated student body of Christians and Moslems, Father Campion said.

ONE JESUIT source said it was Father Kolvenbach's work with the diverse religions in the Middle East that brought him to the attention of church officials, including Pope John Paul II.

The source said that Pope John Paul appointed Father Kolvenbach several months ago to make a canonical visitation, general assessment, of all the Eastern Rite religious houses in Rome. This, he added, was one indication of the pope's trust in the judgment of the new Jesuit head.

As rector of the Oriental Institute, Father Kolvenbach has been concerned with ecumenical dialogue regarding the theological and liturgical differences between the Catholic and Orthodox religions.

The Sept. 13 election of a superior general ended a controversial chapter in Jesuit history. Many of the order's 26,000 priests felt their self-government was temporarily lost when Pope John Paul in 1981 overrode the Jesuit procedure for choosing an interim leader after Father Pedro Arrupe, then the superior general, suffered an incapacitating stroke.

On Sept. 3, the Jesuits accepted the resignation of Father Arrupe, who became the first superior general to resign. The others died in office.



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Mass, sacraments are priests' fulltime jobs, pope tells bishops

CASTELGANDOLFO, Italy (NC)—The priesthood is a "full-time occupation" and should generally exclude secular and political activity, Pope John Paul II said Sept. 9 at a meeting with 37 U.S. bishops.

The primary role of priests is to celebrate Mass and administer the sacraments, he said.

"An understanding of the need for priests to perform, with full human commitment and deep compassion, those activities which only ordained priests can do, confirms the wisdom of the bishops' synod of 1971 in regard to the general exclusion of priests from secular and political activity," the pope added.

The pope endorsed priests' councils because they "providentially assist the bishop in pastoral government of the diocese" and restated the need for celibacy "not so much as a practical exigency, but as an expression of a perfect offering and of a configuration to Jesus Christ."

THE POPE also called on the

'Through the Eucharistic sacrifice, celibacy is confirmed and strengthened. From his cross the Lord Jesus speaks to all his priests inviting them to be, with him, signs of contradiction before the world.'



bishops to work for vocations and to be open to a study of seminaries which currently is taking place in the United States.

The pope stressed the place of daily Mass in the life of the priest and called celebrating Mass "our greatest priestly service to the people."

He also stressed the fraternity which priests share with one another and told the bishops "to confirm our brother

priests in their identity as ministers of the Eucharist, and therefore ministers of the church."

The pope pointed out that one purpose of the Mass is to build community among the people and said that in the Mass "all our priests can fulfill their divine vocation and their human aspirations. Through our priests, each local community is built up in faith and charity, and in an openness to the

universal church of which which it is an expression."

He also pointed out that in the Mass, the priest's "celibacy is confirmed and strengthened" and added that "from his cross the Lord Jesus speaks to all his priests, inviting them to be, with him, signs of contradiction to the world."

THE POPE stressed that the role of the priest is also that of "minister of reconciliation," a role he described as coming after minister of the Eucharist in importance.

"What greater human fulfillment is there than touching human hearts through the power of the Holy Spirit and in the name or the merciful and compassionate redeemer of the world?" the pope asked.

The pope reiterated that the priest "alone can forgive sins for the sick and the dying, for those in pain and sorrow, and for those in sin, he said.

"Several of the U.S. bishops were at the pope's summer residence in Castelgandolfo for their "ad limina" visits, required every five years to report on the status of their dioceses.

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Domestics called 'most exploited'

NATIONAL CITY, Calif. (NC)—“Domestic workers are the most exploited group of workers in America,” said Ken Seaton-Msemaji, president of the United Domestic Workers of America.

“No law in this country protects them,” Seaton-Msemaji, a member of St. Rita Parish in San Diego, said in an interview with the *Southern Cross*, San Diego diocesan newspaper.

“For all practical purposes, domestic workers are at best indentured servants and this is 1983 in the United States,” he said.

Almost all domestic workers are women over 40, he added, working long hours at or below \$3.35 an hour, without benefits, vacations or health plans, and without coverage by the National Labor Relations Act.

'Almost all domestic workers are women over 40, working long hours at or below \$3.35 an hour, without benefits, vacations or health plans.'

DOMESTIC workers include non-unionized hotel maids, private household help and home attendants sent to care for the elderly, blind or disabled by government agencies or private firms, he said.

The four-year-old UDWA has 3,500 dues-paying members—nearly all females and two-thirds from minority groups—in nine California counties.

There are an estimated 80,000 domestic workers in California, according to Seaton-Msemaji.

“Non-union help makes the minimum wage, but that's deceiving,” he said.

“Many work more than an eight-hour day and 40-hour week and don't get paid overtime,” he continued.

“Many live-in domestics work a 50- to 100-hour work week and even the minimum wage is not a living wage for an adult,” he said.

The UDWA has been affiliated with the AFL-CIO since 1982, he said, but organized labor has yet to really support the unions efforts.

ORGANIZED labor's “perception has been that it's been impossible to organize domestics because they have no common workplace,” he said.

But Seaton-Msemaji believes Cesar Chavez and the United Farm Workers have “proven that poor people can be organized and will fight for their rights once they believe that there is even a small ray of hope.”

“Since we became affiliated with organized labor they have given us some help, but not as much as the Catholic Church,” he continued.

The Campaign for Human Development (CHD) of the U.S. bishops has contributed \$40,000 a year to the union for its first three years, he said.

This year UDWA is being recommended for a \$50,000 CHD grant, a CHD spokesman in Washington said.

CHD funding for the first two years were for organizing in San Diego County and last year the CHD grant was for organizing in San Bernardino County.

Abortion poll 'skewed,' official charges

WASHINGTON (NC)—A recent Gallup Poll reporting a decline in American Catholic opposition to abortion is “predictably skewed,” a U.S. Catholic Conference official charged.

The Gallup Poll reported that 48 percent of American Catholics oppose the 1973 Supreme Court abortion decisions, while 47 percent support them, a drop in opposition registered by previous polls. The findings were reported Aug. 28 in *Our Sunday Visitor*, a national Catholic weekly, and in the Sept. 2 issue of *The Voice*.

“I am sorry to see the Catholic press

falling into the familiar trap of reporting the results of loaded poll questions on abortion which produce predictably skewed results,” Russell Shawn, USCC secretary of public affairs, said in a statement.

“I strongly urged that the press—and especially the Catholic press—bury once and for all the false notion that the Supreme Court decisions permit abortion only ‘during the first three months’ of pregnancy,” he said.

THE GALLUP Poll, conducted bet-

ween June 24-27, asked 1,558 people if they favored or opposed the U.S. Supreme Court's ruling “that a woman may go to a doctor and end pregnancy at any time during the first three months.”

“That court did not legalize abortion in the first three months of pregnancy; it legalized abortion at any time during the nine months of pregnancy,” he continued.

HE ALSO said an NC News story on the *Our Sunday Visitor* report implied that objections to the Gallup Poll wor-

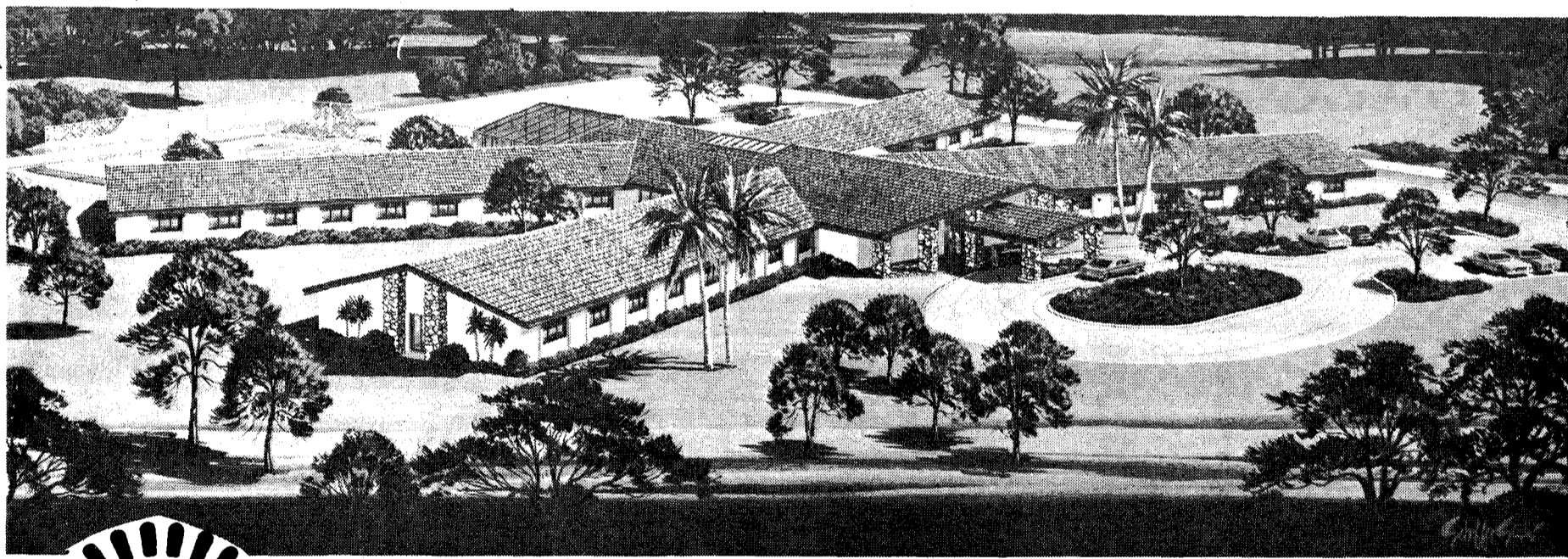
ding “reflect an esoteric quibble on the part of a few.”

The NC story said, “Some pro-lifers have objected to the wording of poll questions which refer only to abortion during the first three months of pregnancy because the Supreme Court rulings extend beyond the first trimester.”

“Considering that what is at issue here is a serious matter of objective, verifiable fact, that is insulting and unfair,” Shawn said.

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The Augustinians want you!

Statewide group recruiting volunteers to serve Florida parishes, institutions

By Ana Rodriguez-Soto
Voice News Editor

Trust John Geiger, for he knows of what he speaks. And he wants you, more than Uncle Sam ever did, for something much better than the U.S. Army. The rewards, he says, are out of this world.

Geiger is director of the Augustinian Volunteers, a recently-formed organization dedicated to matching volunteers with worker-short parishes and institutions throughout Florida.

The requirements, like the pay, are minimal: Applicants must be at least 21, single or married without dependents and willing to commit two years of their lives to working fulltime for room and board and \$100 a month in places far from home.

Previous volunteerism is important, as are vocational skills or professional studies, although being Catholic is not a requirement.

Only highly-motivated, very flexible, adventurous, spiritually-inclined, looking-for-something-more-out-of-life-and-concerned-about-social-justice-types need apply.

"You won't do this if you just want a job," Geiger states.

YOU WILL if you believe, as he does, that "giving to God should not be just in your spare time."

He's convinced there are many such people out there, people who have been waiting for the Church to point a finger at them and say, "I want you."

"The Church needs to tap us all on the shoulder and say, 'Hey, we need you,'" The Orlando Diocese engineer told *The Voice* recently. He and his wife fulfilled a lifelong desire to help others and see their homeland "from the outside" when they joined the Peace Corps and spent two years in Honduras.

This Easter, less than a year after his return, Geiger made another commitment, to see that the Augustinian Volunteers program got

off to a good start.

The organization is the brainchild of Father Patrick O'Neill, president of Biscayne College in Opa-Locka and a longtime friend of Geiger who says the Augustinian priest responded to "what young people, lay people" are saying about service to the Church.

VOLUNTEERING for Church work "is mentioned from the pulpit," Geiger explained, "yet nobody comes and tells us 'Here's how you can do it.'" Many part-time volunteers often

'There are many people who complain about one thing or another in the Church, yet they will not give one day of their life to make the Church what it should be'

—John Geiger

feel slighted because their work is never recognized, he added.

The AV's will make sure nothing like that happens. After screening all applications, a five-member panel composed of former volunteers will choose those best qualified and match their skills to the needs outlined by individual parishes and institutions.

Volunteers will receive an initial orientation / training conducted by a team of 10 professors at Biscayne College. Subsequently, they will attend retreat-workshops every four months and be visited on the job twice a year by Geiger.

Parishes or institutions needing volunteers need only request them and make available \$6,000 for their support. If room and board can be obtained more cheaply, such as by having the volunteer move in with an

elderly person in need of companionship, the cost is reduced.

DURING FIVE months of travel throughout the state, talking with bishops and parish priests and visiting college campuses from Tallahassee to Key West, Geiger has garnered more than 45 requests for fulltime volunteers as well as 15 applications from candidates. Half the candidates are in their 60s and over and the rest are recent college graduates.

Geiger hopes to have 10 volunteers in the field by October and a training session scheduled for early next year. Age constitutes no barrier.

"I would be really happy to place some of these retired people in parishes," he said, adding that Florida is "unique" because it has "a lot of resources among the elderly."

So far, Geiger has run into only one snag, finding that the places with most need for volunteers are also those with most financial need.

One solution, he said, is for the better-off parishes to sponsor a volunteer for their neighbors.

AMONG THE PLACES requesting volunteers are:

—The Archdiocese of Miami's Campus Ministry office, where currently only five campus ministers, three of these part-time, serve 45 college campuses;

—St. Luke Center and Bethesda Manor, drug rehabilitation centers in Miami, between them in need of six volunteers;

—Daily Bread Community Food Bank in Dade, which also could use six volunteers;

—Mary Immaculate High School in Key West, in need of a teacher and a librarian; and

—Organizations in Indiantown and Apopka, in need of volunteers with legal backgrounds to help handle immigration problems.

Positions are also open for volunteers interested in radio and media, youth ministry, voter

education, nutrition, soup kitchens, homes for unwed mothers, speech and hearing therapy and child care.

In addition to their fulltime jobs, Geiger said, volunteers will be encouraged to deepen their knowledge of social justice issues such as poverty, racism and hunger.

The AV's are unique to Florida in that they will concentrate on placing recruits solely within the state. But there are many other volunteer groups throughout the country, such as VESS, a group celebrating its 10th anniversary in Texas, Mercy Corps, with teachers in St. John the Apostle Parish in Hialeah and St. Francis Xavier in Overtown, the Jesuit Volunteers and Maryknoll Lay Missionaries.

"I'M REALLY convinced that this is important in the Church today," Geiger said. "There are many people who complain about one thing or another in the Church, yet they will not give one day of their life to make the Church what it should be. But we all have the responsibility to form the kingdom."

Fulltime volunteers such as those in the AV's cannot replace priests, lay ministers or even part-time parish volunteers, he stresses, but they can fill many other needs, especially those brought about by government cuts in social services.

"This could begin to free the priests and other clergy to really challenge us in the spiritual side," Geiger said. "We need their spiritual leadership badly."

Volunteerism will also benefit the Church in the long run, because "I can't believe someone who has made a two-year commitment will go back to his home parish and sit on the sidelines. These people will make very active parishioners. Who knows, maybe more vocations could develop out of this type of program."

For applications or more information on The Augustinian Volunteers, call 628-1735 or write to 408 East Lyman Avenue, Winter Park, FL, 32789-4416.

Women really care

Vow to minister fulltime to the sick

By Jose P. Alonso
Editor, La Voz

They are only four women, embarking on a singular mission of love. But backing them is one of the largest prayer groups in the Archdiocese, a more than supportive pastor and the whole community of Our Lady of Divine Providence.

Lina Muina, Graciela Diaz, Lucila Lopez and Luisa Diaz, all lay women and all members of the "Come, Lord Jesus" Charismatic Prayer Group in their parish, have taken private vows of poverty and committed their lives to ministering fulltime to the sick in Miami's hospitals.

LIVING IN a rented house dubbed Bethany, which the 80-member-strong prayer group uses for its weekly meetings, two of the women spend their days visiting the sick at Mercy, American and Miami Children's Hospitals. The other two work at fulltime jobs to support the ministry.

Contributions from the prayer group help pay for the house and generally, make ends meet.

In this sense, the lifestyle of the women and the members of the prayer group truly resembles that of the early Christians, who lived in small communities and contributed to their mutual support.

In addition to their weekly meeting, members of "Come, Lord Jesus" can be found regularly at the house, sharing evening prayer with the women.

EACH prayer group member also performs some form of pastoral ministry, be it for Our Lady of Divine Providence parish or for the Catholic Church in South Florida.

The inspiration for the four women's ministry, in fact, came from their apostolate as Eucharistic ministers, taking Holy Communion to the sick at Mercy and Miami Children's Hospitals.

Father Ernesto Garcia Rubio, pastor of Our Lady of Divine Providence, often goes to Bethany to pray with group members. He has nothing but praise for the ministry both "Come, Lord Jesus" and the women perform.

"This is the beginning," he said, "and it's the most important part. In the future I envision lay people



Our Lady of Divine Providence's fulltime ministers: from left, Luisa Diaz, Graciela Diaz, Lucia Lopez and Lina Muina.
(Photo by Jose P. Alonso)

everywhere living in communities like this one and belonging officially to the diocese, ministering to all people along with the clergy.

"Christians always have been encouraged to live the 'simple life,' which is conducive to prayer and allows us to hear the Spirit," Father Garcia Rubio continued.

"With the example of the 'Come, Lord Jesus' community I have renewed hope that my dream of filling these great apartment buildings with families living as Christian communities will be fulfilled."

ARCHBISHOP Edward A. McCarthy also made his pleasure known after being informed of the women's ministry.

"What a beautiful flowering of the spirit of your parish is the offer of the four great women who wish to commit themselves in a unique way to the service of the sick. God bless them!" the Archbishop said.

He added, "I think the proposal of forming a community in which some members support others who are involved fulltime in the apostolate is most interesting and has great potential."

Lebanese priest doesn't like his hospital being bombed

He wants America to step in

**By Betsy Kennedy
Voice Staff Writer**

Those who were already paralyzed from past bombing attacks felt safe behind the primitive stone walls of the Beit Chabab hospital in Beirut. But their sense of security exploded along with more human limbs and debris, when Druze forces shelled the hospital Sept. 6, critically injuring three and causing \$200,000 worth of damage.

"How do you explain to these innocent people how such things can happen?" asked Fr. George Kerbaj, the Lebanese priest who is the hospital's administrator. He was visiting Fr. Dan Crahen of St. Stephens in Miramar when the attack on his hospital took place. Fr. Kerbaj, who is also the head of the philosophy department at the University of Lebanon, had visited Montreal in August for a philosophy congress, but decided to extend his visit to the United States.

"I wanted to raise the consciousness of the American people about the serious situation in Lebanon," he says.

During his Miami visit, Fr. Kerbaj presented his views to an audience at the Lebanese-Syrian club and presided at a special Mass at Our Lady of Lebanon in memory of assassinated Christian president of Beirut, Bashir Gamiel.

Random death

Fr. Kerbaj was devastated when he heard of the latest random bombing, which left the hospital partly demolished for the third time and 55 patients hiding in the basement in fear of further attacks.

"Imagine one poor man. He came to the hospital to work, to earn bread for his family. Now he will die. I will care for his family," says Fr. Kerbaj.

The hospital for the handicapped in the mountains outside Beirut is operated by Catholic clergy but subsidised by the Lebanese government and private donations. There is very little American support, says Fr. Kerbaj.

The doors are open to people of all



Father George Kerbaj and a bombed-out section of Beit Chabab Hospital.



'We protest the KAL airliner being shot down... but there are days when 800 are killed in Beirut and no one even whispers a protest'
Fr. George Kerbaj

faiths.

"While they bomb us, we are treating Druze patients."

Medicines are as precious as diamonds to Beit Chabab, one of the city's three hospitals for the handicapped.

Doctors cannot travel to visit patients because of the danger of bombs which are deployed without any specific target in mind. Two doctors were killed in three days.

Food is not a primary concern because, "we stocked up for months before the wintertime," says Fr. Kerbaj. But the handicapped have no facilities for eliminating their waste, so just going to the bathroom becomes a major concern.

"When they called me on the phone, the staff asked, 'how are we going to rebuild—how will we find a way?'"

"I told them not to worry. We have done it twice before. God will see to it that we rebuild," says Fr. Kerbaj, directing his eyes upward.

American aid

Fr. Kerbaj believes that the solution to the 8-year civil war between various Moslems and Christian factions is for America to make a firm commitment

to strengthen the Lebanese central government.

"The presence of marines in Beirut is important not just to us but to the world. If Reagan helps the Christian forces in Beirut he would be helping save a culture that is 6,000 years old."

With United States military help, says Fr. Kerbaj, foreign troops can be pushed out of Beirut and the government can "police its own state."

"We never had an army—we never made war, so the people from Palestine came to make war on us... we need the American army to help teach our army how to be strong, to have force and power."

Fr. Crahen, who visited Beirut recently on a scholarship to learn Arabic, also talked with U.S. army personnel, and officers told him the Lebanese army had learned in three months what they originally projected would take three years.

"That is true, they are getting stronger," said Fr. Kerbaj. There is now a mandatory draft for men 18 years and older."

Russia's role

If the U.S. does not help Lebanon, "the American people and government will have to acknowledge that Russia is stronger, more intelligent and powerful. Our system of democracy is the only one left in the Orient," continues Fr. Kerbaj and we must preserve it."

He blames Russia for escalating the conflict because Russia backs the Syrians.

"Russia is using our land, our people for their international political conquest. The Druze are shooting at multi-national forces and the reason is because the Communists are behind them."

The splintered conflict is the result of old hatreds being stirred up, explains Fr. Kerbaj.

Lebanon is a country with 4 million people and 10 million guns The Druze (a sect of Christian and Moslem elements) once lived side by side with Christian sharecroppers. Today they have plenty of mortars, tanks and howlitzer guns and are waging war.

"Lebanon was once a prosperous democracy in the midst of oligarchies. It had democratic values. Syrians, Moslems and Christians once lived in peace. But Syria had a dictatorship fostered by Russia and Israel wanted to see us weakened. So they began working together to divide Lebanon.

"The Moslem-Christian conflict goes back further than 13 centuries, when all the Orient was Christian. When the Moslem religion came into existence, they began to impose it on the Christians. People had three choices; become Moslem, pay taxes and be deprived of civil rights, or resist. We have chosen resistance."

As for the Catholic presence in Lebanon, Fr. Kerbaj says The Church is very well respected and admired by everyone.

He also believes, "the church's suffering in the Orient is a sign of salvation."

The Church should continue a role of martyrdom, because Lebanon is a meeting place for all faiths, a "holy land," he says.

"We could easily leave Lebanon. I could become a priest in Montreal and leave it all behind... but you can't run away."

No more war

The Christian people are committed to stay until there is peace again among the diverse faiths, he believes, and "they want no more of war."

Fr. Crahen agrees. During his visit he found many friends among both Moslems and Christians and moved freely among them.

"They are good, gentle people, the Moslems. They are just as tired of war as the Christians.

Many of the children in the city have never known peace, he says, and there are now 50,000 orphans.

He has not been able to forget the sight of 1,500 mentally handicapped whose hospital was also bombed in a recent attack.

"When you see someone cut from a bomb, you feel very sorry for them. But when you see people who have suffered the tension of living under war for 8 years and are mentally deranged because of it, it is beyond description.

"We protest the KAL airliner being shot down by the Russians with 269 people killed and and we should speak out. But there are days when 800 are killed in Beirut and no one even whispers a protest," says Fr. Kerbaj.

"I want to make people aware of these atrocities," he says "If America helps us, we can have peace. I believe we can have peace by Christmas."

OFFICIAL

Good Samaritan Appeal helps kids

Dear Friends in Christ:

St. Mark in his Gospel gives us these words of Christ:

"Whoever does not accept the Kingdom of God as a little child, will not enter into it. Then Jesus put his arms about the children, and laying His hands upon them, he began to bless them."

The love and concern that Christ showed to children should be reflected in our concern for the many dependent children in our Archdiocese.

The Archdiocese of Miami, through the Annual Good Samaritan Appeal, provides total care programs for dependent children from 6 years to 17 years of age. For many of these children their only home is the one that you have helped to provide by your generous support of this Good Samaritan Appeal.

The Annual Good Samaritan Collection which benefits these dependent children will be held next weekend.

I encourage your continued generosity in helping these children who need our special assistance.

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami

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

THE REV. CARL MORRISON - in residence at St. Patrick Church, Miami

Beach, effective September 6, 1983.
THE REV. MR. MARTIN A. FALLON - to Chaplain, San Pablo Council No. 7492, Knights of Columbus, Marathon, effective September 1, 1983.

Mother won't give up

By Betsy Kennedy
Voice Staff Writer

It is as if she is underwater but cannot surface. She can hear the music and see the lights, but they seem far away. She dreams but the dreams never end. And in that empty sea where she struggles she is aware of her mother's constant presence.

This is the world of Edwarda O'Bara, a young Catholic woman from Miami who slipped into a diabetic coma fifteen years ago. Now she exists in a state which is neither life nor death, neither of the earth or yet of heaven.

While the years passed Edwarda became a woman. When her illness struck her down she was only 15, a bright, gentle girl who liked to ride horses and was very close to her family.

She was going through typical adolescent self-consciousness.

"My legs are too thin—I look like Olive Oyl..." she once told her mother.

Now the shapely legs are immobile. Her hair has grown long and lies on the pillow in tidy braids. Her face carries the mature look of her 30 years.

Outside the modest white house in North Miami the world has changed too. One president was shot by a madman. Another resigned in disgrace. The recession affected everyone's pocketbook. Science entered the field of bio-genetics and pushed further into space.

One thing has remained steadfast in Edwarda's twilight existence—her mother's devotion.

Kaye O'Bara stays with her daughter through every hour of night and day, rarely leaving the house, caring for Edwarda's complex medical needs and waiting for 'The Miracle.'

"You have to keep optimistic. There is no sense in doing otherwise. Besides I'm of Irish descent. I have my mother's patience and my father's stubbornness," she says.

These characteristics are put to the test daily. Every two hours Edwarda must be turned to maintain her circulation. Her mother prepares a special mixture of brewer's yeast, oil and orange juice which she feeds to Edwarda also on a two-hour schedule through a tube in her stomach.

Edwarda must be observed constantly in case she chokes on mucus. By her bedside there is a small pharmacy of medicines which must be administered at precise times. There is also the life and death task of checking her blood sugar level to monitor the diabetes. Kaye does this with a computerized machine.

Skeptics have asked Kaye O'Bara if it is all worth it, if she could pull the plug on her daughter's life, wouldn't it be better?

They have been escorted firmly but politely out of the house.

"I will never let Edwarda go. God lent her to me for a reason. I am responsible for her care until He decides to take her... and only when He decides," she says.

She is quick to point to one of her favorite wall plaques which reads, "Respect my beliefs and I will respect your views."

Another of her favorite sayings is, "Remember yesterday, dream tomorrow, but live today."

Sacrifices

"I bought a plaque with those words inscribed on it for my daughter



Mrs. O'Bara gazes lovingly into face of the daughter she cares for 24 hours a day. (Voice photo by Betsy Kennedy)

Colleen. She has had to suffer so much too since her sister's illness. Because of the enormous medical expenses, Colleen's fun teenage years were also cut short and she was forced to give up her horseback riding and clothes."

Colleen was not alone in her sacrifices. Kaye gave up her teaching job at Notre Dame Academy. Her husband Joie, a physical education teacher, took on night work and any part-time jobs he could to meet the overwhelming cost for his daughter's survival.

But tragedy became a permanent intruder at the O'Bara household. Joe died of a heart attack only six years after Edwarda's illness began. Colleen's marriage ended in divorce and for a time she was forced to depend on her mother for help.

Through it all Kaye O'Bara's faith never wavered. Certain that God would heal Edwarda if many people prayed on her behalf, Kaye willingly shared her anguish with the media and the many friends and church groups who had offered their help.

"If it will help my Edwarda," she says, gently stroking her sleeping daughter's cheek, "then I will do anything that is necessary."

People from all parts of the world and of all faiths have joined Kaye in her prayers.

Friends rally

In the first terrifying hours after Edwarda's crisis, the family's parish was first to rally around them. St. Rose of Lima (418 NE 105 St., Miami, 33138) quickly established an Edwarda fund which still exists 15 years later. Edwarda used to babysit for the child of a building contractor in the parish. After she was diagnosed as comatose, he persuaded his friends to pledge \$5,000.

The nuns of the Sisters of Mercy at St. Joan of Arc Church in Boca Raton volunteered to help the O'Baras with nursing care. They still send money twice a year. Pope John Paul I sent a white rosary, and Pope

John Paul II sends letters and momentos. Each year on Edwarda's birthday, she receives a message from him.

A Lutheran church donated money and a youth group made Kaye some cheerful artwork for a house that was already crowded with thoughtful gifts.

The prayers and gestures of friendship that continue to pour in help Kaye through the moments of crisis.

She is aware

She believes her daughter is also aware of these outside spiritual links which have become a chain of life for her.

Edwarda is a fighter, her mother says. Many times her daughter has been expected to die but has survived. Edwarda's lung collapsed and her heart failed three times in the first weeks after she went into the coma. She has come through nine bouts with pneumonia, two stomach operations and the removal of a kidney.

When Edwarda began to suffer the kidney failure, a doctor approached Kaye and warned, "chances are about 50-50 if we operate."

Kaye reassured him with a pat on the arm.

"I am not going to worry about what happens to Edwarda now. If she dies her daddy will be there in heaven to take care of her. If she lives, then I'm still here on earth."

Afterwards, the doctor came to Kaye with moist eyes and confided that he had wanted to avoid her daughter's case because it was so disturbing to him.

But the operation was the smoothest he had ever done, he said.

Efforts to wake Edwarda have been much less successful. Faith healers, psychics, acupuncture specialists and doctors have all promised the miracle and left packing their hopes with them.

Small miracles

In the meantime, Kaye bustles around the house with the energy of a 20-year-old, undaunted by what

others might call failure. With her faith, she plants mustard seeds in the lives of others who have experienced similar tragedies by encouraging them, giving them advice and her prayers. She has written two books, one a cookbook and the other on household tips. She plays detective, searching out clues in old medical journals and television programs and tracking down innovative doctors. Currently she uses music therapy for Edwarda, prescribed by a London specialist who is in the Guinness Book of World Records for curing the highest number of comatose patients.

"The small miracles count," she insists. Recently Edwarda said "Hey!" on two occasions. She also awoke and wept loudly one afternoon before sleeping again.

"I'm excited. She used to have bloodshot eyes... now they're clearing up. The doctors EEG brain scan test indicates that Edwarda's brain is still a normal one asleep."

To speed up the miracle, Kaye asked hundreds of churches, organizations and friends to pray for her daughter's (recovery) during the month of September.

"I don't mean to be selfish, but it might work... this might be the month..."

Last year on Mother's day, Kaye had a heart attack. She was giving a nurse frantic instructions on her daughter's care as she was carried away on the stretcher.

"If I get sick again, they'll just have to allow me to bring Edwarda with me in my room," she says defiantly.

In a cup that says "World's Greatest Mom," she sips weak tea to give her a little extra energy.

"Doctors want me to slow down, but that's impossible. When Edwarda wakes up, I'll go on a long vacation in Europe," she laughs.

At night she sleeps on a couch beside her daughter's bed. She wakes often, to reach out to Edwarda in the darkness.

"God will see to it that we are both all right."

'Viva' Our Lady!

By Araceli Cantero
Staff Writer, La Voz

Nearly 12,000 people gathered last Thursday at Marine Stadium in Miami to pay tribute to Cuba's patroness on her feast day.

From every corner of South Florida and other parts of the nation they came, waving white handkerchiefs in salute to Our Lady of Charity, who arrived by boat from the Shrine across the Bay for the 22nd year in a row.

An honor guard of 12 boats, along with priests and seminarians, accompanied the image of Our Lady as it entered Marine Stadium in the midst of a chorus of shouts and applause.

Archbishop Edward A. McCarthy concelebrated the 8 p.m. liturgy with 50 priests from the Archdiocese while outside, the Rickenbacker Causeway's traffic lanes were jammed to capacity, as more and more people tried unsuccessfully to reach the stadium.

In the stands, with a film crew, Father Jose Nickse, director of the Archdiocesan Radio and Television Office, narrated the event for a local cable company. The South East Pastoral Institute's camera crew also videotaped the celebration for future use and, a little further back, Father Emilio Vallina, pastor of St. John Bosco Church, narrated for a Hispanic radio station.

"Our Lady unites us as a faithful people and joyously gathers us as Church, with memories of Cobre, of palm trees, of tobacco leaves and sugar cane, of the red dirt of our countryside," said Father Felipe Estevez, rector of the major seminary of St. Vincent de Paul in Boynton Beach.

Father Estevez, along with Father Robert Lynch, rector of St. John Vianey Minor Seminary in Miami, and a group of seminarians, had been aboard the boat which ferried the image of Our Lady to the stadium.

During the offertory procession, Archbishop McCarthy was presented with the vestments that moments later he would wear during the consecration.

Thousands gather to praise Virgin of Charity



More than 12,000 gathered this year at Miami's Marine Stadium for Our Lady of Charity celebration.

(Photo by Araceli Cantero)

The bread which would become the Body of Christ was taken up in a great rattan basket.

At Communion time, the many priests dispersed to every corner of the stadium, led by a seminarian whose raised flag announced the coming of Our Lord in the Eucharist.

Several parish choir groups blended their voices with those of the seminary choir while Boy Scouts and volunteers from the Fraternity of the Shrine of Our Lady of Charity maintained order.

Toward the end of the Mass, Archbishop McCarthy spoke in Spanish to those present, reminding them that this year the Archdiocese celebrates its 25th anniversary.

"We are also observing a Year of Prayer as part of our Archdiocesan Evangelization Program," he said. "We want to rediscover the power and necessity of prayer in our own lives, in our family lives and in the life of the community," he added, asking people to pray especially for vocations, "for more priests and sisters to serve our people."

Referring to the bronze Pieta, a statue of Our Lady crying while

holding her dead son, which sits in the Pastoral Center, the Archbishop asked all present to stop making Our Lady cry.

"Our Lady and Jesus want us all to participate in the Church. The Cuban people loved the Church so much that they left their homeland to avoid renouncing their faith," the Archbishop said. "Yet, now in this new land, what Castro could not take away you are abandoning all on your own. Imagine how our Blessed Mother must be crying," he added.

Prior to the celebration at Marine Stadium, the statue of Our Lady of Charity, surrounded by flowers, was carried out of the Shrine and into the boat which would ferry it to the stadium, again amidst hundreds of waving white handkerchiefs.

Seminarians and priests formed the honor guard because "this year," said Auxiliary Bishop Agustin Roman, "we want to ask Our Lady to grant us priestly vocations to serve the Kingdom of God."

Many celebrations of the Cuban patroness' feastday took place also in parishes throughout the Archdiocese.

Especially notable was a procession held on the eve of Sept. 8 by parishioners of Sts. Peter and Paul Parish in Miami.

Led by Father Gilberto Fernandez, pastor, eight volunteers carried a small image of Our Lady through Little Havana streets, followed by members of every parish group from the Boy-scouts to the Charismatics to the cursillistas to the Legion of Mary to the St. Vincent de Paul Society.

"We wanted to show everyone that Catholics are alive and that we have faith and joy," said Father Fernandez as curious neighbors peered from behind windows and wandered outdoors to watch the procession.

At the Shrine that same night, Mariachis serenaded Our Lady with "mananitas" during the traditional celebration conducted every year by members of Miami's Cuban artistic community.

It was the first time Mora Arraiga's Mariachis, a group from Mexico composed of the father and his eight sons and daughters, had attended the celebration.

100 Years young

By Dick Conklin
Voice Correspondent

HIGHLAND BEACH—You receive a letter from President Reagan and a special apostolic blessing from the Pope.

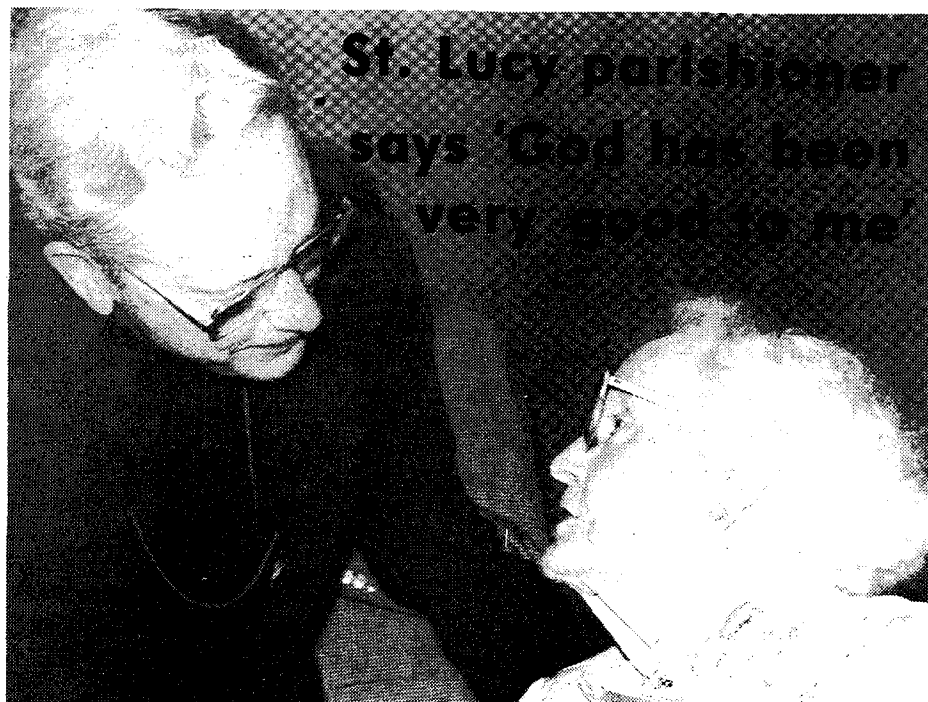
People stop by to offer congratulations.

A special Mass is celebrated for you, and the chief celebrant is Archbishop Edward McCarthy.

And of course you answer the obligatory question, "To what do you attribute your long life?"

You are Margaret Kelly, 100 years young today, resident of Highland Beach and parishioner at St. Lucy's. Surrounded by friends and family, you think back over the last century and marvel at the changes around you.

BORN in Scranton, Pennsylvania in 1883, the then Margaret Noone moved to Perth Amboy, New Jersey where she met and married John Kelly in 1909. They had a daughter, Catherine, and today Kelly lives with her daughter and son-in-law in Highland Beach. She has been a widow for 21 years, and has two grandchildren and two great-



Margaret Kelly is congratulated by Archbishop McCarthy after the Mass at St. Lucy Church. (Voice photo by Dick Conklin)

grandchildren.

Kelly is known for her "marvelous, calm disposition." She has never sought physical aids for prolonging her life, shunning exercise programs and diets.

"God has been very good to me," she says. "I guess I always minded my own business."

Her pastor, Father Anthony Chepanis, compared her life with that of Archbishop McCarthy's, calling the

event a "doubly joyous occasion," the 100th anniversary of her birth and the archbishop's 40 years as a priest and bishop.

"Both of them have made a commitment to serve Christ totally; they made sacrifices, and have taken up His cross. Commitment is not in vogue today—there are an infinite number of 'selves'—self-fulfillment, self-realization, self-gratification. This is proof that commitment to Christ can be rewarding and joyous. She persevered, the archbishop persevered," Father Chepanis said.

ARCHBISHOP McCarthy described Kelly's life as "not just tearing pages from the calendar, but a life centered around the parish church. We have many reasons to thank the Lord because these are years of living close to Him, and Him helping us grow. We should shout for joy and sing halleluia! We have reason to rejoice—a whole new outlook on life."

Kelly, looking many years younger than she is, warmly greeted her family and friends at a reception following Mass.

One lady remarked that she had never met anyone 100 years old before. Kelly laughed. "You know something? Neither have I!"

Matter of Opinion

Abortion polls mislead public

Don't be misled by the public opinion polls on abortion.

To the casual reader these polls, which appear in the media all over the country, give the impression that practically everyone — including Catholics — favors abortion.

A recent Gallup Poll, published in *Our Sunday Visitor* and in *The Voice*, pointed out that more Catholics favor legalized

EDITORIAL

abortion than ever before and that the percentages are about the same as for Protestants. No wonder. The polls keep giving the impression that this is the only way to think.

Such information can have a very damaging effect on the pro life cause. It can discourage pro life activists and it also has a band wagon effect. When you see a poll that says most people apparently support abortion, you begin to have doubts. Many will decide they might as well go along with the 'majority.'

Interpreted properly, here's what the polls have actually found:

Yes, most Catholics do believe abortion should be legal in at least *some* circumstances. This may not square with Church teaching but neither should it be interpreted with great despair. Most of the circumstances in which 68 per cent would approve legal abortion involve

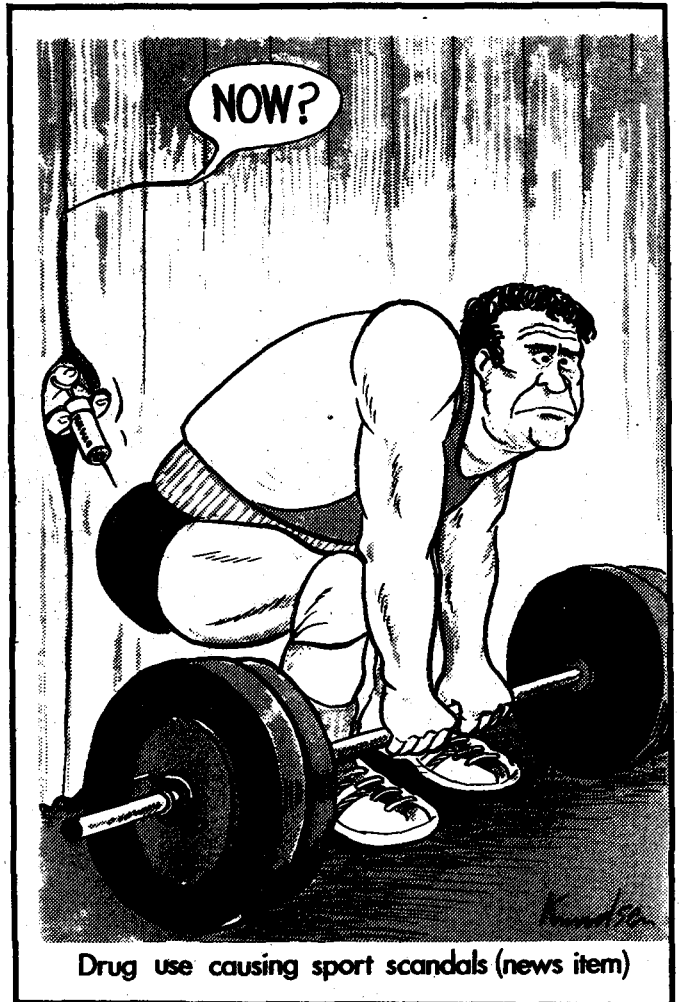
rape, incest, danger to the life of the mother or severe deformity of the fetus. These cases amount to less than five per cent of abortions.

So, the fact is the majority of Catholics — and non-Catholics — accept abortion only in a few specific cases.

The real issue, then, is abortion on demand. This is the kind of abortion that accounts for 95 per cent of this activity. You simply say 'I want it' and you got it. And it is this the majority of Americans do not accept.

Yet, the polling organizations, in their preoccupation with statistical breakdowns and the desire to poll opinion on specific court rulings of which the public has only the foggiest understanding, ironically miss the most important statistic of all—the public's view on the vast majority of abortions, the 95 per cent which are simply on demand, for no crucial reason.

Therefore, we would urge the pro life activists, especially at the national level, to meet with the major polling organizations and discuss this huge fallacy the pollsters are perpetuating. Perhaps the pro life movement or the Church could commission a prestigious polling organization to make a poll aimed at the on demand issue, promote the results to the media, and send a copy to the Supreme Court.



In a democracy, public opinion is everything. It even affects the courts. Propaganda is the name of the game. Especially when based on real information.

Without public opinion support, the other pro life efforts can be a fruitless uphill battle.

Letters to the Editor

Why not Catholic preacher on TV?

To the Editor:

I take offense from James Breig's previous article re. CBN. I do watch and support CBN. I am a loyal Catholic and will to my death remain so. I do not feel my faith is threatened. If anything I feel these evangelical programs are strengthening me in the knowledge of who Jesus really is. My faith has always stressed theology. I never really knew our Lord in my heart through the Catholic Church. I attended 12 years of Catholic schools, all taught by wonderful nuns—but somehow they reached my head with Jesus but not my heart. I know Him now through the CBN Broadcasting—but no one has invited me to change my denomination. I speak for many of my Catholic friends.

If we Catholics are in danger from CBN—why not reach us with some Catholic programs? Our church can afford it. We would be glad to support you as we do CBN.

Virginia C. Hughes
Hobe Sound, Fla.

Professionalism not the answer

To the Editor:

The guest editorial by diacon Carroll captioned "pulpit professionals needed" touched on what, it seems to this writer, is the most needed change in the Catholic Church today. He states to the effect that Jesus is crying out and saying "My sheep are like sheep without shepherds." His cry certainly seems to be falling on deaf ears. His

statement that those sitting bored to distraction Sunday after Sunday "need the word of God, and they need it preached effectively" rings loud and clear.

However, the solution is not necessarily to be found in a classroom and certainly not in any air of professionalism but in a situation described in the personal witness of father John Bertalucci who is one of the outstanding catholic preachers of our time.

Here was a man who felt less than totally adequate in his service to God until he was baptized in the Holy Spirit. The power which he received as a fulfilled instrument of God transformed him as the Apostles were transformed.

Father David Russell, (of this Archdiocese) was an eloquent South Florida speaker until he received the Baptism of the Holy Spirit. He then became a nationally recognized powerful instrument of God.

The difference in these two men and the overwhelming majority of priests is that they took self out of their lives and welcomed Jesus Christ in as master of their lives.

Until this change takes place in the Hearts of those who have accepted the Spiritual Responsibility of the hundreds of souls they face weekly they will continue to see boredom or worse still they will continue to give nice speeches derived from the words of man to rooms full of souls with the same scales they have; the same scales that Jesus removed from the eyes of Paul on the Road to Damascus.

Paul Fernandez
Miami

New ERA Needs clarifying changes

To the Editor:

The article on page 13 of the August 28th issue of the Voice, brings into focus the importance of Clarifying Amendments, to the proposed "NEW ERA."

Catholic proponents of ERA stated in the article that the "legislative history of ERA shows that Congress did not intend women and men to be treated the same in all respects." Under ERA, according to this argument the proponents say that "distinctions based on unique characteristics such as pregnancy, would be permissible."

Catholic supporters of ERA argue that "the ERA would have no affect on abortion because men cannot become pregnant and ERA affects only those rights or concerns in which men and women can share."

Since the vagueness of the ERA was responsible for its defeat, the Congress is being asked by the opponents of ERA to support Clarifying Amendments, which will state exactly what the ERA will do specifically.

It is Congress' responsibility to define exactly what a Constitutional Amendment will do. In the interest of fairness, a Constitutional Amendment as controversial as the ERA and one which 261 Congressmen and 56 Senators chose as the top priority issue of the 98th Congress be fully debated on the floor of the Congress.

It is urgent that the public write the Florida Legislators in support of a "compromise ERA" by amending ERA to say: "Except that ERA does not apply to abortion, abortion fun-

ding, homo-sexuality, the military, marriage, private schools, churches, insurance."

Marie Palmer
Miami

Who are nuns soft on abortion?

To the Editor:

"And when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit and she exclaimed with a loud cry, 'Blessed are you among women, and blessed is the fruit of your womb!'" St. Luke 1:41-44.

This biblical passage names St. John the Baptist and Our Lord Jesus Christ before their birth. Their individual personhoods have been clearly stated.

Our Lord took human form to become Our Savior. Like us, He spent his first nine months of human life in the womb. Today there is a movement that would deny the humanity of those still in the womb. Among their ranks are "Catholic" nuns. How is this possible? Who are these women in nuns' clothing?

I refer to your article, "Abortion and the ERA" (August 26), but there are plenty of other examples in other issues. Pope John Paul II has unequivocally expressed Catholic Doctrine against abortion. In his wisdom, the Holy Father has ordered a "U.S. Bishops' commission to study the condition of U.S. religious orders." There should be no complaints. It is time that the weeds be separated from the wheat.

Our Lord said: "He who is not with me is against me."

Sylvia M. Galan
Miami.

Vanishing clergy: more responses

Last week I described two responses to the prospects of a dwindling number of priests: Bishop Joseph Gossman has chosen to concentrate much of his energies on helping the current Raleigh clergy be as happy, healthy, holy and effective as possible; the missionary Legionaries of Christ enlist and train lay persons to bring the gospel to others and thus pave the way for priests.

● Father Robert Coerver was ordained three years ago after completing his theological studies at the North American College in Rome. He serves now at a large, active and expanding parish in Plano, Texas on the outskirts of Dallas.

The young priest, conscientious and hard-working, preaches each weekend. He struggles today in the midst of many responsibilities to find the hours needed for suitable preparation of his homily. He hopes tomorrow that with lay persons assuming some of his current duties there will be

—A need to discover new ways to care for parish administration, hospital visitation, spiritual direction, counseling, teaching and other services of the parish formerly provided by ordained priests and



BY FR. JOSEPH M. CHAMPLIN

religious sisters.

THE COMMITTEES ALSO studied the projected changes of a broader nature in Eastern

tionnaire for distribution among the people of the diocese which summarized this research data. It also sought to identify their unmet needs, the services they use and want from their parish and the "method of parish reorganization" they prefer.

The last section noted that the new Code of Canon Law allows the bishop, in case of a severe shortage of priests, to appoint an ordained permanent deacon, a religious sister or brother, or a lay person as administrator of a parish. This appointed administrator would care for all of the work of the parish except for those sacramental rites reserved to the priest.

THE QUESTIONNAIRE then proposed nine alternatives to a situation in which there will be fewer priests in larger parishes and no resident priest in other parishes. Respondents were asked to indicate their order of preference for these solutions:

- Traditional "mission" parish;
- Close smaller parishes;
- Priest as pastor and lay person as administrator of finances and physical plant;
- Retain the parish—Mass at neighboring parish;
- Retain the parish—Mass at non-traditional times;
- Team ministry;
- Ordained permanent deacon as administrator;
- Religious sister or brother (with deacon privileges) as administrator;
- Lay person (with deacon privileges) as administrator.

The leaders of the Sioux Falls Diocesan Synod have this as their motto: "The future belongs to those who plan for it."

Planning for the future will not necessarily eliminate the clergy shortage, but such forward thinking preparations can minimize its harmful effects.

(Alt Publishing Co.)

'The young priest hopes tomorrow that with lay persons assuming some of his current duties there will be more time for the extensive reading, consistent study and prayerful pondering essential for powerful preaching.'

more time for the extensive reading, consistent study and prayerful pondering essential for powerful preaching.

● Bishop Paul Dudley needs no magic crystal ball to understand what the Church of Sioux Falls, South Dakota faces at the end of this century.

Committees laying the groundwork for a Fourth Diocesan Synod have examined the research of demographers and sought to apply their findings to the Church. They concluded, among other things, that there will be:

- Only 85 priests in 1995 as opposed to the current 125;
- A rapid decrease in the number of religious sisters and brothers;
- More religious men and women involved with non-teaching and non-nursing roles;

South Dakota and learned, for example, that they could expect a substantial out-migration of younger people, a decrease in the number of family farms, an increasing number of families in which both parents work outside the home, an increase in the number of separations and divorces and more single parent families.

The study group consequently observed: "Challenges such as these indicate a need for change in the Church and the parish. New programs and services may be needed for the elderly, single parents, young people and families without support of relatives. Special effort may be needed to preserve the private ownership of farm land and to involve the mobile family in the community of the parish."

The Synod leaders prepared an attractive ques-

What a parish should be

What should a parish be? Many things but especially, a parish should be caring. It should be made up of people who care about each other for they are joined together with Jesus Christ in a parish of His Church. And they should be people who care about all people, especially the least of those among us, especially those who need the help of others.

This is a column I've written every year about this time for many years. I do it because I hope that in every Catholic parish in this nation there will be committees of caring, those who will work to find ways to help people in need.

There are signs of recovery from the recession, unemployment peaked and has been declining, but there are people in need. Government agencies meet many of the needs of those who are hurting in our society. There are traditional voluntary

seek to help those in need among fellow parishioners, the concern should be for the broader community. This column is read by



BY DALE FRANCIS

members of parishes in metropolitan areas, large cities, small cities, towns, villages and rural areas, so I cannot propose programs that would apply to

distribution to those in need. This can be supervised by the parish council or the St. Vincent de Paul Society or a Committee of Caring from many organizations.

Some cities have central distribution centers, supported by various organizations and churches, and the parish may join that unified effort. We should not do this to seek credit for ourselves so if cooperation with others works best then that's the way to do it. If the parish food center does its own distribution in the general community, it should coordinate its work with other similar agencies so there will not be duplication of efforts.

But a caring parish can do more. It should especially have concern for its own parishioners. One thing I've emphasized year after year, because I hear from people who say it is a need, is the arrangement a parish should make for those members of the parish in northern areas who can't get to Mass when winter comes. A transportation committee should arrange transportation for those immobilized by winter, who want to be at Mass but can't be unless someone helps them.

Almost every parish has men and women who are professionally trained in financial matters and almost every parish has those, perhaps especially young couples or those suffering economic distress, who need special guidance. A caring parish can provide those who will work with people to help them in budgeting, finding a way to tide themselves over a difficult period.

There are many things more than can be done, caring parishes will find them. The important thing is that a parish come alive in love, for it is there, in helping the least of those among us, that Jesus Christ will be found.

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'While certainly the parish should particularly seek to help those in need among fellow parishioners, the concern should be for the broader community.'

organizations that are doing valiant work in serving the poor.

But after all the government agencies and all the voluntary agencies have done all they can, there are still needs that are not met. It is my hope that parishes everywhere will recognize, not as an obligation but as an opportunity, the role of caring parishes in meeting these needs.

While certainly the parish should particularly

such varied situations. But one thing which I've proposed over many years can be done, and is being done, in parishes in all situations.

That is the establishment of food centers. These are stocked by the people of the parish who, when they come to Mass, bring a can or package of food. This will build a storehouse of supplies which, as winter comes, will be available for

Fallout from the pill

For 20 years women have been using "the pill" as a means of contraception. During those years, the chemical contraceptive became a catalyst that helped change the behavior and mores of countless American men and women.

The pill was the most effective contraceptive, outside of sterilization, ever discovered. It also was highly controversial. Shortly after women started swallowing the pill, medical problems began to surface, including accounts of blood vessel



BY
ANTOINETTE
BOSCO

problems, some of which caused fatalities.

The medical question boiled down to this: Was it safe for a woman to mess with her hormones? Did it make sense to alter the entire body system for the purpose of avoiding pregnancy?

THAT QUESTION has been debated but never satisfactorily answered. It was difficult to look beyond the convenience of the pill to find honest answers.

The pill had another noticeable side effect. It freed women to have sex without fear of pregnancy. So began the end of the double standard, which had allowed sexual freedom only for men. It was hailed by the women's movement and seemed to mark a virtual end to virginity as a value.

Today anyone espousing the virtues of virginity sounds almost like a voice crying in the wilderness.

Recently, in an Ann Landers column, a 23-year-old woman wrote that, as a virgin, she considered herself a member of an

"endangered species." But she also respects herself, she said, and added "that a man who wouldn't ask me out a second time if I didn't go to bed with him on the first date isn't worth my time."

The young woman also said, "I do not worry about herpes, AIDS, pregnancy or locker-room gossip."

HER COMMENT spotlights the negative side of having sexual relations with multiple partners.

It appears to me that the human species was not made for wanton sex. The terrible price used to be syphilis and gonorrhea. Today's price includes herpes and AIDS, diseases not yet curable.

Many young people tell me these days that abstinence is coming back into style because they are terribly afraid of the diseases that can come along with a sexual encounter.

Interestingly, the women's movement is caught in a bind on the questions about sexual activity. Espousing good health for women, there are complaints about the bad effects of the pill and contraceptive devices. It is noted that these have a huge health price attached that is paid only by women.

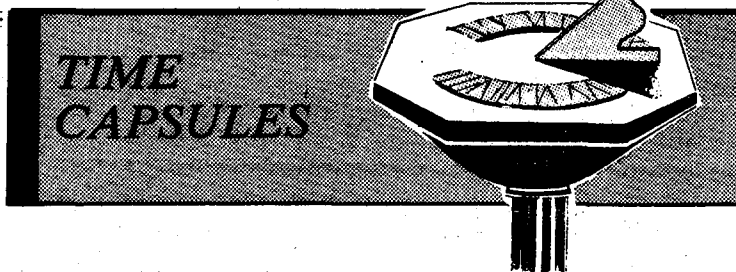
BUT THE women's movement also promotes a woman's right to have freedom in sexual relations, which is an implicit approval of these birth control methods.

Of course, men are victims of herpes and AIDS too. According to some recent research, they may pay another price if they've had a vasectomy. The research indicated that after the vasectomy, some men experience impotence.

In the attempt to enjoy sex without the fear of impregnating a woman, apparently some men can now do neither.

My guess is that nature seeks to maintain the purpose given it by the creator. As more and more people are forced to admit the negatives of systemic contraceptive measures and free sex with multiple partners, they may begin looking into some other enduring values. If they do, the church's message may begin to sound much more modern than they ever thought it could.

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Leonardo couldn't paint

By Frank Morgan



The Voice today welcomes to its pages Fort Lauderdale writer and history buff Frank Morgan, who specializes in historical anecdotes.

In 1955, Morgan graduated from Seton Hall University and "fled the crime and corruption of Northern New Jersey for the crime and corruption of South Florida."

He began collecting historical anecdotes some 20 years ago when he found

that the only way to keep his students at Central Catholic High School in Fort Lauderdale alert and interested in American History was to pepper his discussion with humorous and pithy human interest stories about the historical characters involved.

Dr. Morgan has advanced degrees from Indiana University and the University of Miami and is Executive Director of the Mental Health Rehabilitation Foundation in Fort Lauderdale. He writes for various publications, including a column of presidential anecdotes in the Fort Lauderdale Tribune which has won an award from the Freedoms Foundation of Valley Forge, Pa. He and his wife Rita have two teenage girls and he is an usher at St. Anthony Church.

When Leonardo da Vinci was working on "The Last Supper", he became very angry at a certain man and attacked him with bitter words and threats.

Returning to his canvas, he attempted to work on the face of Jesus, but was unable to do so. He was so upset that he could not compose himself for the painstaking work.

Finally, he put down his brush and sought out the man and apologized for his behavior. He then returned to his workshop and finished painting the face of Jesus.

Voltaire, the French Philosopher, once said, "In 100 years, the Bible will be a forgotten book found only in museums."

When 100 years had passed, the home in which Voltaire had made his pronouncement was occupied by the Geneva Bible Society.

And then there's the story about a hat that was passed around in church to collect money for a visiting preacher. The hat came back embarrassingly empty. The visiting preacher took the hat, observed its emptiness, and prayed: "I thank Thee, Lord, that you have seen fit to see that I got my hat back from this congregation."

Ed Sullivan had his own variety show on television from 1948 to 1971. His enthusiasm for the performances sometimes carried him away. One prime example was when Sergio Franchi had just finished singing. Sullivan shouted to the audience, "All right out there, let's hear it for the Lord's Prayer."

After the death of the Bishop of Myra in Asia Minor in the 4th century, the Church Council could not agree on his successor. Then in a dream, the oldest church official was told to stand at the cathedral door the next morning and select as the new bishop the first man named Nicholas who entered.

The next morning a young Christian went to church as usual for morning devotions. He was asked his name and soon afterwards, Saint Nicholas, the man responsible for our Santa Claus was consecrated to the office of the Bishop Myra.

Why parents worry

Q. Why are parents always so protective when it comes to sex? They seem to want you not to find out about sex as a way of keeping you to themselves, as a way of keeping you not to grow up. (Florida)



BY TOM
LENNON

A. Maybe what seems like possessiveness and too much protection on the part of your parents springs from plain ordinary worry.

And parents today have good reasons to worry with regard to teen-age sexuality.

The media speak of an epidemic of youthful pregnancies and venereal diseases. Every day young people (and older people) are bombarded with all sorts of sexual stimuli on television, in advertisements, in music and in magazines.

Some organizations push free contraceptives and the message seems to be: "Go ahead, do it!"

Teen-agers are bombarded as well with erroneous ideas about sexuality that are contrary to the spirit of Jesus. Some of these are:

"Whatever turns you on, baby!"
"How can it be wrong when it feels so right?"

"If it feels good, do it!"
Such ideas can subtly, or not so subtly, affect the way you live and act. They can lead to tragedy.

Surely your parents also are well aware that today if a teen-ager wants to become sexually active, it's relatively easy for him or her to find a place and time to do so.

From experience your parents also likely know that awakening sexual desires can be not only a source of happiness but also of some bewilderment and confusion. These can lead to wrong decisions. Parents know well the power of the sexual drive.

Too, the view of sexuality that dominates popular culture today can make it genuinely difficult to deal with one's sexuality in a human, controlled way.

Is it any wonder parents worry? Perhaps what may help you in your situation with your parents are some candid conversations held in a cool emotional climate.

Why not show your parents this column and use it to begin a conversation?

Raise the question of what teen-agers as a group and on an individual basis might do to ease their parents' worries.

Do you have any suggestions?

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

Picking the right school

Dear Mary: I am a Catholic and my husband is Baptist. My daughter is baptized Catholic. We attend Mass as a family and participate in other parish functions. I have begun teaching my daughter religion at home using the resources of the diocesan library.

We are moving to a small town this summer. In



BY DR. JAMES
AND
MARY KENNY

the fall my daughter will enter first grade. I have visited both the parochial and public schools in this town, talked with the principals and observed in the classrooms.

Both schools have good academics, discipline that focuses on the positive and a staff that really cares about the children. The public system has smaller classes, an aide for every teacher and better equipment, facilities and playground areas.

I want my daughter to learn the basics, learn to get along with a variety of children and feel good about herself as an individual. I feel I am responsi-

ble for bringing these things about and would like to choose a school that can help accomplish these goals. What do you suggest? - Kentucky.

Your concern for your daughter and the care with which you have gathered the facts are admirable. You are already making your most important contribution to your daughter's academic and religious formation—personal involvement.

Essentially you ask: Is formal religious education in the elementary grades so crucial that one should be willing to accept less in the other academic areas in order to obtain this instruction?

Religious development is composed of three elements: doctrine, learning the meaning of Christianity through Scripture and church teaching; ethics, learning how to behave morally; and experience, learning by living a Christian life in a Christian community.

IN ALL three areas parochial schools and religious education programs assist the family in the instruction of the young. As religious educators themselves insist, family is primary.

A loving family provides the first and basic experience in Christian living. However, in an unloving family the child's basic experience can be very poor.

Religious education in the schools usually emphasizes doctrine. However, a good parochial school environment also provides an experience in

Christian living. As the child reaches school age, her environment expands beyond the family. At this point the parochial school can provide a little Christian community, while the parish provides a larger Christian community. Conversely, a harsh, judgmental school can negate the experiential aspect of Christian education.

IN YOUR case your choices seem to be all good and positive. If you judge that both schools teach the basics well and the parochial school also provides a good experience in Christian community, then the parochial school is preferable because it is assisting you in the religious education of your daughter. If you judge that the schools are unequal, then you must judge based on the factors involved and the relative importance of those factors.

If you choose the public school, you may need to make greater efforts to educate your daughter through family prayer and family liturgy. You are already a concerned and involved parent. Whatever you choose, use your own gifts to make your new school and new parish more open, welcoming, loving places. Then you will be truly educating your daughter in Christian living.

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

(NC News Service)

Teen music—what's it really mean?

"Turn it down or turn it off." How many times do ear-weary parents shout that command by lunchtime every day?

Teenage music has emerged as a volatile area of family discord and it seems to be an unwinnable battle. Volume rises to the top of the tension chart with cost right behind. One father, estimating that one inch of his 16-year-old's records represented a \$150 expenditure, commented resentfully, "He has over 8 inches of records and he complains about never having any money."

Families come up with all sorts of rules and methods for co-existing with teen music but in this column I want to deal not with the "how to control" but with the "why" of this music in the first place.

IN A THOUGHT-PROVOKING ARTICLE "The Beat Goes On: Music As Metaphor in the Family," by Michael and Linda Perlin in the May-June issue of *The Family Therapy Net Worker*, authors submit that music is the metaphor for adolescents today. It defines them as separate beings from their parents and other adults.

While this had always held true—and how many of us remember parental sneers at our "Mairzy Doats" and "Sha-Na-Na"—the demarcation is more absolute today. It's not just the songs that announce adolescent emergence but one's choice

of rock groups, T-shirts, and language. Take away his music and we take away a teen's peer identity.

Why this phenomenal? Let's listen to the Perlins, both family therapists. "What music



BY
DOLORES
CURRAN

defines is space. It defines the listener's turf; it distances him from all others around him. That's why decibel level is an important issue. The J. Geils Band at full blast in a ten-by-ten teenager's bedroom serves as a pretty effective moat to keep out the rest of the world. Maybe it's not coincidental that the kids who transport this space into the outside world, by carrying large, portable transistor 'box' radios on the street, probably don't have their own room at home from which to exclude others.

"MUSIC, MOST OF ALL sets up boundaries. It defines a teenager's space, both by excluding adults and including a self-peer group it includes becomes the most important of all peer groups."

When we look at music in this light, we can better understand that excruciatingly loud music teens prefer. It says to us, "Stay away. I want to be alone." As such, it's a fairly harmless way of securing privacy (not counting hearing damage, which is a very real by-product) and beats other means like drugs and running away. It explains the familiar joggers with earphones and groups of teens at the park with loud radios blaring, clearly signalling adults to stay away.

When parents try to enter the peer group by adopting teen music, adolescents often react with anger. "Go play your own music," is the non-verbal message they send. (Mine call my classical music "Mom's music" and play it when they're sick.)

A column by Pete Hammill tells of a 16-old runaway whose father tried to understand her. "When he went the other way and tried to learn about rock music, she seethed as if he were appropriating her life and, of course, in some odd way, she was. There were other arguments: about her room, her slovenly (to him) clothes. But music was the bottom line."

The message for parents in all this seems to be to allow teens their music while understanding why it is such a vital part of growing up. If it seems to be an unwinnable battle, it's because it is.

(Alt Publishing Co.)

(Contributed by Mimi and Terry Reilly)

Family Night

Opening Prayer

The Lord's Prayer—prayed slowly and meditatively.

Something To Think About

Part of Jesus' "Happiness Message" is that those who show mercy to others shall also receive mercy. Mercy is simply showing that we care when someone else is in need, whether a total stranger or someone in our own household. Let's spend this Family Night focusing on the power God has given us to heal each other.

Activity Ideas

Young and Middle Years Families
SHOWING MERCY Materials: paper, magazines, paste. Spend some time discussing what it means individually and as a family to show mercy. Look through magazines for pictures that illustrate the need for mercy in today's world. Each make a collage and then put them together in a book. Give it your own title and decorate the cover.

Adult Families
Jesus' reaction to pain and suffering was one of compassion. His was truly a healing ministry. Read these accounts from Scripture and then discuss how we minister to each other, especially those in our own home.

Mark 1:23-28 A shrieking man is restored to peace

Mark 1:29-32 A woman is cured of a fever

Mark 1:40-45 The healing of a leper
Mark 2:1-12 A paralytic is healed in both body and soul

Snack Time

Fruit cobbler made with fruit that is in season in your area.

Entertainment

Go on a family outing to pick fruit that is in season. Do something fun that you have wanted to do all summer but haven't been able—last chance before school starts.

Sharing

—Tell of the teacher you admired the most and why.
—Share why you are most excited about going back to school.

Closing Prayer

Form a family prayer circle. Pray Matthew 5:1-13 together.
Jesus, thank you for being with us tonight and for guiding us. Help us to grow stronger in our love for you and in our caring for each other. We want to enjoy the happiness you intend for us. Amen.

Scriptural Insights

Money may keep you from God

Readings: Amos 8: 4-7, 1 Timothy 2:1-8,
Luke 16:1-13



BY
FR.
JAMES
BLACK

BACKGROUND:

In the time of the prophet Amos, the northern kingdom of Israel was divided into two classes: the extremely wealthy and the poor. Amos, never known for subtlety, castigated the wealthy for their indifference to the masses of the poor people that surrounded them. But their wealth had not only separated the rich from the poor; it had also separated them from

God.

IN THE second reading, the author of the letter to Timothy made a significant effort to unite people with God and with each other. Because of what Christ had done for them, they were to show care and concern for others.

The gospel passage from Luke shows Jesus describing a man who had been clever in the way he had looked out for his own interests. Unfortunately, the man didn't have quite the same enthusiasm for his relationship with God. The passage concludes with one of the more difficult warnings of Jesus: "you cannot give yourself to God and money."

REFLECTION:

No one has to look too hard today to find the conditions of poverty and

wealth described by Amos. Many parts of the world, including much of Central and South America, reflect an identical situation. Our own country has its share of the desperately poor.

THERE IS a tendency for most of us to point fingers at such obvious injustice. "Somebody ought to do something about it," we claim.

You're somebody.
What are you doing about it?

I suspect that whatever we do will depend upon our commitment to the God we have chosen for ourselves.

If the God we have chosen is truly the Father of all, then we'll recognize the common sonship of everyone else on the planet and act accordingly. We'll treat our human brothers and sisters with dignity, respect and love.

WE'LL WORK hard to alleviate their suffering. We won't surround ourselves with unnecessary wealth while they go hungry or homeless. Our help will be specific and concrete as we involve ourselves with the solutions to problems in our midst.

But if our God is wealth (and for most, it is), then everything will continue just as it is now.

THE PEOPLE of our world (or if that's too general, substitute "our country", "our town", "our parish") can be divided into three classes: those who need help, those who can help, and those who will help.

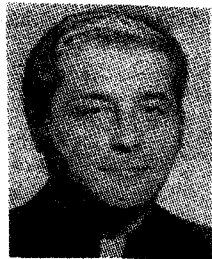
With which group do you identify?

If Jesus were preaching today, would he have said "Blessed are you poor..." to your crowd? Well then, what about "Woe to you rich...?"

Parents of stillborn help others

Dear Readers:

Several weeks ago I responded to an anguished letter from a couple whose recent child was stillborn. Many couples, most of them parents who suffered similar tragedies, responded with beautiful letters of encouragement and



BY FR.
JOHN
DIETZEN

support for such parents.

I wish I could print them all. The following letter from a mother and father in Pennsylvania is typical and contains much that will be helpful to couples who have had their hopes dashed in this sad way.

I'm sure their letter will be a priceless gift to David's parents and to others like them. My thanks to them and to all who responded so caringly.

Dear Father Dietzen:

Having had a stillborn baby two and one-half years ago and knowing the wrenching sorrow one goes through, we wanted to reach out to the parents of David. Parents prepare, anticipate and long for this precious baby. Suddenly they are plunged into the deepest

sorrow involving death and a funeral.

THEY HAVE to shift gears from wonderful expectations to dealing with funeral directors and cemetery. Family and friends don't know what to say or do.

Even the mail becomes unbearable. Instead of baby cards there are sympathy cards and doctor bills for a baby you didn't bring home. Each parent is also trying to cope with the other shattered parent.

We were blessed with a wonderful pastor who supported us with his thoughts and prayers and an exceptionally kind funeral home which took care of the burial free.

We would offer to David's parents some suggestions:

Find a good friend or family member who is willing to listen and talk, as frequently as necessary.

IF A MEMORIAL Mass would help, have it but keep it small and private. A year after our child's death we had a Mass for all who had been kind to us during our sorrow, followed by a party for them.

The two parents need to talk to each other as the months go by. They may encounter difficulties in many areas and not realize their emotions are responsible for increased tensions.

Major decisions should be postponed if possible. Keep reasonably active and involved in things other than thinking of the baby. Help one another by listening and talking; be patient and

sensitive in all areas.

Be prepared that church may be extremely difficult. Between the music and the concentrated number of children it can be overwhelming.

Some child-care books contain a section on how to handle emotions associated with a stillborn child. They helped us, even after a year, to know that all we experienced was and is very normal.

AN UNCLE WHO lost several babies wrote: "The loss will always be there, but the pain eases." I agree. Your child exists and it hurts not to have him physically with you, but the pain does ease.

One thought helped us. God loves us more than anyone could and he loves your David. Since David is Christ's,

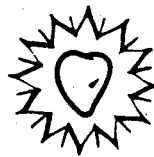
because of you, he is in God's care. The purpose of his existence is to be in union with God. David has that happiness.

Please accept our prayers. May you have the happiness of knowing that David must bless his parents for his wonderful gift of life.

(A brochure answering many popular questions about sin and confession for children and adults is available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.

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

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GENERAL INTENTIONS

A More Extensive
and Efficacious
Adult Catechesis

life are put into proper perspective.

Much of the confusion, doubt and unrest in the Church today stem from the failure of Catholics to advance in the knowledge and appreciation of their Faith. Declining attendance at Mass certainly indicates that many Catholics have not grown in their knowledge of the Eucharist and had never really grasped what happened on our altars.

Pope John Paul is worried about this lack of continuing study on the part of adult Catholics. He asks your prayers this month for this "most important form" of catechetical instruction.

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Catholics—screen CBS shows

TV preacher column prompts mail landslide

In 11 years of writing this column, I have seen no other commentary spawn the outpouring of mail engendered by my remarks about televangelists (or Christian TV, or TV preachers, or whatever term you want to use to describe men such as Pat Robertson of Christian Broadcasting Network, Jim



BY
**JAMES
BREIG**

Bakker, Jimmy Swaggart, Robert Schuller, Oral Roberts and so on).

RECENTLY I shared with you some of those letters. This week, I would like to answer some of the questions, reply to the criticisms and offer some further thoughts. (By the way, except for one letter from "Disgusted," all the mail was polite, reasoned and signed—a tribute to the people concerned about this issue. Some of my mail I wouldn't show to Nabokov.)

First, let's be clear on what I said. I said that Catholics who watch such programs should do so with discernment, intelligence and care since they can contain material which is at odds with (if not downright inimical to) Roman Catholic teachings.

I stand by that and my evidence is some of the letters which came in from Catholics who expressed their gratitude to TV preachers for explaining the Bible to them, especially on such topics as the end times, the rapture and the Second Coming. Those are fundamentalist teachings and not at all the Catholic understanding of the Book of Revelation. Catholics who think they know the Scriptures better thanks to CBN might be led into a view of the Bible which is literal, simplistic and hardly Catholic.

IN FACT, many of the letters betrayed a sort of hybrid belief in Catholicism and fundamentalism. The TV preachers are breeding a large group of people who have adopted some of each tradition. The result is possibly dangerous: Catholics who don't know what to believe, who reject parts of their faith and who fall into the simplistic world-view of Robertson, Bakker et al.

I've used the word "simplistic" twice and it is an important word. Many people watch the TV preachers because they simplify everything. All you have to do is "accept Jesus" and you're saved; the Bible needs no explanation since it is to be interpreted literally; world events are presaged in Revelation and can be predicted and understood by applying a code (wherein, for instance, the beast with ten crowns is Europe); success can be obtained through Jesus (the TV



BUSY BROADCASTER—Helen Hayes, who will be 83 in October waits for a cue to go on the air with her radio series, "The Best Years." The venerable first lady of American theater is working on a new tv production, will publish her fourth book and on Sept. 20 will broadcast her 500th radio show.

preachers often rejoice over the businessman who is now a millionaire, thanks to his reliance on the Lord); social issues are handled with no com-

plications since all you have to do is pass laws which follow the fundamentalist position; a phone call to a "counselor" at an 800 number assures

forgiveness.

These are dangers which Catholic viewers must be aware of.

I WAS ACCUSED by many letter-writers of being anti-ecumenical, of going back before Vatican II, of wanting to return to a time when Catholics could not attend the weddings of their Protestant friends. But there is a vast, massive and enormous difference between going to a wedding once a year and devoting several hours a week to lectures on another religion's doctrine.

But, said many letter-writers, where are the Catholic alternatives? Some named the handful which do exist: Mother Angelica of the Eternal Word Television Network; Father John Bertolucci of "The Glory of God;" and the Paulist dramatic series, "Insight."

It's true; the Catholic Church has fallen way behind in the use of television. The efforts it has mustered have been few and available spottily. But while this explains, it does not excuse Catholics who expose themselves to hours a week of the televangelists.

WHERE ARE the alternatives? You're holding one in your hand. How many hours a week do you spend reading your diocesan newspaper? How about other printed material? There are thousands of books, booklets, pamphlets, magazines and newspapers devoted to Catholic teaching. Are they on your shelves? Do you attend adult ed courses and lectures?

"Mass is not enough," several readers told me and they are right. Mass is not enough to give us a full education in our faith. But we will not get it tuning in to Pat Robertson because he will never tell us about the sacraments, or, for that matter, the Mass.

And here's a question to those who contribute to CBN and other TV preachers: have you paid for the newspaper in your hands and do you contribute to the Catholic Communications Collection?

IT MATTERS what we believe; what denomination we choose matters; it matters that we educate ourselves about our beliefs. Because they matter, I worry about Catholics who spend hours with the televangelists.

If you're one of them, be careful. They tell you to get close to the Lord and then never mention the Eucharist, the means by which Catholics can be intimately united with Jesus. Doesn't that bother you?

ON RADIO

Sept. 19 9:30 p.m.
The Living Word
WIOD AM 610
Fr. Nickse from St. Brendan's parish. Broadcasting first part of Mass up thru Homily.

TELEVISION HIGHLIGHTS

Sept. 17, 11 p.m. Channel 2 (PBS)
Francis of Assisi A 1981 drama starring Bradford Dillman as the legendary monk of the 13th century who founded the Franciscan Order.

Sept. 19, 10:30-11 p.m. Channel 2 (PBS)

Together Alone Visiting three married couples whose lives are troubled by infertility, a condition affecting one out of every five American couples. This documentary provides insights into marriage, parenting and coping with illness.

Sept. 20, 10:30-11 p.m. Channel 2 (PBS)

Haiti-Reason to Flee

This program covers a timely crisis and focuses on the Haitian refugee exodus into the United States to escape hunger, poverty and persecution. Examines the impact on a growing number of unemployed Americans.

REAL
To
REEL

SUN. 5:30 p.m.

Dynamic Cable of Hialeah

SUN. 6:30 p.m.

Storer North Dade

WEDS. 10 a.m.

Selkirk Hallandale

WEDS. 7:30 p.m.

Dynamic - Hialeah

THURS. 5:00 p.m.

Broward Cablevision Davie

FRI. 1:00 p.m.

American Video Pompano Beach

FRI. 7:30 p.m.

Storer - Hollywood

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J.S. Palmer, shores pioneer

A Mass of Christian Burial for J.S. Palmer, benefactor of the Archdiocese of Miami and member of the Archdiocesan Realty Board was concelebrated last Saturday in St. Rose of Lima Church.

Msgr. T. Noel Fogarty, pastor, was the principal celebrant of the Mass for the 73-year-old pioneer member of the parish who came to Miami in 1937 in Rochester, N.Y.

Active in the parish since it was founded in 1948, Palmer had served as president of the St. Vincent de Paul Conference for 10 years and was a past

president and member of the Ushers Club. He was one of the founders of the Nocturnal Adoration Society and the first retreat chairman for Our Lady of Florida Retreat House, North Palm Beach.

He was also active in civic affairs, was a past president of the Miami Shores Chamber of Commerce, former board member of Peoples First National Bank of Miami Shores and a senior member of the Miami Board of Realtors, former president of the Independent Fee Appraisers, and

former member of Miami Shores Zoning and Planning Board.

At the Archdiocesan level he assisted in the acquisition of property for the Church in South Florida and was a member and past chairman of the board of directors for housing for the elderly.

Palmer is survived by his brother, Anthony J. and several nephews and nieces, all of Buffalo, N.Y.

Entombment was at Our Lady of Mercy Mausoleum under direction of Joseph B. Cofer Funeral Home.

Mercy holds groundbreaking for \$32 million foundation

The glitter of gold shovels in the hands of Miami Mayor Maurice Ferre and Mercy Hospital leaders symbolized the beginning of construction of the new North Tower at a groundbreaking ceremony September 13, at 10:30 a.m., kicking off Mercy's \$32 million Modernization and Renovation Program.

Mayor Ferre, among the honored guests who attended the ceremony, along with City of Miami Commissioners and other dignitaries, proclaimed September 13 as "Mercy Hospital

Day" in recognition of the start of construction and calls upon all residents to join in paying tribute to Mercy's commitment "to the best in health care for the people of Miami."

In the planning stages for almost three years, the new North Tower will house an Outpatient Diagnostic and Treatment Center, a major part of the construction project that will include radiology and nuclear medicine rooms, a laboratory, nine examination rooms, and a cardiopulmonary testing and rehabilitation center.

The new Tower will also house 144 replacement medical/surgical beds in three 48-bed units (72 private rooms and 36 semi-private rooms), and a new eight-bed neurological Intensive Care Unit.)

The comprehensive \$32 million program also includes expansion of psychiatric services, the newborn nursery and labor and delivery services, as well as addition of a separate high-risk infant nursery, and renovated dietary services.

Msgr. Pace principal's mother dies

LAKE WORTH—A Mass of Christian Burial was concelebrated last Saturday in St. Luke Catholic Church for Mrs. Frances V. Hennessey, whose son is a priest of the Archdiocese of Miami.

Father William Hennessey, principal, Msgr. Pace High School, Miami, was the principal celebrant of the Mass for his mother, who died at

the age of 82 on Sept. 7.

Miami's Auxiliary Bishop Agustin Roman presided at the Mass.

A native of Stockholm, N.J., Mrs. Hennessey had been a resident of Palm Beach County since 1936. Prior to her retirement in 1970 she had taught for 33 years in Palm Beach County Schools.

In addition to her son, Mrs.

Hennessey is survived by a daughter, Mrs. Ann H. Guthrie, West Palm Beach; a sister, Mrs. Charlotte Searles, Delray Beach; three grandchildren and one great-grandchild.

Burial was in Palm Beach Gardens under the direction of Quattlebaum-Holleman-Burse Funeral Home.

NCCJ to hold forum

The Broward National Conference of Christians and Jews will hold its NCCJ Forum Tuesday, September 27 at noon at Stouffer's Anacapri Inn, 1901 North Federal Highway, Fort Lauderdale. The topic will be Report to the People: the 1983 Florida Legislative Session and its Impact on Broward County.

Representative Fred Lippman, Chairman of the Broward Legislative Delegation, will present an overview of the 1983 session and each of the Broward legislators has been invited to appear on the panel. Following Rep.

Lippman's presentation, there will be a question and answer period.

The luncheon is \$8.00 and reservations may be made by sending a check to NCCJ, 5950 W. Oakland Park Boulevard, Suite 200, Fort Lauderdale 33313.

The National Conference of Christians and Jews is a non-profit human relations and civic organization which, for the past 55 years, has been engaged in an educational program to eliminate prejudice and discrimination against all groups and to build more positive human relations between all people.

Parish requests opposition to A1A corridor

On Thursday Sept. 22 at 2 p.m. room 250 at the County Courthouse in Ft. Lauderdale there will be a public meeting concerning the A1A Corridor from U.S. 1 to Dania Beach Blvd. The parishioners of Resurrection Church in Dania request that people express opposition to the road which passes through archdiocesan property to

members of the Broward County planning council.

The road would run ten feet from a proposed wing cutting over 120 parking places. Both the city commission of Dania and the community at large is opposed to the road, says pastor Fr. Joseph O'Connor.

Mass for Stuart Patton

A Mass of Christian Burial for Stuart W. Patton, 70, was concelebrated last Saturday in St. Louis Church.

Archbishop Edward A. McCarthy was the principal celebrant of the Mass for attorney Patton, a pioneer Miamian who served as chairman of the Archbishop's Charities Drive in 1963.

A native of Douglas, Arizona, who came to Miami at the age of six with his family, Patton graduate from the University of Miami Law School, where in the late 60's he was a member of the board of trustees. A former assistant U.S. attorney and special assistant to the attorney general, Patton was a charter member of the

Orange Bowl Committee and its president in 1950.

The senior partner in the law firm of Patton and Kanner, he was a benefactor of the former Marymount College, Boca Raton, where he served for more than five years as chairman of the board of trustees. The first residence hall on the college's campus was named for Patton and his wife, Elizabeth.

In addition to his wife, Patton is survived by two daughters, Mrs. Mary Stuart Mank; Mrs. Sarah Elizabeth Harrison; and a brother, Daniel, all of Miami.

Entombment was in Woodlawn Park Mausoleum under the direction of Stanfill Funeral Homes.

Fr. Ritter to speak at St. Maurice

Fr. Bruce Ritter of Covenant House will be speaking at all the Masses at St. Maurice Church in Fort Lauderdale on the weekend of Sept. 24 and 25. The public is invited to attend and hear Fr. Ritter discuss the shelter for young

adults being planned for Fort Lauderdale Beach. St. Maurice is located at 2851 Stirling Road. Masses are at 6:30 p.m. on Saturday and 8, 9:45, 11:30 a.m. and 6 p.m. on Sunday.

It's a Date

Dances

The North Dade Catholic Singles will hold a dinner/dance at the Knights of Columbus Hall in Hollywood, 600 Knights Rd. on Sept. 23rd at 7:30 p.m. Tickets are \$8. Polish/American food. For more information call Ronnie at 454-4835. Those interested in joining the club can sign up at a booth at Visitation Church before masses on Sunday Sept. 18th.

Amor en Accion will have its annual dance on Oct. 8th at 9 p.m. at La Salle High School Cafeteria, 3601 S. Miami Ave. Donation \$7.

St. Clare Church will hold a "Swingin' Barn dance in their parish hall in North Palm Beach from 8 p.m. to 1 a.m. on Sept. 24th. Square dancing with Al Guthrie Caller and contemporary music by "The Connections." Set-ups. Niblets and a buffet will be furnished. \$12 couple and \$6

single. For tickets call 622-7477.

Spiritual Renewal

Visitation Church will host a "Life in the Spirit Seminar" on 6 consecutive Tuesdays from 7 to 8 p.m. beginning on Sept. 27th. Fr. Brendan Dalton will be leading the seminars. If there are any questions call Therese Bender at 653-4078.

The Franciscan Center in Tampa will offer a vocation retreat on Sept. 23rd-25th conducted by the Franciscan Center Retreat Team. Registration is 7 p.m. Sept. 23rd. For more information call the Franciscan Center at 229-2695.

St. Louis Catholic Church is holding Bible study at the church on Monday evenings from 7:30 to 9 p.m. No previous Bible knowledge necessary.

Bazaars

St. Catherine of Siena will hold a craft and flea market on Oct. 1st. from 8 a.m. to 4 p.m. Crafts, food fest, plants, baked goods, live music from 11 a.m. to 3 p.m. For more information call Tina Vollmer at 595-0556. The church will also hold their first women's club meeting of the season on Sept. 18th at 2:30 p.m.

The St. David Women's Club will sponsor a three day Flea Market on Friday, September 30th, October 1st, October 2nd, starting at 9:00 a.m. on the Church Grounds, 3900 South University Drive, Davie, Florida.

Potpourri

Mercy hospital is presenting a Nutrient Abuse seminar on Sept. 22nd at 7:30 p.m. in the sixth

floor conference center. Advance registration required. Call the department of patient education at 285-2701.

St. Andrews Catholic Church in Coral Springs will hold a "Getting Acquainted Party" for separated and divorced Catholics on Sept. 21st at 8 p.m. \$3 donation. For more information call Rick at 753-4644 or Rosalie at 753-5560.

The Catholic Widow and Widowers club of Broward County will have a social gathering on Sept. 18th from 2 to 5 p.m. at the Wilton Manor Recreation Hall. For more information call 473-8913 or 722-6192.

Catholic Daughters of America, Court Holy Spirit No. 1912 Pompano Beach, Fla. will hold a dessert-Bingo-Card Party on Saturday, September 24th, at St. Elizabeth's Gardens 12 noon. Donation \$1.50 Refreshment served - Proceeds for our Charity fund. For Information - 941-5546.

Classes offered by lay ministry

Classes in "Good News Catholicism" and "Good News Outreach Training" are being offered by the Office of Lay Ministry of the Archdiocese of Miami for parish clusters in Dade County.

Immaculate Conception Parish in Hialeah is host for the Catholicism classes which began last week and continue every Monday night at 8 p.m. for the next 12 weeks. Dr. Zoila Diaz, assistant director of the Office of Lay Ministry, is conducting the classes in Spanish for Our Lady of the Lakes, St. Benedict, St. Vincent de Paul, St. Lazarus, St. Robert Bellarmine, St. Cecilia, St. John Apostle, Blessed Trinity, Our Lady of Perpetual Help and St. Monica parishes.

Outreach Training classes in Spanish are also being offered free at St. Mary Cathedral every Wednesday night for St. Martha, Corpus Christi, St. James, St. Rose of Lima, Holy Family, Gesu and Visitation parishes.

For more information call 757-6241, Extensions 370-374 or the host parishes.

Broward County preparing for fair

With summer officially over, many South Floridians begin preparing for Broward County's largest single event held each year—the Broward County Fair.

To assist in the preparations, anyone interested in exhibiting at the 1983 Broward County Fair should contact the fair office, 923-3247, to receive an official rules and premium book.

Villa Maria seeks volunteers

Turn your idle time into a rewarding experience by volunteering for a variety of interesting assignments at Villa Maria Nursing and Rehabilitation Center in North Miami. Discussion leaders, mealtime aides,

music makers, decorators, clerical assistants, bingo aides and gift shop help are all needed, seven days a week, 9 a.m. to 7 p.m. Contact Shirley Schekman, director of Volunteer Services 891-8850.

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

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 Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. M.K.

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. F.L.M.

Thanks to the Holy Spirit for prayers answered. Publication Promised. Kathleen

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 Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. M.L.C.

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. L

Thank you to St. Jude for coming to my aid in time of great need. D.J.

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. C.M.F.

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.F.

Thank You to Blessed Mother, St. Jude, Sacred Heart for favor received. C.Z.

5A NOVENA

Thanks to Sacred Heart, Blessed Mother, St. Anthony and St. Therese for favors granted. M.K.

Thank you St. Jude, you did it again.
Victoria

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By Father Don Talafous, OSB
NC News Service

(This is an abridged chapter from the recent book, "The Risk in Believing," by Benedictine Father Don Talafous. It is copyright (c) 1982 by The Order of St. Benedict Inc., Collegeville, Minn., and appears in the Know Your Faith series with permission of the Liturgical Press.)

God spoke once and is now silent. So wrote the renowned philosopher, Jean-Paul Sartre.

Scripture tells us quite the opposite: God's call to us, his concern for us, is unrelenting. God continually speaks to us, approaches us. He even seeks us out, as Francis Thompson wrote, with "unhurrying chase with unperturbed pace."

It is we who don't hear, who can't see, who are absent or hiding.

TYPICAL of the Bible's recurring theme is the parable in Matthew 22:1-10 that likens God's call to us to a king's invitation to a wedding banquet for his son. One gets the impression that the wedding feast in question, a symbol of eternal fulfillment, is modeled on the proverbial country wedding.

Is anybody home?

This one's been going on not simply for weeks but for millenia. When the invited guests offer excuses, the king tries again. And he who tells the parable, of course, is Jesus himself, come as man to stress dramatically the urgency of God's invitation.

Knowing the snarls in our postal system, we can readily appreciate God's decision to send a personal representative rather than depending on the mail.

And in a sense, he had tried the mail. He had sent the written message we call the Hebrew Scriptures or the Old Testament, and too many had treated it like junk mail, throwing it away unread.

If we go back to the first book of those Scriptures, Genesis, to the story of the first parents, we have the point made with delightful concreteness.

ADAM AND Eve had eaten the forbidden fruit and are hiding. God walks in the garden, enjoying the evening breeze, the writer tells us. In the light of the gospel story of the wedding feast, his words to the pair take on universal meaning. He says to the invisible culprits: "Where are you?"

Really, that's in many ways an adequate summation of much of Scripture: God is forever saying, "Adam, Eve, George, Sue, Debbie, John, Sally, Sheridan, where are you?" The call can be heard and answered ever more clearly and generously.

Some ignored the king's invitation and some just went their own ways: to their farms, their businesses, their personal concerns. We ignore the invitation by being, in effect, preoccupied or self-enclosed, self-satisfied,

prematurely sure that we know what we should see or hear. This is one reason why "seeking" must in many ways take a back seat to listening, seeing.

Our conscience and the demands of love, the intuitions that come to us in silence and reflection, the intentions that hearing Scripture arouses in us, are better guides than our notion of what we think we should find.

OR WE FAIL to see or hear because of our near-total absorption in our livelihood, our farming and business, any of our tin gods: study, prestige, getting-ahead, science or art, any limited goal. And the voices of common sense, or our neighbor, all justify our being concerned about matters such as our livelihood.

They all tell us: grace doesn't buy shoes, prayer is no substitute for ground beef, etc. That we hear all the time. And it is inarguable as far as it goes.

But the Gospel is never given us just to confirm middle-class assumptions or taken-for-granted human practices, but to challenge them.

It tells us that our narrow concerns can dry us up and deaden us to all but our petty preoccupations. Paradoxically, being open to god and his word makes possible a deeper understanding of ourselves. In hearing him, "we are revealed to ourselves," said Martin Buber.

CHARLES Darwin may unfortunately speak for many in some pathetic reflections he wrote in the winter of his life. He deplored the fact that he had lost any taste for music and art and, his autobiography shows, for God, too. His mind had become, in his words, simply a "machine for grinding general laws out of large collections of facts."

Whole segments of his mind had atrophied, and as a result he felt even his moral character had suffered. If he were to relive his life, he wrote, he would have set aside time at least once a week for poetry and music.

It seems clear that what Darwin is regretting is the same thing the Gospel urges us to avoid: a rendering of ourselves deaf and blind to the call and invitation of God that flames in the beauty of autumn, that is hidden in every lure to love, that lies in the needs of the poor, that comes in the words of the Gospel and in those rare moments of genuine silence.

As long as we live, there is the danger of hearing and seeing less and less. As ordinary sight and hearing fail, there is still the possibility that we can see and hear more of the things of God.

With St. Paul and all the heroes of faith, we can become more ready to answer the question: "Where are you?" with "Lord, here I am: what must I do?"

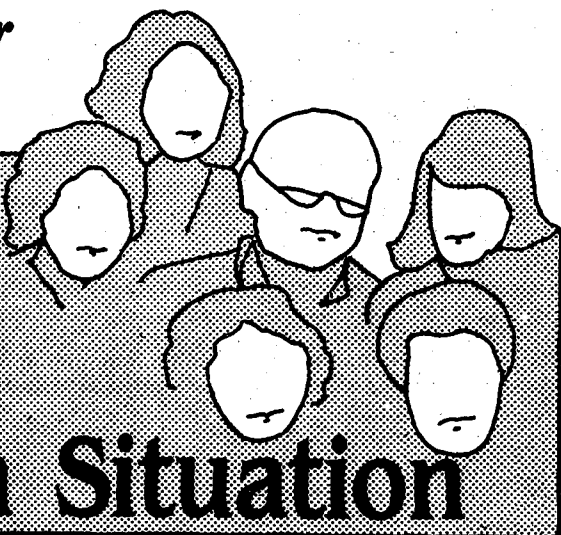
'It is God who calls us and we who don't hear, can't see, are absent or hiding.'



"We fail to see or hear because of our near-total absorption in our livelihood, our farming and business, any of our tin gods: study, prestige, getting-ahead, science or art, any limited goal," Father Don Talafous writes. (NC photo)

Know Your
Faith

GOD
in the
Human Situation



By Father John Castelot
NC News Service

Abraham meets God

A story in Genesis 18 throws a great deal of light on the divine encounters people experience.

Its chief character is Abraham, a biblical character who was a leading actor in God's drama of salvation.

But what is so easy to forget is that Abraham was not always a biblical character. Originally he was a seminomadic desert dweller, living with his wife and hired hands in the tent he pitched wherever he found convenient.

Abraham's life was no different from that of thousands of men who

He works for all of us

So why are we reluctant to admit it?

By David Gibson
NC News Service

An acquaintance told me about a time in his marriage when he was often away from home on business. He said that when he was home he wasn't a very understanding husband.

This wasn't someone who actively disdained his wife's interests or her

'There is a long tradition of finding God in the turning points of life.'

hopes for their marriage. He said he just didn't do anything to become aware of how his wife felt about their life together.

I was a little surprised to hear this. For the man and his wife seem to have such a close, rewarding relationship today.

Indeed, a change has taken place, the man told me. And it is interesting to note that he thinks God's activity in their lives played a real role in that change.

THIS IS A couple who looked back at a significant turning point in their marriage. It was a time when they changed and when their lives together moved onto a course that they believe helped them become fuller persons. They see action on God's part in this.

It is not unusual for Christians to see the action of God in the midst of significant turning points in their lives.

What is a bit unusual is for people to openly talk about what they believe—or suspect—God has done for them. There is a reluctance to do this, for various reasons.

Some people feel they will be ridiculed for talking about God's action in a society that highly values an individual's independent accomplishments.

shared the same kind of existence.

Now, Abraham lived according to the laws and customs of the culture of the ancient Middle East. Hospitality was held sacred. A stranger always must be welcomed, fed and made comfortable.

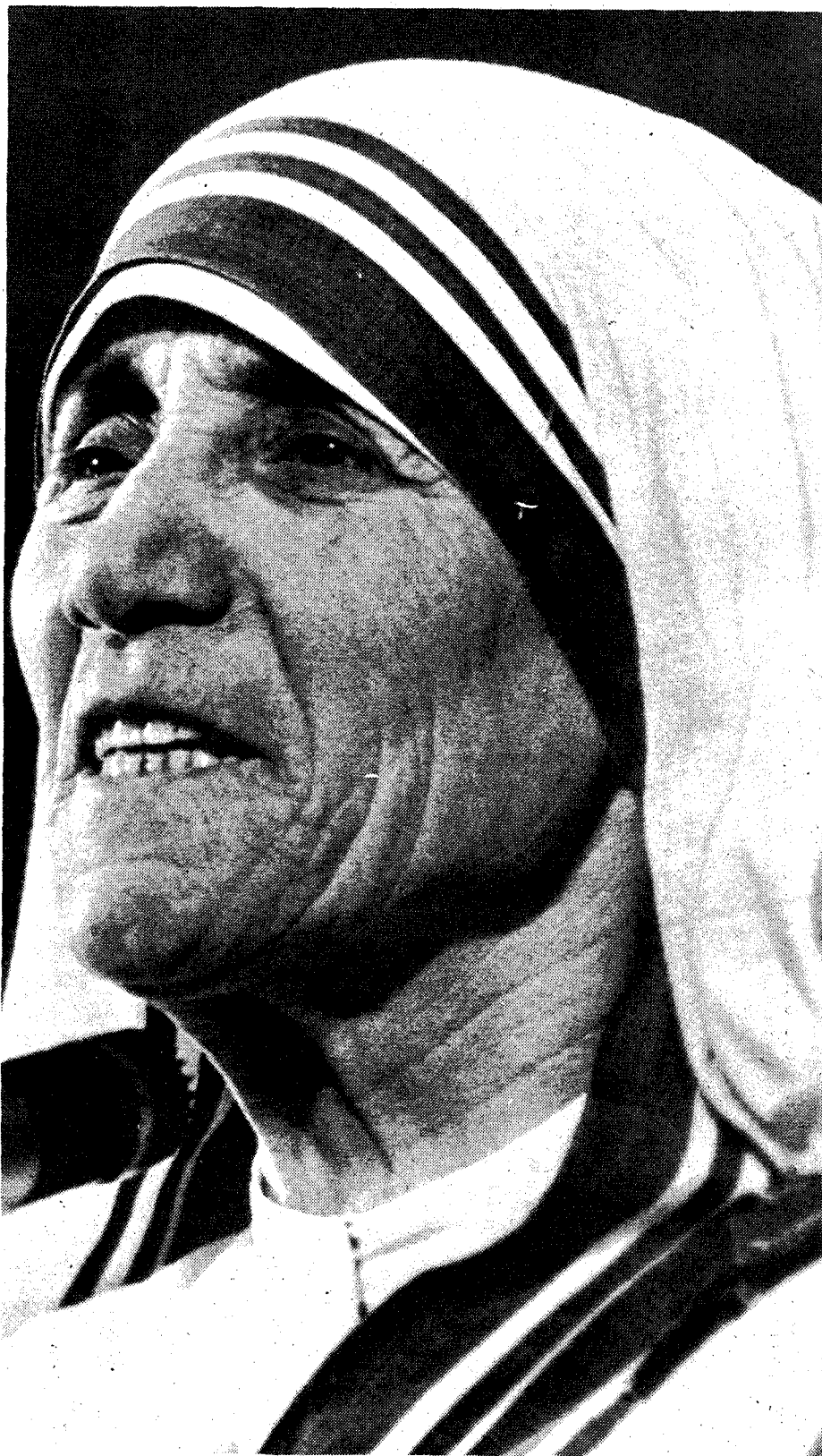
ON ONE significant occasion, Abraham followed the custom, and the story about that day was treasured in the family for generations. Finally it was consigned to writing.

Of course, such stories, passed down orally for centuries, were interpreted, and reinterpreted before achieving the form in which we read them today.

Others, even very serious Christians, may be reluctant to create any impression of pinning God down to

the dimensions of their own understanding.

Some are concerned not to



Mother Teresa of Calcutta: Heard "a call within a call." (NC photo)

Nevertheless, the story in Genesis 18 is a charming vignette of the typical hospitality of the time.

One day, as Abraham was sitting in the shade of his tent's entrance, enjoying a bit of relief from the increasing heat, he suddenly spotted three men standing nearby.

Forgetting the heat, he ran to meet them. He could have waited for them to approach, but his eagerness to welcome them spurred him on. When he reached the men, Abraham bowed to the ground in a typically effusive gesture of respect. He begged them to do him the favor of accepting his hospitality.

First he called for water so they

could bathe their hot, dusty feet. Then he suggested that they rest in the shade of the tree beneath which his tent was pitched.

WHEN THEY had graciously accepted his overtures of welcome, he set about arranging a substantial meal. He called to Sarah inside the tent to bake some fresh rolls and then personally selected a "tender, choice steer" from his herd and ordered a servant to prepare it for the meal. He waited on the visitors personally while they ate.

Those details show Abraham acting as any ordinary man would have under the circumstances. Only later did Abraham become aware that

something extraordinary was happening.

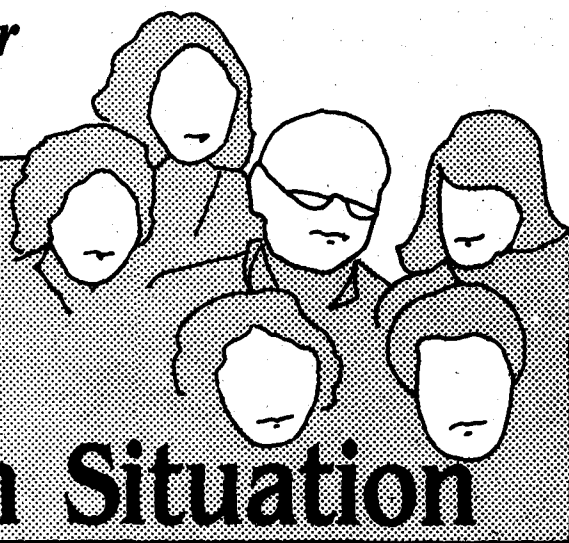
One guest inquired about his wife and was told that she was where custom also dictated: out of sight in the tent. The guest then promised that, when he returned a year hence, Sarah would have a son.

No ordinary human could make such a promise, especially under the circumstances.

The point of the story is that God comes to us in the most run-of-the-mill affairs of daily life. It would be wonderful if we recognized him. But even if we do not, in serving our fellow human beings we are serving him.

Know Your Faith

GOD
in the
Human Situation



overidentify God's wishes with their own wishes — to make God in their own image, so to speak.

YET THERE is a long tradition of finding God in the turning points of life, just as the ancient Israelites saw God's action in their exodus from Egypt — a turning point that would change the course of history for

'Sometimes there is a sense that life's course can't be accounted for solely by human efforts.'

them.

Perhaps the best-known turning point for an individual in Christian history is that of St. Paul who was knocked down and temporarily blinded by the radiance of the Lord who came into his life.

Among modern figures who recorded a great turning point in their lives is Mother Teresa of Calcutta. Theologian Lawrence Cunningham tells about her in his book, "The Meaning of Saints." The "decision to give herself completely to the poor of Calcutta came as a 'second conversion' for Mother Teresa," he explains.

He writes that Mother Teresa "had been in India for 18 years as a missionary teacher with the Sisters of Loretto. She has said that on a train on Sept. 10, 1946 she received a 'call within a call.' In her own words: 'The message was quite clear. I was to leave the convent and help the poor while living among them.'"

BUT WHAT can the rest of us tell about God's action in our lives? Perhaps not all of us can look back on our own history to a time when we were knocked over by the Lord's presence. Then again we probably can look back to significant turning points when life's course was altered and we began to grow, becoming fuller persons.

Looking back over the course of one's life, sometimes there is a sense that its course can't be accounted for solely by human efforts, that there was more there — something, someone, pushing us or drawing us on.

It is one of the ways Christians give an account of God's action in their lives.

Eight is not enough for this award-winning family

a widow and her 10 kids win Great Family award

By Tom Hauser

ST. PAUL, Minn. (NC)—A widow with 10 children whose family "prayed together, played together and stayed together," Mrs. Timothy Olivia Vann, still can't believe that her family was chosen winner of the Great American Family Award by the American Family Society in Washington.

Mrs. Vann, a member of the Cathedral of St. Paul Parish for more than 30 years, and her 10 children were one of nine families in the United States to receive the award in early summer. First Lady Nancy Reagan, honorary chairwoman of the program, presented them with the award at the White House.

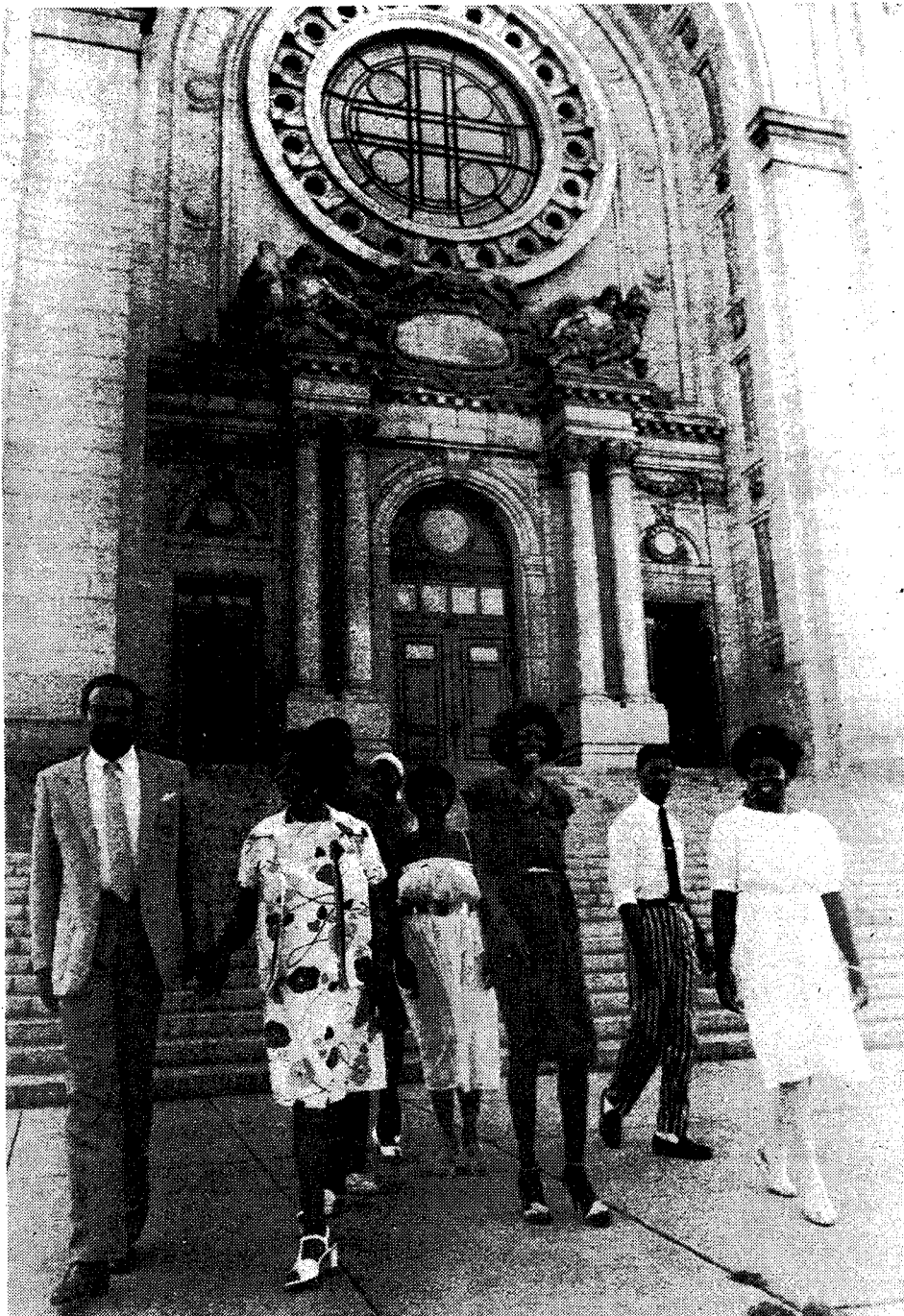
Mrs. Vann, 66, said she always wanted a large family, although she kiddingly added that she may have overdone it with 10 (six girls and four boys).

"I thought it was a blessing," she said of her family. "My father said when you bring a new child into the world and you invest time and love it can pay off better than a good insurance policy," she added.

And invest she did.

For the past 20 years since the death of her husband, William, Mrs. Vann has had to raise her 10 children by herself. While it has been a burden in some ways, Mrs. Vann said, it has been well worth the effort.

"To go see young people perform,



FAMILY PRAYS AND STAYS—Some of the award-winning Vann clan gather outside the Cathedral of St. Paul in St. Paul, Minn. They were among nine U.S. families to receive the Great American Family Award by the American Family Society in Washington. Mrs. Timothy Vann is holding hands with one of her sons.

to see them achieve, to see them try is exciting," she said.

"Parents also have their lives revitalized through their children," she said. "They have to go to the ballgames, sit at the concerts, attend scout meetings and these things bring back the times of their lives."

A coach of many girls' basketball and softball teams at the old Cathedral parish school years ago, Mrs. Vann said her teams won their share of first place trophies. All six of her girls participated on the teams.

"Father (John) Brandes (an assistant at the cathedral in the 1960s) used to always say, 'The family that prays together stays together,'" Mrs. Vann said, "But then he met us and added that 'the family that plays together, stays together.'"

Eight of Mrs. Vann's 10 children were graduated from Cathedral parish school before it closed and she has always tried to be active in the parish. She said the parish has been very helpful, and saw to it that her children could stay in school even when she couldn't afford to pay the whole tuition.

The Vann children have gone on to a variety of professions, ranging from an electrician to a stewardess to an administrative assistant for the Minnesota state Senate, and all of them live in the Twin Cities. Mrs. Vann's children have also made her a grandmother 16 times.

Now that Mrs. Vann's children have left the house, she keeps herself busy as director of the Model Cities Health Clinic in St. Paul. She has a master's degree in public administration from the University of Minnesota.

the Saints *by Luke*

ST. ADAMNAN
 ABOUT 625 ADAMNAN ENTERED A MONASTERY IN HIS HOMETOWN, DRUMHOME, IRELAND. HE BECAME THE NINTH ABBOT AT IONA, SCOTLAND, IN 679. WHEN THE CROWN OF NORTHUMBRIA WAS IN DISPUTE, HE GAVE SANCTUARY TO ALDFRID, KING OSWY'S SON.

WHEN ALDFRID BECAME KING IN 686, ADAMNAN VISITED HIM TO SECURE THE RELEASE OF IRISH PRISONERS. HE TRAVELLED TO SEVERAL ENGLISH MONASTERIES AND WAS URGED BY ST. GEOLFRID TO ADOPT THE ROMAN DATE FOR EASTER. FROM THEN ON ADAMNAN TURNED HIS EFFORTS TO TURNING IRISH MONKS AWAY FROM CELTIC PRACTICES AND TOWARD THOSE OF ROME.

BECAUSE HE CONVINCED THE COUNCIL OF BIRR THAT WOMEN AND CHILDREN SHOULD BE EXEMPT FROM WARS, THEY CALLED THE AGREEMENT "ADAMNAN'S LAW."

ADAMNAN WAS ALSO A SCHOLAR. HE WROTE A LIFE OF ST. COLUMBA, A FORMER ABBOT OF IONA, WHICH IS CONSIDERED ONE OF THE MOST COMPLETE BIOGRAPHIES OF THE EARLY MIDDLE AGES. ADAMNAN DIED AT IONA ON SEPT. 23, 704. HIS FEAST IS SEPT. 23.



The pink ribbon

By Hilda Young

It's funny how Scripture speaks to you sometimes in ways that seem to have nothing to do with the words themselves.

LAST WEEK was listening to a priest talk on the Israelites and how they were expecting a messiah who would free them from political oppression. A son of God preaching the kingdom of heaven wasn't in their thinking.

God's plans aren't always our own, the priest told us.

The comment, one we've all heard a number of times, made me think of my daughter.

I think it was about 30 seconds after the doctor told me I had given birth to a girl that I started planning her room. It would be mostly pink and white with a canopy bed of ruffles and pleats. She'd always put her favorite Scarlet O'Hara doll on the middle of her bed which she would make, of course, as soon as she got up.

Those plans started to change, as I recall, when she reached about age 4, old enough to figure out how to take down her frilly curtains and toss them

with her older brother. They tied the doll to the stake (bedpost) as a hostage.

Over the years, my ideas of big-eyed Keane prints and cute clown paintings hanging on the walls have been replaced by reality: 17 horse posters and an autographed picture of Ricky Henderson, left fielder for the Oakland A's baseball team.

SHE LOVES the fluffy pink throw rug though. It has served as home, recreation center and public restroom to a limping baby chick, one puppy, two gerbils and a garter snake. It has been the floor of a backyard tent, a target for tennis balls and a bullfighter's imaginary cape.

She only makes her bed under threat of harm and still doesn't know why "I just can't use a sleeping bag." I stopped looking under her bed because the last time I did something made a funny sound and looked back.

For her birthday this week I gave her a baseball bat and a mitt.

"Mom," she exclaimed, "how did you know I needed a new mitt?"

"The Israelites told me," I replied.

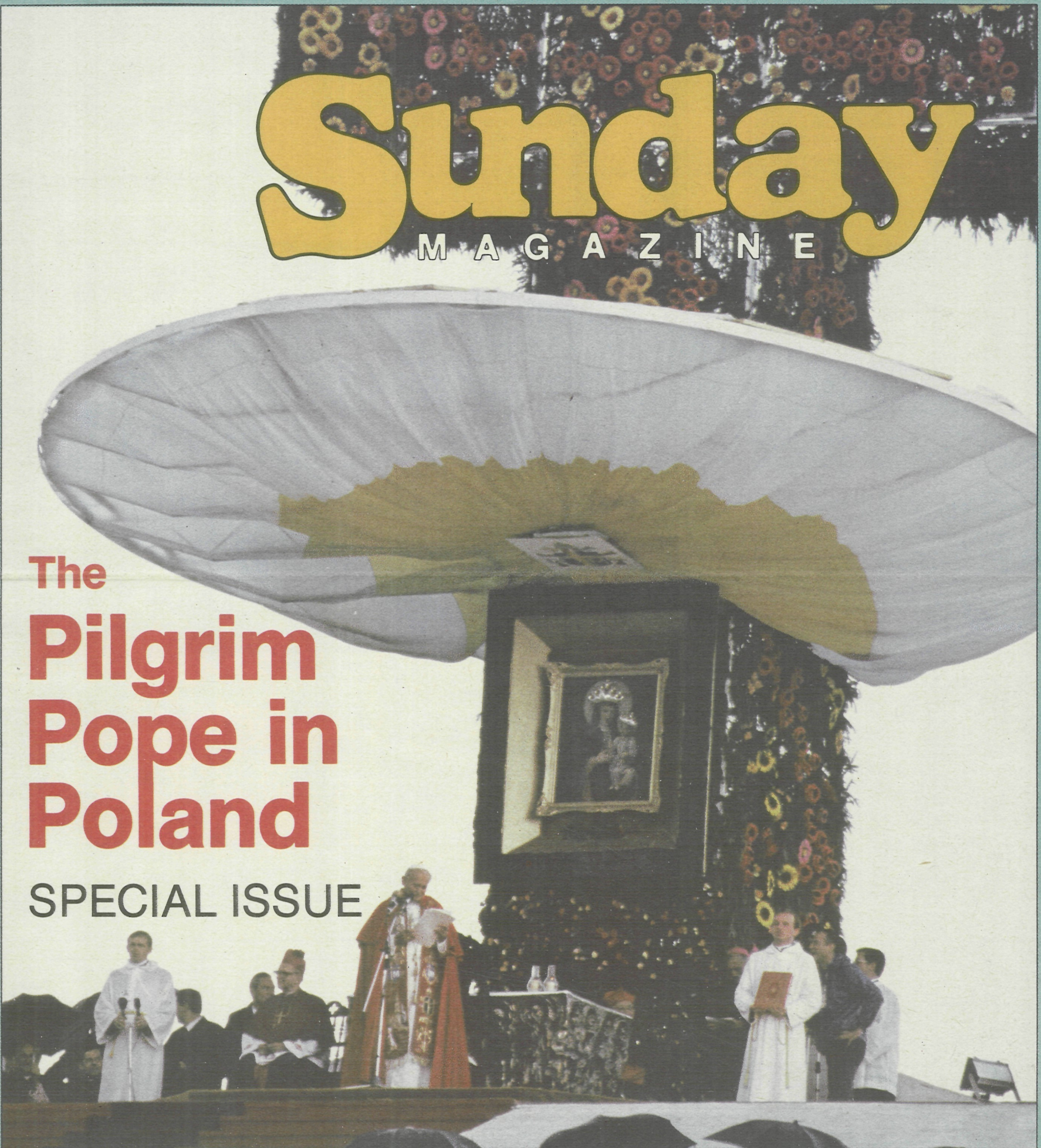
I DON'T SUPPOSE she's going to keep the pink ribbon I tied around the thumb.

Sunday

MAGAZINE

The
**Pilgrim
Pope in
Poland**

SPECIAL ISSUE



September, 1983

A note from the Editor in Chief

While in Poland, and when I had a few free moments from following the holy father, I worked on a behind-the-scenes story about the humanitarian aid distribution program of the Polish Catholic bishops. During the past several years Catholic Relief Services (CRS) in the United States has helped funnel \$287 million worth of foodstuffs and clothing into Poland to assist needy families with young children, the elderly, the sick and handicapped.

Sunday Magazine has followed this program with story and photo features, from the shipping of foodstuffs from the U.S. by Polish ships to the Baltic port city of Gdansk, Poland, to the transfer by trucks to

diocesan warehouses all across the country, from where it is distributed to parishes, then to needy families. The basic food items are butter, vegetable oil, flour, cheese, powdered milk, clothing and medicines.

But now a new program has been launched in Poland by CRS, and it began while I was there, under the direction of Father Terrence Mulkerin, a Brooklyn priest, who administers the CRS program in Poland.

At the request of Cardinal Jozef Glemp, primate of Poland, CRS has pledged some \$3.5 million to provide "Baby Packs" for the estimated 600,000 babies to be born this year in Poland.

Diapers, bottles, nipples, baby oil, powder and a rattle are all included in the baby packs. The supplies began arriving in Poland June 25, and parish committees are already established to make the diapers, put the packs together and distribute them. Each pack costs \$6.

I invite you to support Baby Packs for Poland by sending your tax-deductible donation to: Baby Packs, 200 Noll Plaza, Huntington, IN 46750. I'll see that it gets to Catholic Relief Services. □

Father Vincent J. Giese
Editor in Chief

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Sunday

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September, 1983
Volume 1, Number 11



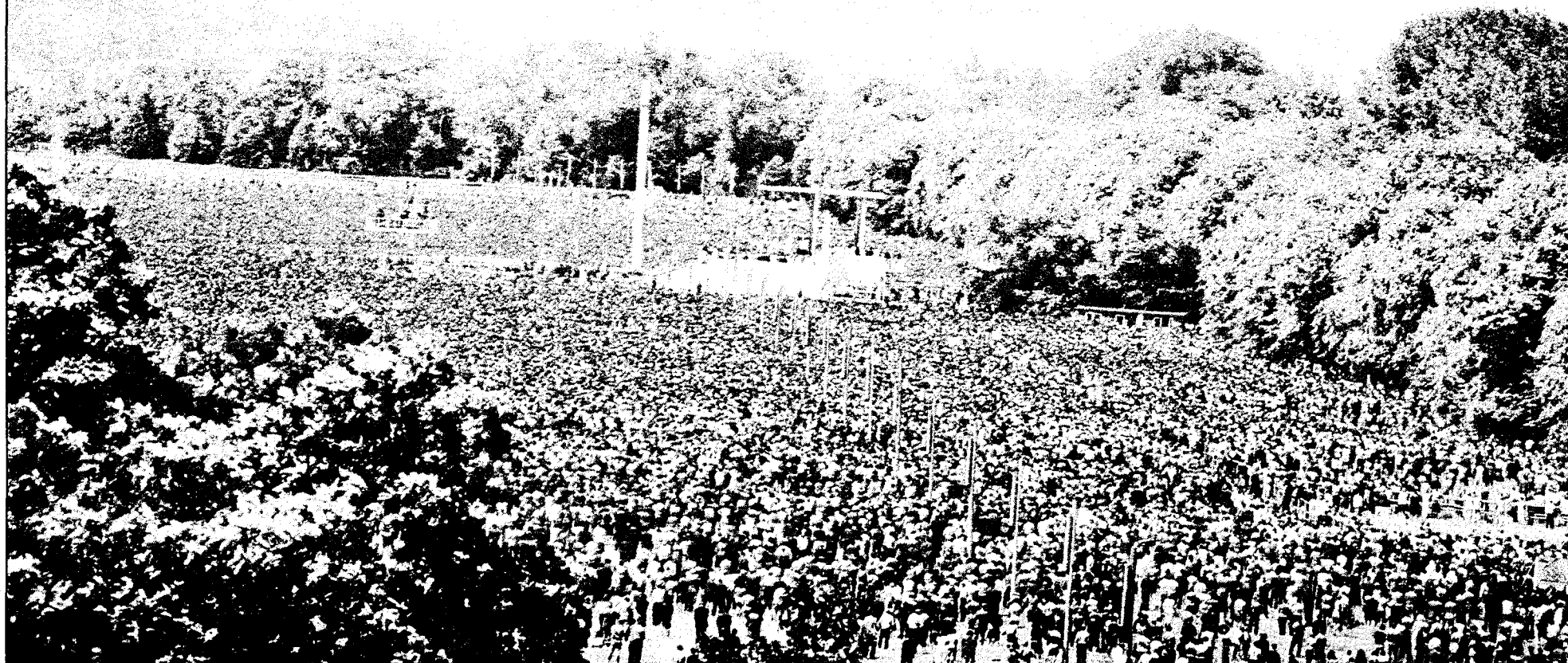
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Cover photo by
JOHN ZIERTEN

The Pilgrim Pope in Poland



The pilgrimage of Pope John Paul II to Poland came to a climactic point with an outdoor Mass in the Krakow Blonia, where an estimated two million Poles gathered to welcome home the former archbishop of Krakow



Pope John Paul had launched his mission to Poland at the Warsaw stadium a week earlier, June 16, with an outdoor Mass attended by more than a million pilgrims

Text by FATHER VINCENT J. GIESE, Sunday Magazine Editor in Chief
Photos by JOHN ZIERTEN, Sunday Magazine Graphics Director

The Pilgrim Pope in Poland

Pope John Paul II has left little doubt he is the most powerful spiritual leader in the world today, after his recent visit to his native homeland of Poland. An estimated 15 million people came from all over Poland to be near him, pray with him, and place their hopes in him.

He has won that acclaim by the sheer force of his personality as the vicar of Christ on earth and the spiritual message of the teachings of Jesus Christ which he proclaims wherever he goes.

In the words of Jan Bijak, editor of *Polityka*, "the pope's Polish pilgrimage allowed to us to come close to an exceptional phenomenon of our times, to the personality of the Polish pope, who combines the historical view of the world with the sophistication of a diplomat, the intellectual fitness of a philosopher and man of letters with the faith and simplicity of a highlander parish priest, natural charisma and greatness with the charm of a good actor."

The outpouring of the Polish people, in a communist country behind the iron curtain and under the heels of a military regime, to join their spiritual leader on his pilgrimage to the monastery of Jasna Gora to celebrate the 600th anniversary of the Black Madon-

Through the pope's eyes, the history of Poland is intimately tied to its religious history

na of Czestochowa, was a powerful witness to the faith of the people in the face of sufferings recently experienced at the hands of their government.

Solidarity, a mass movement of 10 million workers, grew and developed after the first papal visit in 1979. Under the charismatic leadership of shipyard worker Lech Walesa, Solidarity brought a breath of freedom to Poland for the first time since 1956, and reached a climax at its first national congress in 1981.

But then, the ultimate humiliation came when Solidarity was banned and delegatized and martial law was imposed on the long-suffering nation in December 1981, amidst a severe economic recession marked by a shortage of consumer goods and long lines of people under rationing.

To the credit of the present government, under General Wojciech Jaruzelski, Poland honored its invitation for the pope to return to celebrate the Jasna Gora anniversary. The pontiff was able to fulfill his promise to re-



The pope met twice with General Jaruzelski, first in Warsaw, then in Krakow

turn, made in 1979 when he first visited Poland under more festive circumstances.

Pope John Paul returned June 16-23 for a spiritual pilgrimage to Marian Shrines in Warsaw, Poznan, Katowice, Czestochowa, Wroclaw and Krakow. By their outpouring, the people quietly and courageously demonstrated their religious faith and their support of the spirit of freedom, human rights, and democracy which Solidarity had unleashed in their midst.

In apocalyptic terms the holy father looked into the future and toward the third millennium, rather than to immediate or quick changes in the social life of the people. "Christ the same yesterday, today and forever," he said at an outdoor Mass at the sports stadium in Warsaw, where he set the tone and the mood for his pastoral visit.

The history of Poland indeed has been tied up with Catholicism for a thousand years, and for six centuries with the Mother of Christ in the figure of the Black Madonna.

The broad outlines of his message in Warsaw were a reminder of Poland's right to national sovereignty, a yearning for a new victory to be won through effort and the cross, achieved through defeats; civic rights and the rights of the worker to organize trade unions freely; dialogue between the government and the nation; and spiritual and moral renewal. All during his visit he continued to flesh out these ideas.

Through the pope's eyes, the history of Poland is intimately tied to its religious history — its saints, its beatitudes, its shrines to the Mother of God, and more recently to St. Maximilian Kolbe and the late Cardinal Stefan Wyszynski, primate and patriot.

The papal visit began June 16 under cloudy skies when the special Alitalia Boeing 727, called Citta di Urbini, taxied to the tarmac of the Okecie airport in Warsaw. It ended in Krakow, Poland's second city, eight days later, June 23, when the pontiff departed for Rome, mission accomplished.

If the tone of the mood of the pilgrimage had been set under gloomy

skies and somber words in Warsaw, the climax came in an emotional high under bright, sunny skies in Krakow, where two million pilgrims spread out over the Krakow Blonia to celebrate the beatification Mass of Rafael Kalinowski and Brother Albert (Adam Chmielowski).

It was in Krakow that Cardinal Karol Wojtyla served as shepherd for 15 years before being elected pope. It is there that the family tomb of his parents and his brother is located, and which the holy father visited and where he laid some flowers. It was at the historic Jagiellonian University, where the young Wojtyla studied theology and maintained long-standing contacts until he left Poland in 1978 for Rome. On this visit he received an honorary doctorate from the university.

After the moving and spectacular reception at the Krakow Blonia, Pope John Paul II went to Nowa Huta outside Krakow to the housing complex at Mistrzejowice, a model communist working-class city — to conclude his public visits to Poland by consecrating St. Maximilian Kolbe Church. The church's construction had begun in 1976 and was completed this year before Easter.

In his farewell message the pope expressed wishes of "peace which is so much desired by all of Poland." He referred to his moment of landing in Warsaw a week earlier. "I kissed the Polish soil and said it was a kiss of peace. Today I repeat the same thing in Nowa Huta."

In early evening he was back at the famed Wawel cathedral to close the Synod of Bishops.

Warsaw is the capital of Poland today, but Krakow is the former capital and Poland's second city, with a population of 730,000 proper, more than one million including the environs. Krakow luckily escaped major destruction during World War II.

The Lenin steelworks were built near Krakow in 1947 and employs 34,000 workers and is the single largest employer in Poland. The steelworks gave birth to Nowa Huta, a Solidarity

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stronghold. Some 200,000 people live in a complex of housing projects and work at industrial plants and building-engineering enterprises.

The Krakow Archdiocese serves 2,038,900 Catholics out of a total population of 2,217,800 people. It has 329 parishes, 70 pastoral centers, 1,595 priests (largest in Poland), 3,000 religious sisters, 374,000 children and young people under religious instruction.

Cardinal Franciszek Macharski has been archbishop of Krakow since 1979.

Warsaw dates back to the 14th century and has been the capital city since 1959. Warsaw lived through its greatest tragedy during World War II and the Nazi occupation when the city was turned into a pile of smoldering ruins. Some 800,000 Poles lost their lives.

Warsaw, still under reconstruction, is Poland's largest city, with a population of 1,622,000. More than 1,200,000 live in blocks of flats built after the war. Warsaw is also the second

largest (after Silesia) industrial center in Poland. Electro-technical, engineering, transportation, food, metal, chemical and metallurgical works are dominant.

The history of the Warsaw Archdiocese is connected with the history of Poland. When Poland regained independence in 1918, the Church once again flourished, only to be interrupted by World War II and the German occupation of Poland.

The Warsaw Cathedral of St. John the Baptist was completely destroyed in 1944 and rebuilt after the war. The history of the Warsaw Archdiocese has been also connected with the late Primate of Poland Cardinal Stefan Wysznski, who became administrator in 1949 and died in 1981.

Of an estimated 3,465,000 people in the area, 3,180,000 are Catholics. There are 347 parishes, 1,017 priests, 732 pastoral centers, and more than 300,000 young people under religious instruction.

Cardinal Jozef Glemp has been the primate of Poland since 1981. — VJG □

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The boy and his family had to run for their lives.

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"But what impresses me most is how much my \$18 a month—that's only 60¢ a day—does for Damiano.

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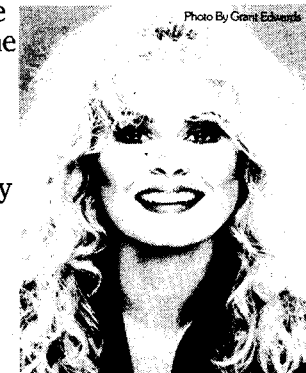
My sponsorship will help pay for his education, nourishing meals and medical attention. It will help take care of whatever Damiano needs most.

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PSUN90

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Cucumber and Beauty

by ANA MAHER



Every woman, at some time in her life, faces the spectre of an aging skin. Most women never solve the problem, and finally become resigned. A fortunate few find the answer and are rewarded with a complexion that remains fresh and youthful all their lives.

I had this skin problem 15 years ago. Nothing very serious, but when I took my mirror over to a bright light, I could detect evidence of dryness and tell-tale signs of advancing years. And I didn't like it. I knew that these were danger signals that warned of an aging skin.

I was also very bewildered. I had always taken the best care of my skin. And no matter what I did, my complexion showed no improvement. Finally I became resigned. After all, everybody gets older and most of us show our age.

Then one day I had a visit from an elderly widowed neighbor. This charming lady was about seventy, but she had the most beautiful, moist, youthful skin. I remarked about it and mentioned my own skin problem.

She told me she used a marvelous cream which had been formulated by her late husband, a physician, and that she made it herself. "Try it," she said, and then she left and returned with a jar of this cream.

So I tried using my neighbor's cream.

In only three weeks, I began to see a marked improvement. My skin was fresher, clearer, smoother. After two months, my former dry, dull skin was revitalized. My skin now had a youthful, almost translucent quality. I was thrilled with my neighbor's formula.

For six years, this kind lady kept me supplied with this cream. And I want to tell you that my skin was more vital and younger looking than it had been when I first started to use it, six years before.

Then my neighbor died suddenly—and with her went that wonderful cream and its secret ingredients. I was saddened by the loss of a good friend—and dejected by the loss of a miracle cream. Her family told me that her personal papers revealed no formulas of any kind. I was desperate. But I did have three jars left from the last batch she had made.

So I took the cream to one of the best known analytical cosmetic chemists. The cost of the analysis was enormous, but I got what I wanted. I had the wonder cream formula.

It had a base of pure cucumber juice, two super-moisturizers, three natural lubricants, and a special component to keep the cucumber juice fresh. My chemist told me that the formula consisted of only safe, pure ingredients—no hormones, estrogens or steroids.

I made a batch of cream for myself, following the chemist's instructions. Then my friends and relatives began using it. And in every case, the results were absolutely astounding.

Soon friends began insisting that the cream should be made known and available to all women, since the problem of aging skin is universal.

So my cream was put on the market nine years ago, with the financial help of an uncle. It is called Cucumbre Frost.

The same wonderful results experienced by me, my friends and relatives were repeated time and time again by women all over the country. I have in my file hundreds of letters from grateful women telling of the remarkable results obtained with Cucumbre Frost.

Treatment is not a complicated ritual. I don't have time for that and the chances are you don't, either. You apply Cucumbre Frost at bedtime. Leave it on all night. It feeds, protects and nourishes your skin while you sleep.

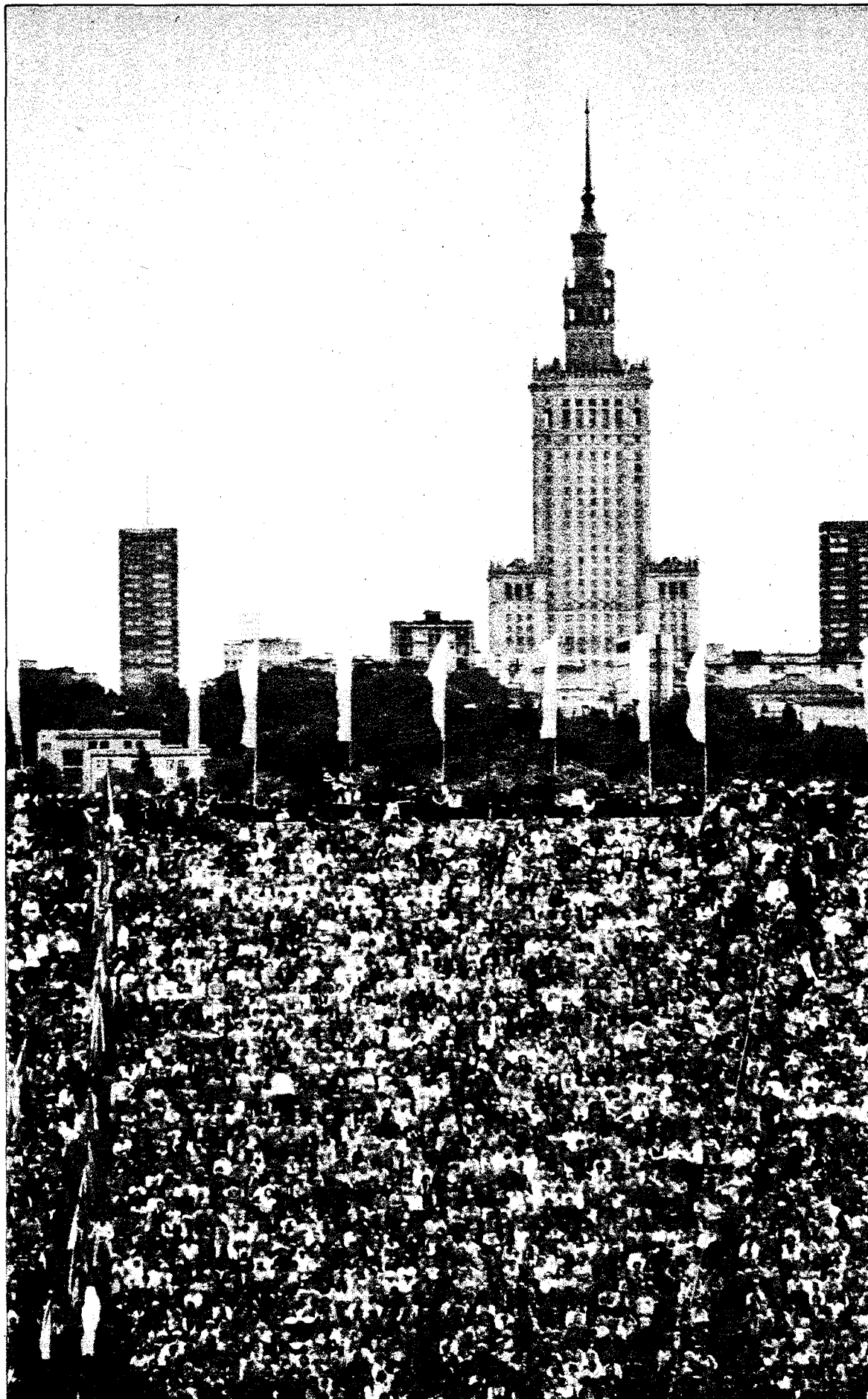
I know what Cucumbre Frost can do for you. Therefore, I offer you this UNCONDITIONAL GUARANTEE. Try it. See for yourself in your own mirror how, after a few treatments, Cucumbre Frost helps revitalize dull, dry, aging skin. How, when used regularly, Cucumbre Frost helps facial skin to regain lost smoothness, moistness and freshness. Many women wrote me of astonishing results after only two weeks. Some take longer. But I say this to you: if, for any reason you are not delighted with Cucumbre Frost—return the unused portion to me for a complete refund. No questions asked.

You now have the opportunity to have a vital, youthful, lovely skin—at no risk. Cucumbre Frost (Item #7X) can be purchased only by ordering it directly from me. Simply send your name, address and \$9.95 (cash, check or money order) to:

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In apocalyptic terms the holy father looked into the future and toward the third millennium rather than to immediate or quick changes in the social life of the people

The Pilgrim Po



Cloudy skies and the drab Soviet-donated Palace of Culture and Science memorial in the background created a somber mood for the beginning of the papal visit



A moment of meditation



Priests penetrate



Pilgrims spread flowers along the papal route in Warsaw

ope in Poland

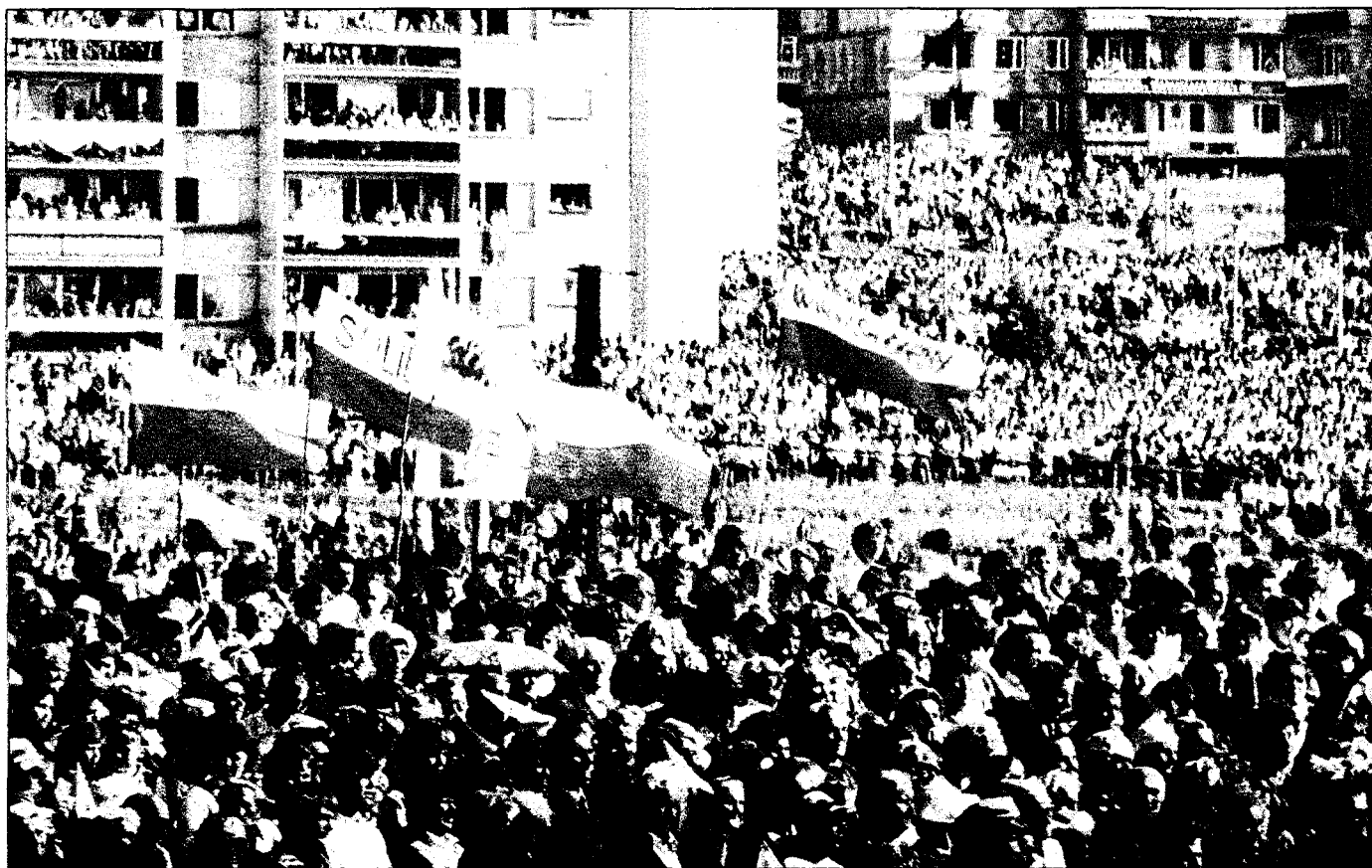
If the tone of the mood of the pilgrimage had been set under gloomy skies and somber words in Warsaw, the climax came in an emotional high under bright, sunny skies in Krakow



...e the huge crowds to distribute Communion in Warsaw



Pope John Paul II celebrates Mass upon his arrival in Warsaw at St. John the Baptist Cathedral



Solidarity banners spring into view at Nowa Huta. They were illegal

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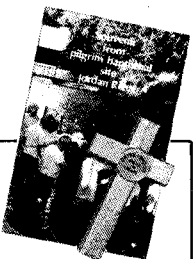
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The Pilgrim Pope in Poland

CZESTOCHOWA, Poland — "O Mother and Our Lady of Jasna Gora, in communion with all I would like to once again entrust my nation to you.

"I am a son of that nation. In myself I carry the entire heritage of its culture, its history, the heritage of victories, but also the heritage of disasters.

"I am a son of this nation and, therefore, I deeply feel its noble aspirations — the wish to live in truth, liberty, justice, social solidarity, the wish to live one's own life.

"Our Mother of Jasna Gora, I wish to entrust to you yourself all that has been worked out in the difficult times of the last few years, particularly since August 1980."

With these words, perhaps the most moving and poignant of his eight days in Poland, Pope John Paul II made his personal appeal to the Black Madonna of Czestochowa.

His pilgrimage had reached a highpoint during the two days of celebrating the jubilee of the 600th anniversary of Jasna Gora.

He called the appeal an "hour of frankness."

The pilgrimage of Pope John Paul II, which began in Warsaw, continued to Niepkalanow, where he honored St. Maximilian Kolbe, and finally arrived in Czestochowa.

The Jasna Gora vows of the nation, which the pope renewed, had drawn two million people Aug. 26, 1957, to reiterate the royal vows of King Jan Kazimierz 300 years ago. In 1956 the king declared that St. Mary was the hereditary queen of the Polish lands.

In 1956, the vows of the nation were written by Cardinal Stefan Wyszynski, primate of Poland. The vows have become a religious and moral program for the nation's rebirth.

Recalling the attempt on his life two years ago in Rome, Pope John Paul II left at the shrine of the Black Madonna at Jasna Gora monastery "a visible sign of that event — the shot-pierced sash of my flock."

For two days the pope celebrated with a steady flow of pilgrims at Jasna Gora. He spoke to thousands of young people at a Saturday evening youth Mass. He crowned four miraculous images of Our Lady at a Sunday afternoon Mass. He renewed the Jasna Gora vows of the nation.

He blessed the sick and the handicapped, welcomed pilgrims from other dioceses of Szczyecin-Kamien and Western Pomerania. He prayed at the Jasna Gora chapel. He met with the episcopal conference.

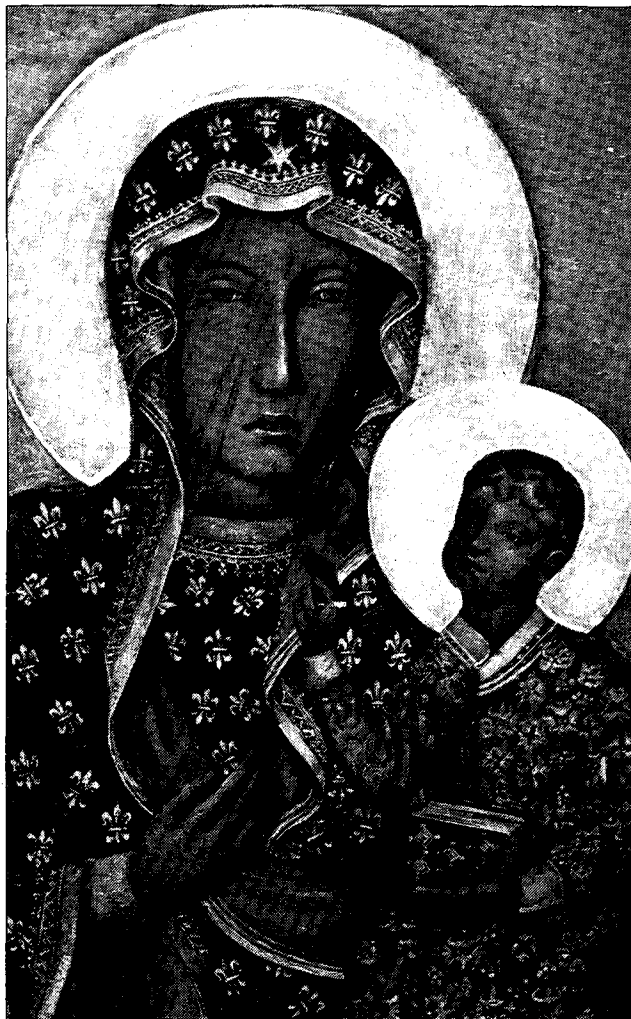
Pilgrimages to Jasna Gora in Poland date back to the 15th century, many of them by walking. The tradition of walking was cultivated by the elderly, but now has been taken over by the young people.

An estimated three million pilgrims visited Jasna Gora in 1980 and increased to five million in 1982. Last year 30,000 children, with their parents, visited the shrine after making their first Holy Communion.

KATOWICE, Poland — Pope John Paul II waited until his pilgrimage had brought him into "the work basin" of Poland to deliver his Gospel of Work to the working men and women of Poland.

His message in this coal mining region was direct and forceful. "Human work really is at the heart of all social life. Through it justice and social love are formed — if the whole working sector is governed by a just social order. But if this order is missing, injustice

The 'whole Polish nation must live in mutual trust. Trust, truth, community' are essential to the family, the nation, the state



The Black Madonna of Czestochowa has inspired Polish nationalism for 600 years

takes the place of justice and love is replaced by hatred."

Katowice is the capital of Poland's largest industrial center, which constitutes Upper Silesia, a district of 3.5 million people. The major industries are mining and heavy industry. The annual coal output is 17 million tons. Heavy industry counts steel works, zinc, lead and copper plants.

Pope John Paul II was greeted during heavy rainstorms at an abandoned airport by one-half million pilgrims who had waited for hours under a sea of umbrellas. The airport had been turned into a huge shrine of the Mother of God of Pierkary, where an image of the Patroness of Justice and Social Love had arrived after a parish-to-parish pilgrimage through Upper Silesia.

Traditionally, some 200,000 men and boys make a pilgrimage each year to Pierkary, but this year, to accommodate the crowds, the image was brought to this abandoned airport converted into a shrine.

Combined choirs and brass bands provided an exhilarating liturgy, presided over by John Cardinal Krol of Philadelphia and joined in by thousands of pilgrims.

The people of Silesia are Pope John Paul's kind of people — working-class families, for the most part.

The pope's message also was what the people wanted to hear, as he talked about the dignity of work, the rights of workers and free labor movements among a people bitterly disappointed by the government's crackdown on Solidarity.

In Silesia — Czestochowa, Katowice, Wroclaw — the holy father hit hard on social values which touch the family, farmers, workers and young people and are the basis for moral and social renewal in Poland.

Here in "the work basin" of Poland the pope restated his theology of work already made clear in his encyclical on work, *Laborem Exercens*.

"Szczesc Boze" — "May God Help You," a familiar greeting among workers in Silesia, became the theme of the pope's homily, as he related "work in industry, or work on the land, the hard work of the miner, the metal worker, the office worker, or the busy life of a mother at home, or the health care worker" to God.

He recalled the events that took place in Poland before December 1981 (before martial law), which were free of violence and had a religious character.

Corresponding to the obligations of work are the rights of the worker. "Social justice consists in the realization of and respect for the rights of man," he said. These rights include "the right to a just salary, the right to security in case of an accident on the job, and the right to a day of rest." He also emphasized the rights of trade unions, which are indispensable to social life.

The pope called again for true dialogue between the authorities and society, "because the worker is not only an instrument of production" but needs to feel co-responsible for the just distribution of what he has produced.

In Wroclaw, a city that has shifted back and forth between Germany and Poland and was destroyed in World War II by the Nazis, Pope John Paul II venerated St. Hedwig of Silesia. From Katowice, the holy father had continued on to lower Silesia to Wroclaw then to Mount St. Ann.

The pontiff called St. Hedwig the perfect woman — widow, a mother who became a religious sister, a frontier figure who united the German and Polish nations.

Celebrating an outdoor Mass under a blazing sun before one-half million pilgrims at the Hippodrome race track, the pope addressed himself to family life. He spoke of trust between husband and wife, between children and parents. "A family is itself if it is built on reciprocal trust, on mutual confidence."

Finally, the "whole Polish nation must live in mutual trust. Trust, truth, community" are essential to the family, the nation, the state.

From Wroclaw, Pope John Paul II went to the shrine to St. Ann, mother of Mary, located on a beautiful mountain slope. Once again more than one-half million pilgrims came to the ancient Marian shrine under the protection of the Franciscans.

The pilgrimage to Marian shrines in Silesia had come to a close. The pope continued his journey home to Krakow.

"Finally, O Our Lady of Jasna Gora, I have come here to tell you once again *totus tuus*, I am all yours and all that is mine is yours. All that is mine, that means also my homeland, my nation. O Mother, I have been called to service to the universal Church in the See of Peter. With a mind to the universal service I constantly repeat *totus tuus*. I wish to be a servant to all and at the same time I am the son of this land, this nation. This is my people, my homeland." — VJG □



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Baby Packs For Poland is a new program initiated by Catholic Relief Services to provide a pack containing 10 diapers, baby powder, two plastic bottles, and three nipples for the expectant mothers.

The Catholic Bishops of Poland will distribute the Baby Packs at the parish level. This is in addition to the food and clothing program being sponsored by CRS in Poland on an ongoing basis.

Polish Madonna & Child

A young artist who has studied in Poland has created the Polish Madonna and Child to commemorate Pope John Paul II's visit to Poland.

Anyone who contributes \$100 or more to Baby Packs For Poland will receive an original of the etching of the Madonna and Child. The etching, ready for framing, is in pastel colors and is 9" X 12". The first 150 will be numbered and signed by the artist. They are available exclusively through Baby Packs For Poland.

Ivan Valtchev

Born in 1944, Ivan Valtchev was trained at the Academy of Fine Arts, Warsaw; the Royal Academy, Stockholm; and the Musee du Louvre in Paris. He has been working and exhibiting in the United States since 1971 where he has gained a considerable reputation in graphic arts.

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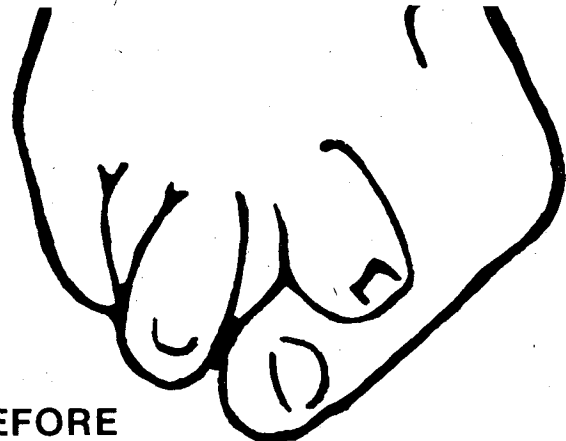
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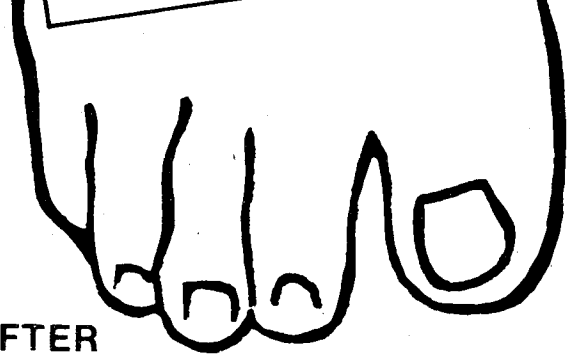
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The Pilgrim Pope in Poland



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Pope John Paul climaxed his celebration of 600 years of the Black Madonna in Czestochowa with a crowning ceremony



The historic Jasna Gora monastery where Pope John Paul spent several days on his recent visit to Poland



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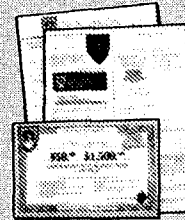
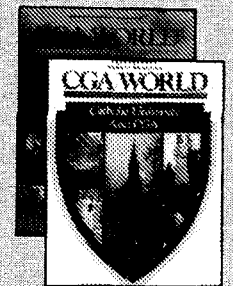
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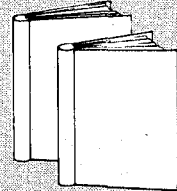
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