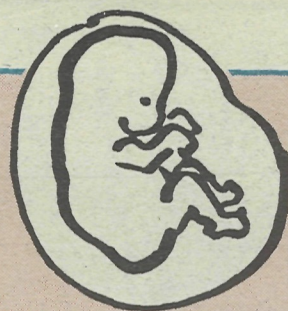


PRAYER



**Must be personal,
Archbishop says in
'Devotedly Yours'**
Page 3



**Speak on behalf of
human life, for unity
among all Christians**
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THE VOICE

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Catholic Archdiocese of Miami

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'Don't like being associated with loser'

Win one for the needy

ABCD fete cheers UM coach

By Ana Rodriguez-Soto
Voice News Editor

Football fans or not, more than 500 guests at a recent dinner for the Archbishop's Charities and Development drive (ABCD) seemed downright pleased with the gameplan for \$4.5 million success offered by University of Miami coach Howard Schnellenberger.

The mentor of the national football champions, who serves as honorary chairman of the 1984 campaign, stole



Archbishop McCarthy and UM coach Howard Schnellenberger are applauded on Omni dais. (Voice photo by Ana Rodriguez-Soto).

Official Changes

Several changes in Archdiocese titles announced. See page 8.

an open hour from an impossible schedule to coach South Florida Catholics into winning one for the needy.

But first he and wife Beverlee, of

Our Lady of the Lakes Parish in Miami Lakes, walked into a standing ovation and scattered cheers as guests finishing their dinners saw the now familiar mustachioed face with the graying sideburns stroll into the oversized dining room of the Omni International Hotel.

At evening's end, the coach patiently signed autographs for all—and there were many—who lined up. In between, however, his message on behalf of the ABCD campaign came through loud and clear.

"I don't like to be associated with a loser," he mock-warned in a boom-

ing, Kentucky drawl, "and I know that the good Archbishop has put me in a position that will once again be successful."

But he intoned against resting on past laurels.

"Certainly, this drive over the
(Continued on page 3)

Church reaches out to the hurting here

Life after divorce

By Betsy Kennedy
Voice Staff Writer

More Catholics than ever are going through the anguish of divorce. Approximately one-fourth of last year's 1.25 million divorces in the U.S. were between Catholics, according to Fr. James Young, director of the North American Conference on Separated and Divorced Catholics based in Washington, D.C.

But there is a silver lining in this otherwise gloomy cloud hovering over Catholic family life. That silver lining is the Church's healing ministry to separated and divorced through parish groups, workshops and conferences, such as the Fifth Archdiocesan Conference on Separation, Divorce and New Life, held recently at St. Andrew Church in Coral Springs.

At the Fifth Conference, which was sponsored by the Family Enrichment Center, many local Catholics discovered for the first time that not only does the Church welcome them back, it will help them learn to love again.



"At first I didn't know where to turn to. Then I realized there was no one else but God," said Marie Teale after her husband asked for a divorce and a 14-year marriage ended in heartbreak.

Teale admitted that her friends virtually "dragged" her to the conference where she realized the Church



was reaching out to her in the divorce recovery process which can be as painful as a withdrawal from alcohol or drugs.

"I've gone through a lot of pain and suffering. My marriage wasn't recognized before, because my husband had a previous marriage. I resented the Church... and today I am still hurting.

"I was raised in New York City and a priest there taught me damnation and hell would happen if I got divorced. That alienated me. But it is great to know the Church has changed."

After Teale's marriage began to crumble, she still clung to hope for a reconciliation, but a local priest told her gently, "You have to stop being a martyr. It is time for you to go on with your own life."

Such understanding helped her gradually return to an active life as a Catholic. She joined St. Louis Church in south Dade after many years when she never attended Mass. She became a daily Communicant and is an auxiliary member of the Legion of Mary.

At first, meetings and conferences of separated and divorced Catholics made her feel "like we were all a bunch of failures."

Then Teale realized, "they are all going through the same feelings of guilt and rejection as I am."

(Continued on page 12)

Zimbabwe bishops plead for equality

HARARE, Zimbabwe (NC)—The Zimbabwean Catholic bishops, in their first pastoral statement of 1984, have pledged to support a socialism based on Christian values and to oppose Marxism.

"In Zimbabwe socialism is understood to mean equality regardless of race, creed or sex, an equitable distribution of land, health care and education for all regardless of income; it means fair wages, a lifestyle of self-reliance as well as of sharing, the promotion of cooperative ways of production and a national policy of reconciliation," the bishops said.

"TO THE EXTENT that the government has in fact begun to implement these policies, we have expressed our full support," said the statement.

"We acknowledge that socialism has inherited some elements from Christianity, but we also know that some forms of socialism do not agree with Christianity," it added.

"For us as Christians, only with God's help can we transform a society," it said.

"Atheistic Marxism, on the other hand, attempts to prove that man can accomplish God's work on earth all by himself," said the statement, issued Jan. 1 and signed by the seven members of the Zimbabwe Catholic Bishops Conference.

"We therefore find ourselves unable to go along with those of our fellow citizens who have adopted, together with socialism, an atheistic philosophy as their creed," it added.

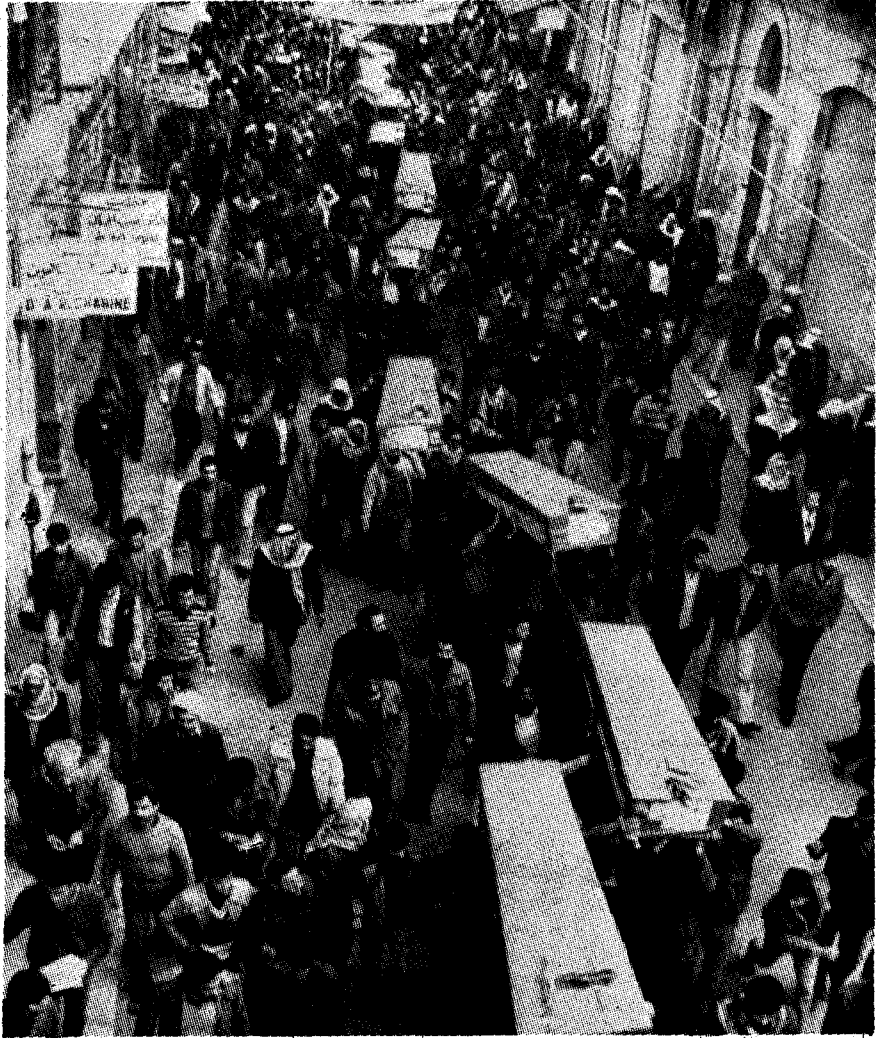
The bishops criticized the Marxist concept of class struggle as a way to social progress.

"WE DO NOT DENY the existence of conflict between the different classes and between rich and poor nations. But we cannot accept that strife and conflict by themselves are positive forces for transformation," they said.

"It is not by fighting to the bitter end, but by analyzing the causes of conflict and by resolving it, that we can create conditions in which the self-reliant efforts of our people will bear fruit," they said.

The bishops' statement also criticized many government officials, saying their behavior "flatly contradicts the social justice to which they pay lip service—a fact which creates a credibility gap especially between the authorities and the ordinary people."

"Are all our politicians and public servants, who propagate self-reliance, prepared to render selfless service and to make the sacrifices that they expect from the ordinary man and woman, particularly in the rural areas?" they said.



LEBANESE MOURN—Coffins are carried through the streets of Baalbek as victims of the Jan. 4 Israeli bombing raid on the eastern Lebanese city are buried. More than 100 people were killed and more than 400 injured in a morning raid against Moslem positions. (NC photo from UPI).

News at a Glance

Missionary sisters kidnapped

ROME (NC) — Five Franciscan Missionary of Mary Sisters disappeared from their mission in Cacolo, Angola, and may have been kidnapped by guerrillas, according to Sister Alma Dufault, superior general of the order. The Franciscans learned that the missionaries were missing when contacted by Japanese officials Dec. 21. The Japanese government became involved because the youngest of the five missionaries is a citizen of Japan. Details of the apparent kidnapping, in which two priests and one religious brother, all members of the Society of the Divine Word, also reportedly were abducted, has come from townspeople in Cacolo, said Sister Dufault in an interview Jan. 14 at her Rome headquarters.

Pope encourages Opus Dei

ROME (NC) — Pope John Paul II met world leaders of Opus Dei, an international association of priests and lay people, and urged them to spread their message "in every direction of the human and created world." The pope held the 25-minute meeting during a pastoral visit to a Rome parish and youth center operated by Opus Dei priests. "I hope that you who are Opus Dei become ever more Opus Dei and take Opus Dei in every direction of the human and created world," the pope told 32 of the group's regional leaders from 30 countries.

Pope calls for 'national dialogue'

VATICAN CITY (NC) — Pope John Paul II, in a message to Lebanese Christians meeting to discuss their country's future, has again called for a "national dialogue" which will satisfy all of Lebanon's diverse political and religious factions. The pope's message came in a telegram to Cardinal Antoine Pierre Khoraihe, the Maronite patriarch of Antioch, who has his headquarters in the Lebanese capital of Beirut.

Cdl. Glemp praises Vatican talks

ROME (NC) — Poland's Cardinal Jozef Glemp of Gniezno and Warsaw said negotiations to establish diplomatic relations between Poland and the Vatican "are going well." He spoke to the press at Rome's Leonardo Da Vinci Airport after arriving to brief Pope John Paul II on his talks with Polish Premier Wojciech Jaruzelski. "I cannot say when it will be possible to normalize diplomatic relations, but I can say that negotiations are going well," Cardinal Glemp said.

Tax credits 'fairness issue'

WASHINGTON (NC) — Despite legislative setbacks the idea of tuition tax credits will continue to gain momentum, Frank J. Monahan, U.S. Catholic Conference assistant director of government relations, said "This is so because the basic issue involved is one of fairness to both the people and the institutions which comprise the private education enterprise in our nation," Monahan said. Monahan made his remarks at the Oklahoma City University's mid-year institute on "The Future of Education in a Free Society."

Abp. Laghi meets Reagan

WASHINGTON (NC) — Archbishop Pio Laghi, apostolic delegate in the United States, called on President Reagan at the White House two days after the United States and the Vatican established full diplomatic relations. Also participating in the meeting was William A. Wilson, Reagan's personal representative to the Vatican and his nominee to be the first U.S. ambassador to the Holy See. Archbishop Laghi said the brief visit was a courtesy call and that Reagan expressed his pleasure at the new ties between the two states.

Italian parties call for debate

ROME (NC)—As the expected signing date of a new concordat governing relations between the Vatican and Italy draws near, the leaders of five Italian political parties have called for a parliamentary debate and the opportunity to make changes in the draft of the treaty. They complained that Parliament has yet to see a final draft of the concordat. In December, Italian Prime Minister Bettino Craxi met Pope John Paul II and told reporters he expected the concordat would be signed by Feb. 11, the 55th anniversary of the signing of the Lateran Pacts.

INS bail rule called 'brutal'

LOS ANGELES (NC)—A federal judge has issued a preliminary injunction against a new rule which forbids suspected illegal aliens to work while on bail. The new Immigration and Naturalization Service regulation, which took effect forbids the aliens to work while on bail trying to prove their legal rights to remain in this country, said Peter Schey, attorney for the National Center for Immigrants' Rights, which sought the injunction. Schey called the INS rule "brutal from a human rights standpoint" because aliens are required by INS to prove they are self-supporting.

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ABCD fete hears story of 10 apples

(Continued from page 1)

years has been more than successful. But again, we have the challenge. Again, we have the goal. Sometimes it's a lot harder to be successful when you've been successful," he said.

Comparing the Hurricanes' "miracle" season to the ABCD drive meeting its \$4.5 million goal, Schnellenberger said "It's going to take the undying efforts of an awful lot of people to make it happen," and he pledged "anything I can do... to truly make it happen."

He said he accepted the position of honorary chairman because of a deep commitment to ABCD, despite an appointment book stuffed with engagements elsewhere due to his responsibilities as UM coach.

He has prepared a videotape to speak for him at dinners he cannot attend, and Monday evening he pledged to "on a moment's notice... stop by and be with you" whenever schedule changes permit it.

ABCD dinners are held around the Archdiocese to thank Catholics who in the past year contributed \$150 or more to the drive. Pastors invite parishioners to accompany them to the dinner scheduled in their area.

No hesitation

Speaking later, Archbishop Edward A. McCarthy remembered calling the coach during the frenetic

weeks before the Hurricanes won the national championship to ask him to take part in the ABCD drive.

"He did not hesitate for one moment," the Archbishop said. Winning the Orange Bowl game, he added, only half-jokingly, "just goes to show you what happens when somebody says 'Yes,' to ABCD."

On a more serious note, the Archbishop confessed to feeling "a little bit overburdened" when considering his responsibility "to be the spokesman for the needs of those people... the homeless kids, the abandoned, old folks, families torn apart, refugees" who benefit from ABCD funds.

"How can I move hearts," he said he wondered. "How can I convey the sense of urgency in what we're talking about?"

Perhaps the best way, he said, is to let God speak through the Scriptures: "I ask you," he quoted, "how can God's love survive in a man who has enough of this world's goods and yet closes his heart to his brothers and sisters in need? Little children, let us love in deed and in truth and not merely talk about it."

Story of 10 apples

Father David Russell, master of ceremonies at the dinner, had made a similar point in a dramatic and forceful presentation moments



Father David Russell pulls apple parable out of paper bag to make a point. (Voice photo by Ana Rodriguez-Soto).

before, when he related the tale of God, man and the apples.

From a white paper bag, the priest extracted, slowly and methodically, three sets of apples, while repeating what God had told man as He gave him the apples.

The first set, man was to trade for shelter. The second set, he was to use for clothing and food. The third set, man was to exchange for any other necessities.

Then, God gave man one last, single apple, "so that you will have something to give back to me in gratitude for the nine that I've given you, for all the ways I've blessed you, for all the needs that I've met."

"The man knew this apple belonged to God (but)... you know what he did," asked Father Russell, who now teaches at St. Vincent De Paul Regional Seminary in Boynton

Beach, as he took a bite out of the apple. "He gave back to God the core, the garbage, what was left over."

So it is in real life, he said. "God has given to every one in this room something that He is asking you specifically to give to Him in gratitude for all the blessings you have."

Spiritual decision

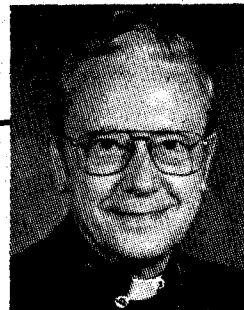
Giving to ABCD is not a financial decision, but a spiritual one. "The decision we make will actually reflect our relationship with God," he said.

"Your money," he stressed, "is part... of your Baptismal commitment. We have to keep it all together."

The only question for Catholics is "Do you think you can give more this year than last?" he asked.

Devotedly Yours

Prayer must come from heart



My beloved:

I am riding high again, but not in the air! I am on retreat. Some twenty Bishops of the southeastern region of the United States are on retreat, according to our annual practice, at Our Lady of Florida Retreat House in Palm Beach.

Bishop John D'Arcy, an Auxiliary Bishop of Boston, is our Retreat Master. He is excellent. He brings the experiences and talent of one who has done special studies in Spiritual Theology, has been a Spiritual Director in a Seminary, has preached many retreats for Bishops and priests, and has the insights of himself being a Bishop.

We began with a conference on Monday evening and will close with the Eucharist on Friday morning. During the intervening days, we began with morning prayers followed by breakfast. We then had a conference and quiet time for reflection, followed by a concelebrated Eucharist. After lunch, we had time for a welcome rest or exercise, then

another conference, reflection time and dinner, followed by night prayers together and a final conference.

It is heavenly to have this seclusion time for rest and prayer and meditation in the company of fellow Bishops. No telephones! No stacks of

'I have been thinking of the importance of making prayer a truly personal experience — to speak very consciously to the Lord and not simply mouth words to fall where they may.'

mail on the desk! No appointments! Just alone with one's thoughts and with the Lord.

In our Year of Prayer, I am thinking of prayer—how it is really the only way to develop a personal relationship with the Lord, to discern what He wants of us in the various situations we face. I have been thinking of

the importance of making prayer a truly personal experience — to speak very consciously to the Lord and not simply mouth words to fall where they may, to have the words come from my heart, from inside me, and not just from my lips, to be still and listen.

I have been thinking that from the earliest times prayer—from all of us, not just from the priests and religious — has belonged to the very essence of the Church, of being Catholic. The Bible tells us that from the very beginning those who were baptized "devoted themselves to the teaching of the prayers." (Acts 2:42) And "there was one heart and soul in the company of those who believe." (Acts 4:32)

We see in the Bible that soon times were set for prayer throughout the day, and from this developed the Liturgy of the Hours, the Breviary prayed by priests and religious but becoming more popular among the laity.

To be a Catholic means to be part

of a world-wide chorus that sanctifies the cycle of time by extending the worship of the Eucharist throughout the day, as millions of lips praise God and give us all a foretaste of Heaven. These are the prayers of men on the way to work, children before school, mothers at the stove, the sick on their beds, priests with their Breviaries, religious on their knees, families around the table, young and old in prayer groups, etc.

God bless you! I hope you are making some effort to enrich and deepen your prayer life during this year of prayer we are celebrating as part of our effort to be more faithful in being disciples of Jesus.

My pastoral letter on prayer has now been published in pamphlet form. If you would like a copy (free!), please write me at our Pastoral Center, 9401 Biscayne Boulevard, Miami Shores, Florida 33138.

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

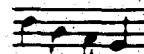
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Kissinger report criticized on human rights

By Jim Campion
NC News Service

The Kissinger Commission report on Central America does not address the basic problem of human rights abuses in El Salvador, according to the head of the San Salvador archdiocesan human rights agency, Maria Julia Hernandez.

She was interviewed by telephone in her office in El Salvador and said she is disturbed that the report "doesn't address the problem of those who have been murdered, those who have disappeared."

The report, she said, "doesn't respond to the repression of the people, but supports the very structures which are the problem." She said she was referring to support for the military which she called the source of repression.

The Kissinger report, issued Jan. 11, recommended that Salvadoran military aid be contingent on certified human rights improvements. Reagan administration officials said "selective cutoffs" might be considered, but only if there is no danger of victory by guerrillas.

Amnesty International, prior to the publication of the Kissinger report, said there is a "continuing high incidence of extrajudicial executions, 'disappearances' and arbitrary arrest and torture of persons from all sectors of Salvadoran society."

"All of the Salvadoran security and military forces have been regularly implicated by reports of noncombatant civilians having been the target of such abuses. In addition, many other Salvadorans have been seized and have then 'disappeared' or have been summarily executed by heavily-armed men in plain clothes acting in the guise of death squads," the report said.

Amnesty International is an independent agency monitoring human rights.

It said evidence, including eyewitness, survivor and defector accounts, indicated squads are composed of regular and reservist military and security agents acting under direct orders of Salvadoran military and security officials.

Amnesty International said it opposes use of military aid for "arbitrary arrest, torture, disappearance and extrajudicial executions" and urged mechanisms to ensure that aid is not used for such purposes.

A study of Central America by the Carnegie Endowment for International Peace, scheduled for publication Jan. 30, also differs with the Kissinger report. The Carnegie report is the result of a cross-section of opinion by 16 Central American experts.

A Carnegie commission press release Jan. 12 praised the Kissinger report's economic and social proposals, but said that it "employs humane and liberal language to justify and reinforce current policy." It found the Kissinger report "fundamentally flawed" because "economic and military assistance to intransigents will not bring about negotiations in El Salvador or the regional settlement which the (Kissinger) commission supports."



ACCOUNTABILITY—Behind a fence at San Salvador's metropolitan cathedral, families of those who have disappeared or who are political prisoners demonstrate and pass out leaflets. They are pressing for the government to account for their loved ones. (NC photo).

Robert S. Leiken, editor of the Carnegie study, praised the Kissinger Commission for condemning death squads in El Salvador, but said this is not enough.

"The death squads are linked to powerful economic and military groups stymieing reforms and blocking negotiations. To recommend increased economic and military aid will strengthen these groups and eventually lead to direct U.S. military involvement. Central America needs a political settlement to make Kissinger's economics work," he said.

Arturo Cruz Sequeira, a Carnegie commission member who was once an official in Nicaragua's Sandinista government, criticized U.S. policies toward Nicaragua. He said hard-line policies by the United States cause a "self-fulfilling prophecy."

"A symbiotic relationship eventually developed between the hard-liners of the (Sandinista) national directorate and the ideologues of the Reagan administration. The actions of one side were used to justify the actions of the other," he said.

Cruz was a Nicaraguan official representing the private business groups
(Continued on page 5)

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Pope: start talking on nukes

VATICAN CITY (NC)—Pope John Paul II warned the United States and the Soviet Union that "there is not a moment to lose" in resuming negotiations to reduce arms and that they would have to answer to history for their failures.

The pope's strong words came Jan. 14 during a 30-minute talk at the Vatican to diplomats accredited to the Holy See.

Noting the anguish felt throughout the world over the nuclear threat, the pope said that arms talks should be resumed immediately.

"We are convinced that there is a serious duty for all the parties concerned and if anyone would want to withdraw from the necessity of such negotiations, he would incur a grave responsibility to humanity and to history," the pope said.

The pope's words came three days before the opening of a conference in Stockholm, Sweden, in which the United States and Canada plan to join the Soviet Union and other European nations to discuss world problems. During the conference, U.S. Secretary of State George Shultz and Soviet Foreign Minister Andrei Gromyko were scheduled to meet for the first time since the Soviets walked out of a conference on reduction of intermediate-range nuclear missiles last Nov. 23. Since then separate negotiations also have broken down on long-range nuclear missiles and conventional forces in Europe.

"The Holy See would like to help end today's impasse by encouraging

people and groups to carry out concrete steps and to take prompt measures to advance toward the solution of the most elementary problems of justice in this world," the pope said.

In late October 1983 the pontiff wrote to U.S. President Ronald Reagan and Soviet leader Yuri Andropov urging them not to abandon arms reduction talks. A month later, Vatican Secretary of State Cardinal Agostino Casaroli told newsmen that the Vatican was willing to mediate the impasse following the breakdown of the talks.

In his speech to diplomats, the pope also encouraged continued North-South dialogue between the world's developed and underdeveloped nations.

"The enlargement of zones of poverty," he said, "is in the long run the most serious threat to peace."

"For its part, and I insist on this point, the church wishes to continue to engage itself resolutely in the development of these countries called 'the South,' and it encourages the others to pledge themselves always more actively to this path," the pope said.

The pope expressed concern over developments in world trouble spots including Lebanon, Central America, Afghanistan, and Cambodia and encouraged the withdrawal of foreign occupying troops.

He also voiced anxiety over delays regarding the independence of Namibia, which has been ruled by

South Florida since the end of World War I. The white-minority South Africa government has been engaged

in a guerrilla war in Namibia, where the majority of the population is black.

Kissinger report

(Continued from page 4)

which later split with the Sandinista leadership over the economic and political direction taken by the Marxist-influenced ruling Junta. Cruz, now studying at Johns Hopkins University School of Advanced International Studies in Washington, said that "by its wholesale opposition to the entire Central American left, U.S. policy pushes the nonaligned left into the arms of those who are pro-Soviet."

"Marxist-Leninist China, with one-quarter of the world's population, remains a bulwark against Soviet hegemony. Marxist-Leninist Yugoslavia receives U.S. aid. Nonetheless, we have been reluctant to apply these distinctions in the U.S. 'backyard,'" he said.

"The distinction will have to be made if the U.S. is to live peacefully with its southern neighbors," Cruz said.

A group of U.S. citizens living in Nicaragua, including many Catholic and Protestant missionaries, issued a statement Jan. 12 also criticizing the Kissinger report.

"The commission members, who spent only six days visiting Central America, delivered to president Reagan a report that essentially supports his interventionist policies," the statement said.

It criticized U.S. aid to guerillas fighting the Sandinista government. "We repudiate the suggestions that the death and desolation caused by the U.S. aid to the counter-revolutionaries favors a peaceful solution. The recommendation reveals a deep misunderstanding of the character and determination of the Nicaraguan people and can only lead to disaster," the statement added.

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Christian unity gets second wind

By Jerry Filteau

WASHINGTON (NC) — The annual Week of Prayer for Christian Unity Jan. 18-25 comes amid signs that the ecumenical movement may be getting a second wind.

"Never before in the history of the Ecumenical movement have we stood at a point of such opportunity and responsibility," declares the 1984 week's advance guide, jointly prepared and distributed internationally by the World Council of Churches and the Vatican's Secretariat for Christian Unity. Theme of the week for 1984 is "Called to Be One Through the Cross of Our Lord."

THE GUIDE CITES "Evidence of striking theological convergences on the nature of Christian unity, on baptism and Eucharist, on the church's ministry and authority." It also cites evidence, from a recent survey by the WCC, of "increased interest" in unity week observance and increased "common action and understanding" among local congregations around the world.

"Yet, at every turn," the guide comments, "our lack of generosity and courage, our selfish insistence on our own programs and concerns, threaten to frustrate our efforts. It is a moment in History which more than ever demands our perseverance in prayer for unity."

Prayer or "spiritual ecumenism," which ecumenists insist must be at the heart of the movement toward Christian unity, is the central focus of unity week. But there has been continuing progress, with some notable breakthroughs, in the other major areas of ecumenism — common witness and action on social and moral issues, theological understanding and doctrinal agreement, and serious moves toward organic reunion.

ON SOCIAL ISSUES, Father John Hotchkin, executive director of the Bishops' Committee for Ecumenical and Interreligious Affairs, said that the U.S. recession and high unemployment of recent years have led to increased ecumenical cooperation in many places to meet such basic

social needs as the distribution of food supplies and clothing.

Other forms of local cooperation, from regular clergy meetings to interfaith summer Bible schools and interfaith services on a variety of annual occasions have become commonplace in many areas, he said.

Last year's war and peace pastoral by the U.S. Catholic bishops provoked what some observers have called an "unprecedented" ecumenical interest in the area of common social and moral witness.

The National Council of Churches, a coordinating body for Protestant and Orthodox churches in the country, did a study guide on the Catholic pastoral letter for use by its members churches. Theologians of the Catholic and Reformed Churches are currently engaged in a dialogue on nuclear war as part of a series on ethical issues in which they seek greater understanding not only on ethical conclusions but on their methods of addressing ethical questions.

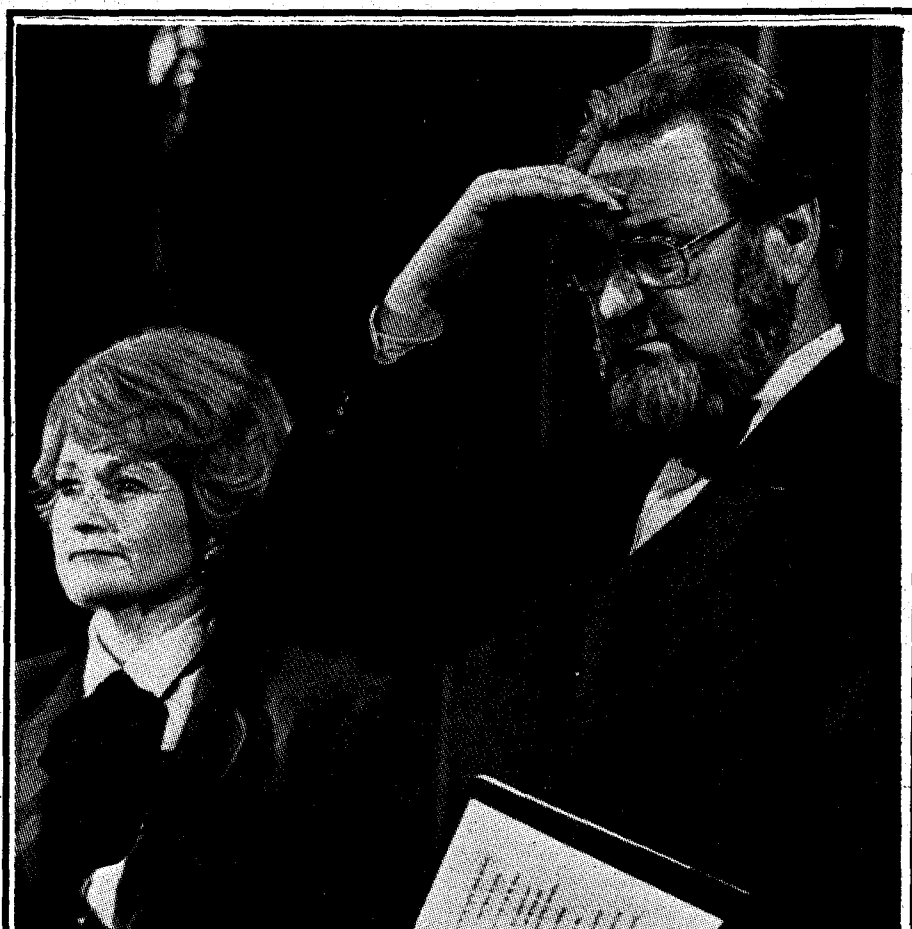
THE PASTORAL HAS led to uncounted interfaith discussions and seminars at the local level around the country.

In doctrinal discussions, the U.S. Catholic-Lutheran dialogue issued a landmark statement of agreement on the doctrine of justification, marking the first time that Catholics and Lutherans had reached such a common understanding since their churches had divided over the issue in the 16th century.

Also in the United States, the Anglican-Roman Catholic Dialogue completed a study of Christian anthropology which it offered as a new context for interpreting and perhaps overcoming divisions between Catholics and Episcopalians (Anglicans) on a number of difficult questions.

In America and many other parts of the world, the 500th anniversary of Martin Luther's birth last November was the occasion for local, national and international observances that were marked by a spirit of interfaith understanding and dialogue.

FATHER HOTCHKIN SAID that



NEW RULES — At a Washington news conference, Health and Human services Secretary Margaret Heckler and Surgeon General C. Everett Koop answer questions regarding new "Baby Doe" rules. The rules were prompted by the case of a Bloomington, Ind. baby who died in 1982 after being denied food and the on parents' orders and with court consent.

the international Lutheran-Catholic dialogue hopes this February to complete work on one of its most difficult projects so far: an agreement on "models, forms and phases toward unity" which would be a departure point for finding concrete ways to achieve full organic unity gradually, through a series of steps and stages.

U.S. Lutherans have lately taken a lead in efforts to achieve organic unity through a gradual process. After reaching an interim agreement a year ago with the U.S. Episcopal Church for limited sharing in ministry and Eucharist, they are currently engaged in seeking a similar agreement with the Reformed Churches in the United

States, Father Hotchkin said.

In addition to that hoped-for agreement and the planned international Catholic-Lutheran document on ways to reunion, Father Hotchkin said that there may be other significant ecumenical events to look forward to in 1984.

ONE KEY, he said, could be a visit by Pope John Paul II to the headquarters of the World Council of Churches during the pope's planned visit to Switzerland in June. If a WCC visit is included on the papal agenda, it will be the first papal visit to that world center of other Christian churches since 1969 and only the second in history.

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Father Bruce Ritter

A HAPPY ENDING

I'd better warn you in advance that this story has a happy ending — otherwise it would be too dreadful to take and you'd hate me at the end for turning your tears into a chuckle.

Billy was 16, a friendless, scared runaway from Michigan. He was a nice kid. Not the brightest kid in the world, but a nice kid. When Helene, a thirtyish, slightly overblown, slightly indignant prostitute, arrived at our door with Billy in tow (I ain't no cradle robber, she said), the boy was in tears. He had arrived in New York's cavernous Bus Terminal on Eighth Avenue less than an hour before. It took some thief less than ten minutes to separate him from his luggage. He still had about \$10, but he lost that, too, in the lavatory, at the point of a knife, to another predator. Too terrified to move, Billy sat on a bench for about 15 minutes and watched the thousands of New Yorkers and their visitors pour back and forth. Finally, even more scared, he wandered out onto the bus terminal's Eighth Avenue sidewalk to greet, dubiously, the Big Apple and Helene.

"Billy ran and ran and ran, got on the first bus to New York to get his Eighth Avenue welcome."

To Helene, Billy was just another customer, a little on the young side maybe. Wanna good time, kid? It was the last straw! Billy burst into tears and fled. Helene ran after him. Hey, kid, it's okay. I ain't gonna hurt ya. I'm sorry, okay? You got no place to stay, huh? Billy gulped, nodded and poured out his story: his mother sick and dying in a

Michigan hospital; his father angry and depressed. He and his father fought bitterly and his father threw him out. Billy went to the hospital to see his dying mother. Almost unconscious and in great pain after surgery, she implored him to go to his aunt's home in Kentucky until she was better. Your aunt doesn't want you either, screamed the distraught father. Billy ran, and ran, and ran, got on the first bus to New York to get his Eighth Avenue welcome.

"Helene, a thirtyish, slightly overblown, slightly indignant prostitute, arrived at our door with Billy in tow."

Helene took charge of young Billy. I know this great place, kid. It's for kids like you, and she marched him down to Covenant House. Having done her good deed for the day, Helene went back to the more serious business of earning \$250 a day for her pimp, her brief starring role as the "good-hearted prostitute" forgotten.

I talked to Billy right away and told him that his mother had to be worried to death about him and that he would never be able to forgive himself if she died and he was not there. Call the hospital in Michigan right away, I urged. He did, dropped the phone, screamed a long, anguished, mournful cry, and wept hysterically. His mother was dead, they told him. We comforted Billy as best we could and called his aunt in Kentucky to let her know that Billy was with us. She's *not* dead, his aunt yelled over the phone. They just moved my sister to another hospital for better care! I told Billy right away. He was afraid to believe me. I was afraid to believe me, too. We immediately called the other hospital, got his mother on the phone so that Billy could hear her voice. Billy cried again.

She was very weak, but okay, and the doctors were confident that she would make it. I talked to Billy's now relieved and repentant father, put an equally relieved Billy on the phone and listened to *both* of them cry. I put Billy on the next bus back to Michigan, and then grimly called the Ad-

ministrators of the *first* hospital. I won't tell you what I called...what I said to her. It would definitely ruin my reputation.

So, a happy ending—thank God. And thank you, for making it possible to help all the Billys and Marys that find us. Say a prayer for Helene, and for me and my staff and my kids. We pray for you every day and thank God for you every day.

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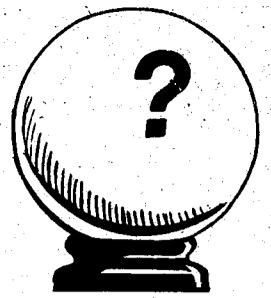
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Psychic's crystal ball proved foggy



By Religious News Service

NEW YORK (RNS) — Jeane Dixon, in her annual look into the near future, made many predictions for the year 1983. But the crystal ball of the self-proclaimed seer was foggy.

Here were some forecasts for 1983 made by Ms. Dixon:

—“The (U.S.) economy will stagger under an upturn in interest rates.”

—“Later in the year, the president will have to send troops into a Near East oil country.” (Lebanon is not an oil-producing country.)

—Pope John Paul II's visit to Poland “will touch off a national revival in Poland and a religious revival in Poland and in Russia itself.”

—Britain's Princess Diana “will release news of a new pregnancy before the year is very old.” (Ms. Dixon had been wrong in an earlier forecast that the princess's first child would be a girl.)

—“Some of our leading scientists will soon denounce the theory of evolution — not on religious grounds, but because of startling new evidence concerning the birth of humanity.”

Ms. Dixon published her preview in the Dec. 28, 1982, edition of the national tabloid *The Star*, with supplemental forecasts in the paper's 1983 editions of April 12, July 12, and October 4.

Even when the psychic's prognostications for 1983 were tentative, hesitant and uncertain, she did not fare any better:

Pope John Paul's visit to Poland will 'touch off a national revival in Poland and a religious revival in... Russia.'

(Of vaguely-described threats to the life of President Reagan): “There is a psychic impression of someone very near him, someone who has never been a threat before, who may become an unsuspected enemy.”

—“Pressures in the White House ‘could take a toll on the First Lady's health if she lets her worries interfere with her usual regimen.’”

—“For the first time in his vice-

presidency, George Bush may be caught in a storm of controversy. The problem could relate to a loan of billions of dollars from the U.S. to another country.”

—India's Prime Minister Indira Gandhi will be “in danger in 1983.” She “could be replaced or even arrested.”

—“Britain's Prime Minister Margaret Thatcher could call another election in December.”

—“Famed evangelist Billy Graham may be facing changes in his spectacular preaching career because of some outspoken remarks in the months ahead.”

None of these “probables” became certainties in 1983.

Ms. Dixon was right in some of her forecasts. For example, in the Dec. 28, 1982 edition she said: “Israeli Prime Minister Menechem Begin is likely to step aside in 1983.” He did. She said Soviet leader Yuri Andropov, who came to office an ailing man, “will face a sudden illness.” Mr. Andropov did “suddenly” drop from public view in the middle of August.

There were a number of headline-making events that Ms. Dixon missed clean: Among these: the assassination of Benigno Aquino Jr., leader of political opposition to Philippine President Marcos; the shooting down by the Soviet Union of a South Korean civilian airliner with 269 persons aboard; the U.S. invasion of Grenada; the awarding of the Nobel Peace Prize to Polish labor leader Lech Walesa.

But *Star* readers were informed by “the world's most famous psychic” (On April 12, 1983) that “astro-ghosts aboard the space shuttle will open up a new psychic dimension to travel in outer space.”

Said Ms. Dixon: “the apparitions will mystify NASA's computers and will lead to a new understanding of time itself.”

Laurence Mullin, retired foreign editor of Religious News Service, has been keeping account of the “super-market psychics” for eight years now. He already has Ms. Dixon's predictions for 1984 tucked away to review next year.)

Political nun denied dispensation

PROVIDENCE, R.I. (NC) — A Rhode Island nun who plans to run again for state office will not get a dispensation from church laws prohibiting priests and Religious in politics, said Bishop Louis E. Gelineau of Providence.

“It is certainly incongruous to expect that I should grant a dispensation in such cases when the holy father himself does not do so,” said

Bishop Gelineau in a Jan. 4 statement after a meeting with Mercy Sister Arlene Violet, who plans to run for state attorney general.

Bishop Gelineau also said sisters cannot abandon religious life temporarily to serve in a public office.

Sister Violet, who ran for attorney general but lost in 1982, had not officially announced her campaign plans by mid-January but has in-

dicated that she would leave religious life to run, then seek reinstatement when her political career ended.

“The Code of Canon Law clearly states in its legislation that priests and Religious ‘are forbidden to assume public offices which entail a participation in the exercise of civil power,’” said Bishop Gelineau.

“It is also incorrect for a Religious to think that one so consecrated can abandon that life ‘temporarily’ to

serve in a public office,” he said. Release from one's vows as a Religious “is intended as a permanent severance,” the bishop commented.

Another Rhode Island Religious, Mercy Sister Elizabeth Morancy, a three-term state representative, has said she plans to finish her term of office. If she runs again, she said, she will have to be “evicted” before she voluntarily resigns from the order.

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Pro-lifers recall losses, gains

By Stephenie Overman

WASHINGTON (NC) — Pro-lifers heading for the 1984 March for Life Jan. 23 can look back at a year in which their cause met a number of setbacks, but also scored some gains.

In 1983 the pro-life movement witnessed the defeat of the Hatch amendment, the striking down of the Akron ordinance and setbacks in the "Baby Jane Doe" case, but the Hyde Amendment passed again, funding for abortion coverage in federal health insurance plans was not approved, and the vote on Hatch was seen as helping define battle lines.

THE SUPREME COURT struck down as unconstitutional key provisions in the abortion control ordinance from Akron, Ohio. The measure had been promoted as model legislation by pro-life forces around the country.

"It shows how aggressive the court is on abortion rights," said Richard Doerflinger, legislative assistant for the bishops' Committee for Pro-Life Activities. "It knocked down provisions that made it a little more complicated to get an abortion."

Doerflinger said that the Akron ordinance "gave women time to change their minds but it did not stop abortion."

The court struck down regulations that included requirements that all abortions after the initial three months of pregnancy be performed in hospitals and that there be a 24-hour waiting period before an abortion could be performed.

ANOTHER SETBACK was the Senate's defeat of the Hatch amendment, a proposed constitutional change which would have restored to the states the legislative power to prohibit or restrict abortions. The amendment was backed by U.S. bishops. Its defeat was hailed by groups backing abortion.

The amendment, co-sponsored by Sen. Orrin Hatch (R-Utah) and Sen. Thomas Eagleton (D-Mo.) would have declared that "a right to abortion is not secured by this Constitution."

The vote, 49 in favor to 50 against, meant that it received neither a simple majority nor the two-thirds vote that constitutional amendments needed for passage.

The Hatch amendment had raised questions among pro-lifers about the effect such an amendment would have on abortion in the United States and on the legislative tactics used to fight abortion. Several groups had said the amendment was too weak and did not restore "personhood" to the unborn.

PRO-LIFERS used the defeat of the Hatch amendment to size up the situation for future abortion battles. "It got the Senate on record so pro-lifers can find where we are and what we have to do," Doerflinger said.

National Right to Life Committee president Jean Doyle said the Supreme Court decision and senate action should serve "to further galvanize our forces nationwide and that's a positive thing."

The pro-life movement had more success in the House of Representatives. The House voted, for the fourth year in a row, to prohibit federal funding for abortion coverage in the health insurance plans of federal employees. The action was the first test of a House rule which makes it more difficult to attach such restric-

tions to the appropriations bills that each year fund the activities of the federal government.

Pro-lifers also had no problem getting the Hyde amendment, which prohibits federal funding of abortion except to save the life of the mother, extended for another year.

OFFICIAL

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

Effective January 9, 1984: Appointed to Consultors of the Archdiocese of Miami:

The most Reverend John J. Nevins, D.D., V.G.

The Most Reverend Agustin A. Roman, D.D., V.G.

The Reverend Monsignor Noel Fogarty, V.G.

The Reverend Neil Flemming

The Reverend Vincent Sheehy

The Very Reverend Emilio Vallina, V.F.

The Very Reverend Gerard T. LaCerra, V.G.

The Reverend Monsignor John O'Dowd, V.F. - to Dean of the West Coast Deanery.

The Very Reverend Patrick McDonnell, V.F. - to Dean of the North Broward Deanery.

The Very Reverend James E. Quinn, V.F. - to Dean of the South Broward Deanery.

The Very Reverend Emilio Vallina, V.F. - to Dean of the Central Dade Deanery.

The Very Reverend Eugene Quinlan, V.F. - to Dean of the Monroe Deanery.

The Reverend Monsignor Jude O'Doherty, V.F. - to Dean of the South Dade Deanery.

The Reverend Monsignor John

McMahon, V.F. - to Dean of the Palm Beach Deanery.

The Very Reverend Francis Flynn, V.F. - to Dean of the East Coast Deanery.

The Very Reverend Paul Vuturo, V.F. - to Dean of the North Dade Deanery.

The Most Reverend Agustin A. Roman, D.D., V.G. - to Director of the Hispanic Apostolate, effective January 10, 1984.

The Very Reverend Gerard T. LaCerra, V.G. - to Vicar General of the Archdiocese of Miami and Moderator of the Curia, effective January 10, 1984.

The Reverend Bryan Dalton - to Pastor, St. Richard Church, Miami, effective January 18, 1984.

The Reverend Thomas Wenski - to Archdiocesan Director of the Haitian Apostolate, effective January 5, 1984.

The Reverend Thomas Wisniewski - to Chaplain for the Broward County and Pioneer District of the Catholic Scouts, effective January 4, 1984.

The Reverend Sergio Carrillo - to Chaplain for the Fireball, Calusa, Hurricane and Tequesta Districts of the Catholic Scouts, effective January 4, 1984.

The Reverend Joseph Valoret - to Associate Pastor, St. Agnes Church, Key Biscayne, effective January 18, 1984.

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Assault on life goes on

**Statement of the
Bishops of Florida
January 22, 1984**

Life has always been cherished and new life celebrated with joy. The psalmist praised God for his wondrous work in the formation of each and every human life:

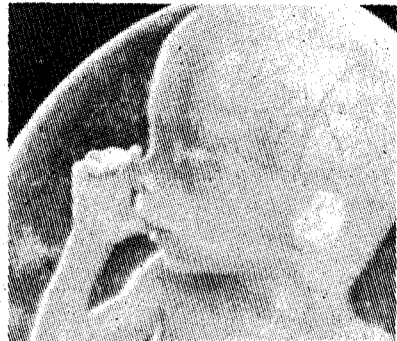
*Truly you have formed my inmost being;
you knit me in my mother's womb.
I give you thanks that I am fearfully, wonderfully made; wonderful are your works.
My soul also you know full well; nor was my frame unknown to you
When I was made in secret, when I was fashioned in the depths of the earth.*

—Psalm 139:13-15.

Yet today we observe the 11th anniversary of the disastrous U.S. Supreme Court decision which removed from the unborn any protection of the law and which has resulted in millions of abortions in this country every year. It is one example, however a most grievous example, of the disregard which has developed in our society for the sanctity and dignity of human life. It is an irony of our times that much organized effort is devoted to the preservation of the life

of various species of birds, fish, mammals or other animals, but the life of our own unborn children is disregarded so casually.

The dignity and sanctity of human life is threatened in many ways in our



Unprotected species

world today. Mercy killing of the aged or helpless, nuclear warfare, and capital punishment are ways in which we can reject that sanctity. But in America abortion occupies an ignominious place, for it deliberately destroys innocent life, is practiced every day, has the approval of the highest court of our land, and is defended by leaders of many sectors of our society. Abortion is an offense to our God and to one of the basic principles on which the United States

of America was founded, the unalienable right to life given to each of us by our Creator.

Hopeful signs exist however. More than 70 agencies offering counseling, housing, financial and other types of support for women with problem pregnancies have developed all over the state of Florida, under sponsorship of churches, both Catholic and non-Catholic, of community organizations and of non-sectarian groups. Thousands of volunteers devote many hours assisting young women with problem pregnancies, and offering practical help for them and their unborn children.

Each of our dioceses in Florida has an active pro-life office, utilizing many volunteers in telling the pro-life story and in encouraging pastoral efforts on behalf of the unborn child and his or her parents. Most parishes in this state have pro-life or respect life committees engaged in this work. Congressional District Action Committees have been formed and have communication networks with all types of community organizations, encouraging the adoption of a human life amendment and pro-life legislation.

Women Exploited By Abortion (WEBA) is a growing organization of women who have had abortions and

have suffered as a result. WEBA is a support group for such women, and a strong advocate for both pregnant women and unborn children. An increasing number of religious denominations are taking part in these activities. There are so many thousands of dedicated Floridians working in this cause that we are both edified and encouraged.

We as Bishops of the State of Florida express our appreciation to those in pro-life work and renew our long-standing pledge to do everything in our power to restore to human life, including that of the unborn child, the high esteem and legal protection which were enjoyed in former times.

Edward A. McCarthy
Archbishop of Miami
Thomas J. Grady
Bishop of Orlando
W. Thomas Larkin
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J. Keith Symons
Bishop of Pensacola-Tallahassee
John J. Nevins
Auxiliary Bishop of Miami
Agustin A. Roman
Auxiliary Bishop of Miami

Bishops: Pray for Christian unity

The Annual Week of Prayer for Christian Unity, celebrated this year from Wednesday, January 18 to Wednesday, January 25, reflects the prayer of Jesus Christ "That all might be one" (Jo. 17/21) and that "There might be one flock and one shepherd." (Jo. 10/16).

It is the desire of Christ that the whole human family should worship and serve the Father together as one family in the truth, righteousness, peace and love.

In a particular way, it is appropriate that all those who call themselves Christians, all those who profess Christ's commandment of love, should live as one family. A divided witness to Christ is an imperfect witness.

Through unity among Christians a more authentic and more effective witness could be given to the Lordship of Jesus and a more generous service to humankind could be offered in His name.

During the Week of Prayer, all Christians are encouraged to pray for unity and encouraged to share in prayer services on an ecumenical basis.

IT MUST be recognized that we are praying for something that lies in the future and is not already here. Ecumenism does not mean that unity has already been achieved, that there are not serious differences among Christian believers with regard to doctrine, interpretation of Scripture, and moral law and practice.

With regard to Ecumenism, Pope Paul stated "there are three principles which St. Paul outlines to guide discernment according to the injunction: 'Test everything. Hold fast to what is good.' (1 Thess. 5/21).

"The first of these principles is fidelity to the authentic doctrines of the faith. Whatever contradicts this doctrine does not come from the Spirit. The second principle is to value the higher gifts, gifts which are given in service of the common good.

'During the Week of Prayer, all Christians are encouraged to pray for unity and encouraged to share in prayer services on an ecumenical basis.'

The third principle is the pursuit of charity which alone brings the Christian to perfection."

In the long journey towards unity we are encouraged by the fact that the

various churches at the highest level are engaged in dialogue and calling upon their finest scholars to find common grounds and avenues to unity.

We are encouraged by the existence of ecumenical offices and representatives among the various judicatories.

We are encouraged by the deepened desire on the popular level among Christians for unity, for many shared prayer services, and for shared efforts to serve the poor or achieve peace.

We are inspired by the example of Pope John Paul II who, while holding very firmly to the principles

of Catholic Faith and clearly recognizing the obstacles to be overcome, has yet shown himself so ready to visit with heads of other churches, shown himself so cordial, so ready to cooperate and seek cooperation.

DURING the Week of Prayer we do not wish to pretend that a great ideal has already been achieved and that one church is no different from another. We do not wish to "convert" or proselytize our Christian neighbors.

Rather we wish to show openness and love, to mitigate suspicion or hostility, to pray that the work of scholars and the official dialogues may be more and more fruitful. We wish to show respect and care for those Christians who differ from us in doctrine or practice.

The celebration of the death and resurrection of Christ in the Eucharistic Liturgy is the source and apex of our life in Christ. The reception of Christ during the Eucharistic Liturgy is the fullest expression of our faith. This reception is called communion because as Christ gives Himself to us so we give ourselves to Him in the fullness of faith.

Until the day comes when all Christians share fully the same belief in Christ the Teacher, inter-communion is not possible.

Inter-communion would represent a reality which does not yet exist—namely, fully shared belief.

During the Week of Prayer for Unity we pray that the time will come when there will be one Bread for all Christians united in one faith.

During this week we wish to gather in prayer before the Lord Jesus acknowledging that the weakness and sinfulness which has separated us is shared by all, and begging Him to send upon us His Spirit of Wisdom and Love to guide us into the paths of peace and unity. "All the ends of the earth shall remember and turn to the Lord." (Ps. 22/28).

The Bishops of Florida

Joint Christian unity service set Jan. 29

Ecumenical representatives of the Christian denominations in Dade County will gather at St. Peter's Lutheran Church in Miami for a Christian Unity Joint service at 3 p.m., Sunday, Jan. 29.

Church Unity Week will be highlighted with the ecumenical worship at the Church, located at 3360 West Flagler Street. Reverend Carsten Ludder, Pastor of Christ The King Lutheran Church, will be the principal speaker at the service which has as its theme, "Called To Be One Through The Cross of Our Lord." Reverend Charles Robertson, Pastor of St. Peter's, invites all the Christian clergy and laity in Dade County to join in the service of Witness.

The Order of Worship for the service is:

Opening Hymn — "The Church's One Foundation"

The Greeting of the Assembly — Reverend Robertson

A Reading from the Old Testament — Isaiah 2:2-5, The Reverend Joseph

Coats, Glendale Baptist Church

Anthem — Glendale Baptist Church Choir, led by Robert Lahisin, Music Director.

Reading from the Gospel of John — John 17:20-23, The Most Rev. Agustin A. Roman, Auxiliary Bishop, Archdiocese of Miami

Anthem — Choir of The Church By The Sea, led by Watson Dutton, Music Director

Introduction of the Preacher — Rev. Arnold R. Perry, Lutheran Parish of Dade County

The Sermon — Rev. Ludder

A Re-affirmation of our Baptismal Covenant - Rev. Canon Walter Neds, Episcopal Diocese of Southeast Florida.

Prayers and Intercessions — Rev. Charles L. Eastman, First Church of North Miami Congregational

A Concluding Prayer for our City, our Churches and the World

The Benediction and Blessing — Bishop Roman

15,000 Families to light candles for the unborn

Fifteen thousand families throughout South Florida will light candles the evening before Sunday, January 22 to show their opposition to the Supreme Court rulings which legalized abortion on demand in the United States. The 1973 decisions allow a woman to have an abortion at any time during her pregnancy.

Father Daniel Kubala, Respect Life Director for the Archdiocese of Miami, said, "January 22, 1973, a darkness came over the United States. We continue to live in a moral

darkness that permits over 1.5 million unborn children to be killed each year. In America a child dies by abortion every thirty seconds.

"By lighting the candles we demonstrate that we will continue to respond to Christ's call to be 'a light that shines in the dark.' The families lighting the candles show to the entire community their dual commitment toward protecting the unborn child and assisting the pregnant woman in a positive manner."

Walk-for-Life in Broward

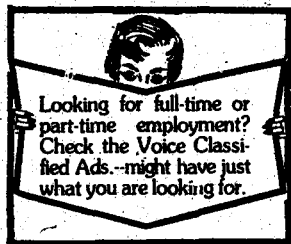
The Respect Life Office of South Broward is sponsoring its second annual Walk-for-Life on Saturday, Jan. 21, at St. Stephen Church, State Road 441, south of Pembroke Road, Miramar, from 9 a.m. to noon.

The walk will be restricted to the church's parking lot, as it was last year, and is timed to coincide with the 11th anniversary of the Supreme Court decision legalizing abortion.

Nine parishes in the South Broward area are participating in this walk. A brief rally and distribution of free T-shirts to all walkers will accompany the "life walk," whose purpose is to

encourage more people in the community to be visible witnesses to the pro-life apostolate.

Those who sponsor walkers also show their support for pro-life, since funds will benefit the Respect Life Office of South Broward. For more information, call 434-6814.



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Your help is needed to save the innocents

Dear Friends in Christ:

As we begin this New Year, we renew our commitment to the sacredness and dignity of all human life. Eleven years have passed, since the U.S. Supreme Court Legalized abortion. Millions of unborn children have been destroyed since that decision.

We condemn the evil of abortion. We have even the shame in our own city of Miami of having more abortions than live births. We also deplore the sentiments in the United States towards legalized infanticide and euthanasia.

I ask your support for the Respect Life Appeal that will be held next weekend. Next Sunday, January 22nd, marks eleven years of the slaughter of the innocents. Your help is needed to support efforts of the Respect Life offices in the Archdiocese to further educate everyone about the sanctity of all human life and to provide alternatives to abortion.

Thanking you for your sincere concern and support of this Respect Life Appeal and for your continued prayers, I am

Sincerely yours in Christ,

Edward A. McCarthy
Archbishop of Miami.

Vigil for life

The World Apostolate of Our Lady of Fatima (The Blue Army) will hold a Vigil Day of Prayer at St. Clement Church, 2975 N. Andrews Avenue, Fort Lauderdale, on Monday, Jan. 23.

The Vigil will be in union with the Right to Life members who will be

marching in Washington, D.C. to bring about a reversal of the present law.

The day will begin at 11 a.m. with the Mass of the Holy Innocents and continue until 4 p.m.

Guest speaker will be Father Dan Doyle, who will guide in the healing

of the memories, which is a never-to-be-forgotten prayerful experience.

All denominations are invited to spend an hour or more in prayer, begging Our Lord to end abortions.

Participants are reminded to bring a sandwich with them. Beverages will be supplied.

WISHING YOU

A

BLESSED AND HAPPY

NEW YEAR

To our many friends of the Society for the Propagation of the Faith we offer our prayers and good wishes for the Lord's Blessings of Health and Happiness.

Again, OUR THANKS for all you did in 1983 to further the Missionary Work of the Church through your generous sacrifices to the Society.

You will be pleased to know that your frequent gifts are already at work for the Missions. Annually, thousands of Missionaries and yes the MILLIONS they serve are hearing and seeing more of the Love of Christ because of your prayers and sacrifices.

And while we say THANK YOU ... we must also say PLEASE continue your love and interest for without it ... the Missions would truly suffer.

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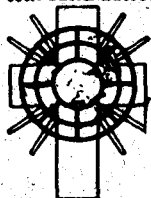
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'Co-parents' in marriage

Suggested by feminist theologian here

By Araceli Cantero
Staff Writer, La Voz

A new culture where men and women are co-parents, partners in marriage and co-workers in society was proposed by feminist theologian Rosemarie Ruether during the Catholic Campus Ministry Association's Eastern Study Week here Jan. 2-6.

Speaking to nearly 300 campus ministers, the seminary professor, author and lecturer, challenged the Church to be "a creative force in fostering the new culture, precisely because it remains the main repository for the values of community life and for the ethics of mutuality and service."

The "new culture," Ruether said, would require:

—The division of work into more flexible hours, to allow for more than one "breadwinner" in the home;

—Child care centers available to all working parents, either in places near the home or in the work site;

—The rejection of the "nuclear" family (husband, wife and children) as the *only* model of family.

RUETHER also criticized the "New Right" for supporting laws and government cutbacks which destroy families more than feminism, homosexuality and other 1960s "counterculture" movements which, she said, conservatives blame for all social problems.

In her talk, Ruether reviewed the history of feminism since the 1940s, when women began to search for their place in the world of work. In the 50s, she said, the media convinced them that their place was in the home.

"In the late 60s, women began to awake to the fact that the victories won by women had not solved the problems of women's inequality," Ruether said. From this discontent arose the explosion of feminism which characterized the 60s and early

70s.

WOMEN, she said, then began to analyze the sexism which pervaded society and termed the general system of subordination of women "patriarchy."

"Economically, patriarchy is a system that uses women as unpaid or low-paid labor, and shapes the psychologies of both men and women to specialize in different kinds of psychic development in order for them to fit into separate work roles assigned to them," the theologian said.

"Legally, patriarchy has shaped the system that makes women dependent on men. Educationally, it shapes an educational system which ratifies the separate socialization of men and women.

'Women are left to choose between the fragments of a loving mother who is weak and unintelligent or a cool, efficient worker who represses her feelings, or the witch and Amazon who is powerful.'

—Rosemarie Ruether

"Women are left to choose between the fragments of a loving mother who is weak and unintelligent or a cool, efficient worker who represses her feelings, or the witch and Amazon who is powerful.

"Yet women were looking for an integral image of female humanness in which women can be at the same time loving, intelligent and powerful," said Ruether, the mother of three children.

Since the feminist movement rejected the "status quo" in society, she said, it had much in common with other movements of the 60s which challenged the political "status quo."

Thus, feminists were included in the New Right "backlash" of the late 70s, along with peace, civil rights and other minority groups.



"Patriarchy shapes the social sciences and theology of religion so as to make social spheres and roles appear to be natural or divinely ordained," Ruether said.

"When masculinity is defined as the normative for humanness, women are left to be a series of contradictory fragments," she stated.

BUT RUETHER contended that, regardless of the charges of the New Right, "the crisis in the family is not caused by feminism, but by the combination of patriarchy and industrialization.

"Patriarchy has given us a culture and a family structure that reduces women to dependency, while in-

dustrialization has caused a loss of the traditional productive functions of women in the family, has fragmented the extended family into a rootless nuclear family and has made women both workers and full-time mothers, abandoning her to do both jobs at the same time, with very little income," she said.

Referring to much of the legislation backed by the New Right, Ruether said it does nothing to alleviate the distress of the family.

"Cutting food stamps or children's lunch programs is not necessarily going to help the family," Ruether said.

THE NEW culture she called for, where both men and women are partners in marriage and parents to their children, would allow parents to join their kids for lunch and would establish a community which would function much like an extended family, she said, with larger peer relationships and more support for parents.

"Two people are just too few to raise children," Ruether said. The nuclear family, she added, is an inadequate definition of family.

"Only seven per cent of Americans live in this kind of household at any one time, and women spend (only) 25 per cent of their lives in married relationships," Ruether said.

Despite this, "the churches and the predominant culture give very little support to the large number of people who do not live in this kind of unit and, as a result, many people live in poverty and fragmented loneliness because there is no support for alternative kinds of relationships.

"Our challenge today," she said, "is to create a new understanding of various kinds of communities of mutual service which might take different forms and might offer the Church the opportunity of reinterpreting the early Christian vision of a society as a community of equals."

PREPARING III NATIONAL ENCUESTRO

Mobile teams reach out to local Hispanics

Hispanic Catholics here can expect a friendly knock on their door soon.

Teams of fellow Hispanics from the Archdiocese of Miami are gearing up to visit nearly 70,000 families throughout South Florida in preparation for the 3rd National Encuentro of Hispanic Pastoral Ministry.

The purpose of the visits is to "touch base" with the problems, concerns and unfulfilled needs of the Hispanic community in order to establish a pastoral plan for Hispanics nationwide.

The Plan would be put into action after the 3rd National Encuentro, which will take place August, 1985 in Washington, D.C.

A 13-MEMBER diocesan team, composed of representatives of the priesthood, religious life and laity of the Archdiocese, is gathering and training volunteers who will form the 2,500 mobile teams that in turn will visit Hispanic families throughout the Archdiocese.

The purpose of the visits, accord-

ing to Sr. Soledad Galeron of the South East Pastoral Institute, is to be "a first step in evangelization.

"We are to be like the stretched-out hand of the Catholic Church to those who feel alienated," she said. "We are to feel like the Good Shepherd seeking the lost sheep... We have to feel like missionaries."

Speaking to a group of more than 300 volunteers who attended the first training workshop at St. Dominic Parish in Miami on a recent Saturday, Auxiliary Bishop Agustin Roman said the process toward the 3rd National Encuentro is nothing new to Catholics in this Archdiocese, because already they have been asked to commit themselves to evangelization.

He cited the Archdiocese's five-year plan, which eventually will reach every Catholic home, parish, organization, movement and individual in South Florida. Each year in the plan is dedicated to a different

aspect of Catholic life. 1984 is the Year of Prayer and Outreach.

EACH participant at the St. Dominic workshop returned to his/her parish prepared to train other groups of mobile visitors who will each visit at least 20 families.

The topics of concern brought back by the mobile teams will be discussed eventually at the diocesan level and the 13-member team of representatives will present them later at a meeting of representatives from all the dioceses in the nation.

From that meeting will emerge the topics for discussion in 1985. Diocesan directors will reflect at the local level on those topics, gathering recommendations to share later at a regional meeting.

The regional group's recommendations will become the basis for a pastoral plan expected to be decided on at the 3rd National Encuentro in 1985.

THIS PROCESS of reflection and consultation is taking place



This logo, designed for the 2nd Hispanic National Encuentro and to be used at the 3rd Encuentro in 1985, represents the spirit of pilgrimage among the Hispanic Church in the U.S., which sees itself as "God's People, on the move."

simultaneously in every diocese of the United States, spurred by the recent pastoral letter of the U.S. bishops on Hispanics.

The 13 members of the Archdiocese of Miami's diocesan team are as follows:

Fathers Jose Luis Hernando and Ricardo Castellanos, representing the Hispanic priests of the diocese; Sister Paula Cervantes, representing women religious; Juan Pujol, Jorge Fernandez, Leida Sosa, Nelson Fonseca, Miguel Cabrera and Anneris Silva, representing the laity; Alicia Pina and Daysi Tejada, representing Hispanic youth; Deacon Jose Guerra, representing permanent deacons; and Patricia Stockton, representing migrant farmworkers.

Local Life after divorce

Archdiocese reaches out to divorced separated

(Continued from page 1)

Fr. Young, who was the keynote speaker at the conference, helped Teale and the others understand why they feel such rejection.

"Somehow for Catholics there is a belief that if they are good and keep the faith and be a believer all things will work out. They will get married, raise a family and live happily ever after. We are raised to believe our life was scripted for us by God like a Hollywood screenplay."

"When the happy ending doesn't come true a Catholic often thinks, 'what did I do wrong? Did I make a wrong choice? Did I blow the script?' And that is why so many people dealing with the upset... and pain of divorce blame themselves."

It is difficult for divorced people to re-establish close relationships again, said Fr. Young, because people become wounded in their capacity to relate to one another and once "someone you communicate with, give your all to and make a commitment to, says 'no, I don't want to be a part of your life,' there tends to be a much greater fear of rejection."

Catholics should also understand how the spirit of God is manifested through marriage, said the priest.

"God reveals himself in the community of two people sharing one another's joys and sorrows. Those

people who have God's spirit are those who are most easily drawn to each other... and the large community of the church is at the core, groups of people, gathering together to share and communicate.



Butterflies, representing new life, are the symbol for the Archdiocese of Miami's Ministry to the Divorced and Separated.

Loving again

"When we learn to love again, we risk again... we come back in touch with God's spirit. The spirit provides for us Epiphanies, annunciations and manifestations of God's presence... in certain very ordinary moments we are touched at a deeper level than we have ever been touched before."

Linda Messina, also a member of St. Louis parish and a friend of

Teale's, has been divorced for one year, and is gradually returning to what she calls, "a new stage of identity."

"I've gone through the grief. And I can really say the Church helped me get through it all."

A lot of the bitterness she felt for her husband has also vanished, said Messina.

"We have a close friendship now. I'm actually baking him a birthday cake this week, something I wouldn't have dreamed I would do shortly after the divorce," she said with a laugh.

The workshop conference on "Restructuring the Family" by Dr. Sharon Roesch, also helped Messina to deal with her children in a more open manner, she said.

"If your children ask you about a new relationship, first you should tell them about the wonderful bonding relationship you had with their father. You don't have to tell them all the details about the new relationship, but just tell them the truth and let them judge for themselves."

Both Teale and Messina felt that one of the most meaningful workshops was "Remaining a Lover After Divorce," by Fr. Greg Comella, M.S., director of pastoral counseling of the West Palm Beach branch of Biscayne College.

"The Church still teaches extra-marital sex is a sin. I don't like to reiterate that teaching, because everyone knows it," Fr. Comella told the workshop participants.

When the happy ending doesn't come true a Catholic often thinks 'what did I do wrong? Did I make a wrong choice?'... That is why so many people dealing with the pain of divorce blame themselves.

— Fr. James You

After Comella's workshop question came up, "What if we should indulge in an intimate relationship are we permitted to accept Holy Communion?" Messina recalled.

"I really liked Fr. Comella's answer. He said, 'If you lied to a worker or were cruel to your family, how would you feel about accepting Communion then?'"

"He made us question our consciences."

"People just keep on living with their guilty feelings about sexual after a divorce. The Church would condone extra-marital relationship

Couples helping couples—

By Ana Rodriguez-Soto
Voice News Editor

Wounded and dying is how Paul and Angie described their 17-year marriage just seven months ago.

"I was desperate, really desperate," said the wife and mother of two teenagers. "I wasn't handling anything. I was suicidal. I was depressed about my husband, my kids, my whole life."

Then, two "miracle" workers stepped in, Marty and Camille Thiry—committed members of Epiphany Parish in South Miami, married for 13 years, devoted parents of three and 'marriage ministers' in a new program developed by the Archdiocese of Miami.

Referred by Fr. Thomas Barry, a licensed Marriage and Family Therapist and professor of psychology at St. John Vianney College Seminary in Miami, Angie and Paul met with the Thirys at least once a week, sometimes more, for a couple of hours each time, over a period of months.

At the sessions, Paul and Angie say, the Thirys gave them love and compassion, caringly listening, patiently waiting and guiding the hurting couple as they struggled to work out their problems.

The struggle continues, but Paul and Angie are more confident now that their marriage will survive.

"Our lives have done a 180 degree turn," said Angie. "I was ready to leave my husband. I was ready to walk out on my kids... (Now) we're able to really find the good in each other."

"Without Marty and Camille," Paul said simply, "my life and mar-



Mary and Camille Thiry, of Epiphany Parish, minister to a couple trying to work out their differences with the help of the Marriage Ministry program of the Archdiocese of Miami. (Voice photo by Ana Rodriguez-Soto)

riage would have been ruined."

Not 'sick'

Such comments please Fr. Barry, as director of the Marriage Ministry program, because they confirm the soundness of the reasoning behind it.

"There are a lot of Catholics in parishes who need help," he told *The Voice* recently. "They're not sick people. Yet they need something more than just the friendship of

somebody or the advice of relatives."

"A lot of people sometimes wait too long. They wait until the problem is exacerbated. If the publicity gets out that marriage ministers are available within the parish structure... I think that we're more likely to catch the problems at an early stage," he added.

Last May, 22 couples from 11 south Dade parishes completed the 60-hour training course and

Marriages in pain

graduated as the first group of certified Marriage Ministers in the Archdiocese. Another training course will begin sometime within the next few months, and a course for Hispanics is being planned.

Taught by Fr. Barry, four clinical psychologists and two psychiatrists, the training prepares couples, hand-picked by their pastors, to handle most common marriage problems—money, the number one difficulty nationwide; lack of communication; built-up anger; infidelity; and stress caused by children, changing life circumstances or even the growing gap between the roles of men and women.

Follow-up workshops are scheduled every month. If more severe problems arise, such as drug abuse, alcohol abuse or mental illness, the Marriage Ministry couples can use Fr. Barry or any of the other professionals as "referral people," the priest explained.

He stressed that the program is parish-based and parish-run and that confidentiality is supreme. "It's like confession," he said.

Couples in need of the ministry must first go to their pastor or a parish priest, who in turn refers them to a trained couple in the same or another parish.

"The priest in the parish will stay in contact with the ministry couple," Fr. Barry said. "If there's some question of doctrine... the priest can sit in on the sessions, too."

Shared experiences

One obvious advantage of the pro-

but it is helping us to recognize our special needs."

New life

Mike Moloney said for him, the tough times are over. He has been divorced for three years and it was the immediate involvement in the separated and divorced ministry at St. Louis that helped him emerge a stronger Catholic.

He is now a leader in the local ministry and helps other separated and divorced Catholics overcome their problems. He attends the annual national conference at Notre Dame University in Indiana.

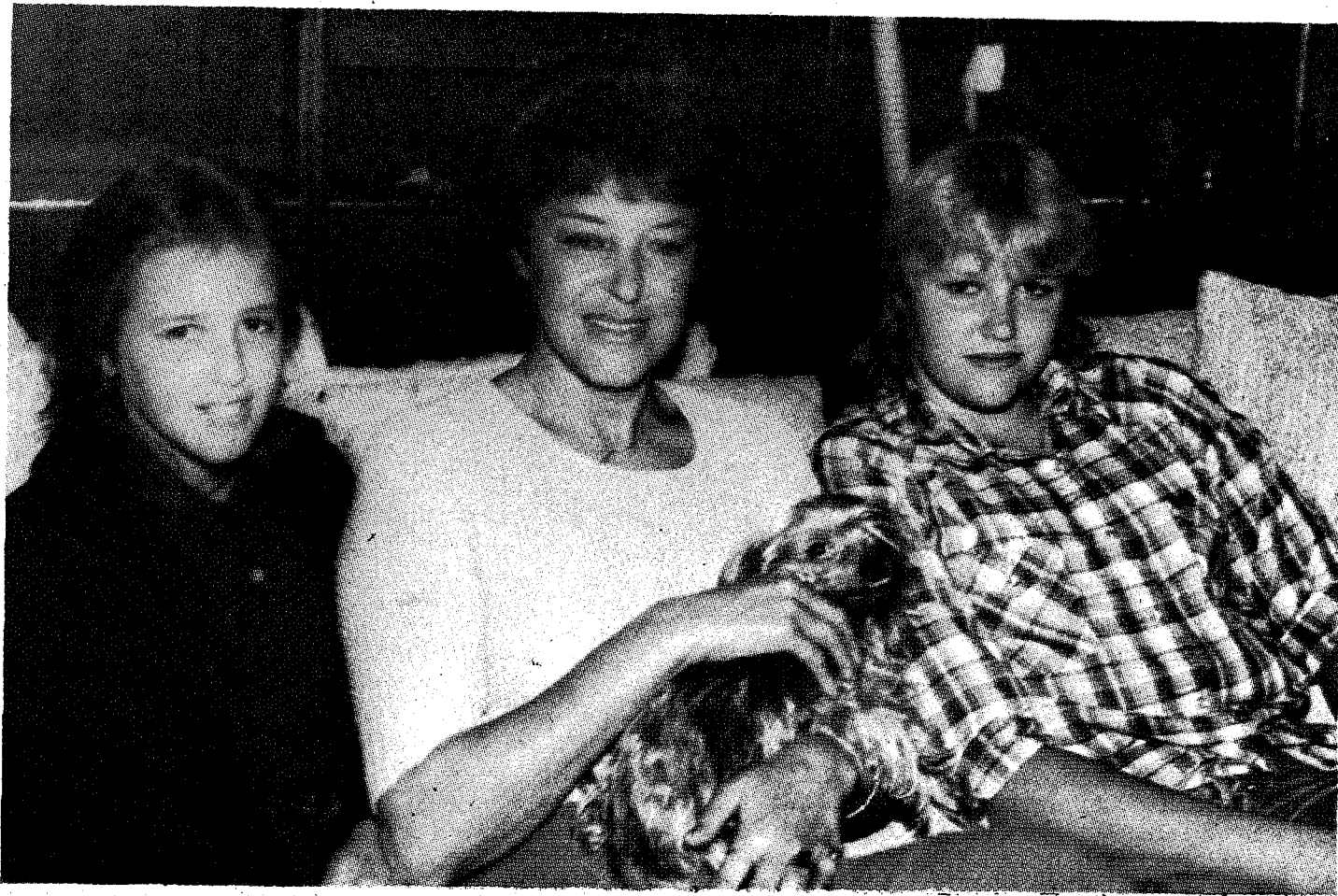
"I've found that the worst feeling Catholics have to deal with is alienation from their peers and the Church. They feel unworthy.

"But the Church has made great strides in that area. These conferences are especially helpful for people going through the early stages after a divorce."

Moloney also feels that "Florida is especially lucky because we have an understanding Bishop like Archbishop Edward A. McCarthy.

"On the average, he is more aware of the needs of the separated and divorced Catholic than many other bishops."

Other places in addition to Florida with progressive divorce ministries are cities like Rochester, N.Y., and



Marie Teale relaxes at home with her two daughters, Trisha (left), 11, and Rosanna 13. Teale credits the Catholic Church with helping her recover from the trauma of divorce. (Voice photo by Betsy Kennedy).

Chicago, as well as certain cities in California, explained Moloney.

However, the conference at St. Andrew was "the third I have attended and it was the best yet."

"They get better every year," said Messina, who has also attended three.

"They really know what to do to help people now."

Said Teale, the newcomer, "I came away from this conference feeling that God is there and the Church loves me. And that is a good feeling."

"People respond well to this workshop because it meets their needs. They learned in marriage that bonding and loving was enhanced by sexual activity. Their loving was inte-

grated into that sexual activity. So as divorced people begin to love again and become loving people, they should also learn to be loving and patient with themselves."

The Church encourages them to continue to be loving and does not want them to "withdraw from the fiber of life," said the priest.

Helped in the parishes

gram is that it is absolutely free. Another, Fr. Barry said, is that it's "couple-to-couple" ministry.

"Unless they're trained in this area, priests really don't feel comfortable with marriage problems," he commented. The couples themselves "feel much more comfortable with their own."

"If you just sit down with a priest," he added, "the female's outnumbered right there... The beauty about this program is that the hurting couple can talk with people who've been through the same thing that they're going through."

Paul and Angie, whose names have been changed to protect their privacy, found more than "cut-and-dried" appointment-book professionals in the Thirys.

"They (talk to) you from their experiences, thoughts and feelings," Paul said, his hand caressing his wife's as silent evidence that their relationship is now closer.

"They made me turn on to them... They are everyday, normal, loving and caring people. And they're not concerned just for the hour you are here," he said.

Angie echoed his opinion, saying the Thirys have helped more than professionals she has paid for in the past. "They try to make us see what we are saying to each other. They've brought out most of our good points and taught us to... tolerate the bad things that come up so often."

'Homework'

"We don't tell people what to do," explained Camille, formerly a teacher

and now a homemaker expecting her fourth child. "Their own feelings sort of bounce off us and they realize what their spouse is feeling. We can point out ways for them to help the relationship, but they have to do it."

Doing it entails completing "homework" assignments after each session. A couple having trouble showing affection might be told to go out on a date. Another one, facing financial problems, might be told to

"I was ready to leave my husband. I was ready to walk out on my kids... Now we're able to really find the good in each other."

make a budget and stick to it.

"We do try to get them to make a commitment to doing things for each other," explained Marty. "They don't leave here without something to do (because) the problem is not going to be solved here. It's going to be solved out there (at home)... They learn to solve their own problems."

Members of Epiphany Parish in South Miami, the Thirys also volunteer as a "PMI couple," administering the Pre-Marital Inventory to men and women engaged to be married.

Both find their work as Marriage Ministers "very rewarding," in Marty's words. "Someone's hurting and he or she needs to release that hurt," he said. "Getting them here is

the important thing."

They say couple-to-couple counseling makes a lot more sense than couples discussing intimacies of their married lives with celibate priests.

"A priest has never been married and he's never been a woman," said Camille, a graduate of Catholic elementary, high school and college in the Miami area. "Some things he might not think important are very important to women."

"(The couples) seem to be able to relate to us and open up to us," continued Marty. "The women are glad to have a woman here... It seems even."

Communication gaps

The Thirys and other Marriage Ministers, such as Eduardo and Graciela Rivera of St. Kieran Parish in Miami, have found communication to be the number one problem in marriages.

"In general, people don't communicate," said Marty. "They don't talk about their problems."

"People tend to make mountains out of molehills," agreed Rivera, "and when no communication exists problems are created which lead to grudges and resentments later on.

"The grudge later explodes. But if lines of communication are kept open, it's not necessary to solve everything by yelling or violence," he said.

Asking for help early, both Marriage Ministry couples agreed, is the key to keeping the marriage from irrevocably souring. Unfortunately, the mentality persists that going to counseling is synonymous with admitting failure or illness.

"You go to a tax consultant. You



Fr. Thomas Barry, licensed marriage and family counselor, directs Marriage Ministry program.

go to electricians. There's no reason why you shouldn't consult about your marriage," Marty stressed.

"Sometimes, all people need (is) to see (things) from a different perspective," said Camille. The job of the Marriage Ministers is "to get couples before the problems are so serious that they get divorced..."

"You don't have 100 per cent success," she added, "but the thing is maybe people today aren't as willing to work on a 'bad' marriage."

Angie and Paul found the courage to go for help. They have not regretted it.

"I really felt my husband was unreachable," Angie recalled. "And if I'm sitting here now thinking the one who was unreachable has been reached, (the program) has been sold."

For more information about the Marriage Ministry program, contact Fr. Barry at 551-4201 or 554-8383.

Matter of Opinion

EDITORIAL

Campaign for life

During her visit to the United States two years ago, Mother Teresa of Calcutta spoke of poverty. Her primary concern, however, was not poverty caused by lack of financial resources.

"People are not just hungry for bread; they are hungry for love," she said. They are not just naked for a piece of clothing; they are naked of human dignity. They are not just homeless for a room made of bricks, but because of rejection," she continued. "For me," said Mother Teresa, "abortion is the greatest poverty that a nation can experience."

January 22, 1984 (this Sunday) marks a decade plus one of our nation experiencing the greatest poverty Mother Teresa speaks of. To some that date marks just another year — but the reality shouts out the destruction of another million and one-half lives of pre-born children.

The reality shouts out the exploitation of women as never before in the hidden guise of freedom. The reality shouts out as the sacredness of human life diminishes in its other aspects. The "Right to Lifers" as they are labeled, continue to be ridiculed as fanatics even by those who should share the same belief that our God is the giver of all Life.

In sixteen cities across the land there are more abortions than live births. Miami is one of those "abortion capitals." Unborn children continue to be destroyed and their mothers exploited. Some 16 million unique and unrepeatable images and likenesses of God destroyed since that cold day in Washington, January 22, 1973.

Will it end soon? It cannot continue! But it will if we continue to allow it, compromise for it. The spirit of Herod is still alive. Herod lives wherever the innocent are killed or war is prepared. The fear, loneliness, and threat he felt still lives today.

Here in South Florida we could safely state that our legislators, both in Washington, D.C., and Tallahassee are among the most pro-abortion in the country. If our local Catholic university and other organizations continue to honor and support them, then expect us to be deeply upset. We are only following our belief in God who is the giver of life, we are only listening to the words of Pope John Paul II, "We will stand up every time that human life is threatened."

We are only listening to the words of our own Archbishop McCarthy: "We are called to raise prophetic voices, willing to be ridiculed as were the prophets of old, as we challenge the secularizing, dehumanizing forces of our day. We cannot compromise..."

We will always forgive, but we cannot overlook the life-destroying records of each of those legislators.

The Respect Life Apostolate of the Archdiocese renews its commitment and dedication to preserving Respect for Life of all persons, the unborn, handicapped and aged. Do not leave this awesome task to "somebody else," please. We need you, all of you, but don't ask us to compromise.

To remember the infamous date when abortion was ushered into the United States, three memorials will be dedicated in our Catholic cemeteries on Saturday, January 21, at 1:00 a.m. to those blessed unborn whose lives have been taken. A Walk-for-Life will be held on that same morning at St. Stephen Church in Hollywood. We also ask you to join our Light for Life campaign.

Let us not be overtaken by the darkness of the anti-life



ONE STEP AT A TIME

philosophy. Light your candle at dusk on the evening before or on January 22 to show your opposition to the disastrous Supreme Court rulings, and to stand in favor of the Right to Life of every person from conception to natural death.

Father Dan Kubala
Respect Life Director,
Archdiocese of Miami

Letters to the Editor

Reagan tells truth about abortion

To the Editor:

On the occasion of the 10th anniversary of the Supreme Court decision in *Roe v. Wade*, President Reagan delivered an address entitled "15 MILLION LIVES SNUFFED OUT" to the 100th Knights of Columbus Supreme Council Conference in Hartford and received resounding applause when he said that if we "do not know when the unborn becomes a human life, then we have to opt in favor that it is a human life until someone proves that it isn't."

The following are some of the highlights of this message:

1. As a result of the Supreme Court decision, since 1973 more than 15 million unborn children have had their lives snuffed out by legalized abortions — that is over ten times the number of Americans lost in all of our nation's wars.

2. A child need not be perfect to have a worthwhile life.

3. Either life is always and in all circumstances sacred, or intrinsically of no account; it is inconceivable that it should be in some cases the one, and in some the other.

4. We have so many families in America seeking to adopt children

that the slogan "every child a wanted child" is now the emptiest of all reasons to tolerate abortion.

5. We need to join in prayer to bring protection to the unborn. Prayer and action are needed to uphold the sanctity of human life.

6. We cannot survive as a free nation when some people decide that others are not fit to live and should be abandoned to abortion or infanticide.

7. Make no mistake, abortion-on-demand is not a right granted by the Constitution.

8. We cannot diminish the value of one category of human life — the unborn — without diminishing the value of all human life.

9. If you don't know whether a body is alive or dead, you would never bury it.

10. The real question today is not when human life begins, but, What is the value of human life?

11. We live at a time when some persons do not value all human life. They want to pick and choose which individuals have value.

12. As a nation, we must choose between the sanctity of life ethic and

the "quality of life" ethic.

Although I realize there are some Catholics who are "PRO-CHOICE" instead of "PRO-LIFE," I strongly recommend that they do some serious thinking on the subject after reading this letter.

Donald A. Pruessman

Further Comment on altar girls

To the Editor

In the Dec. 23rd issue of the Voice, Fr. Totty's letter dealt in part with the issue of altar girls, but he just went to a certain point and stopped. He quotes a Chicago teacher of church law: "As of Nov. 28, there is no canon law against altar girls from which to dispense." There he ended the subject with no further clarification, leaving the readers with the impression, it's okay, altar girls are in. I think he is wrong in not being more explicit in his explanation.

Bishop Anthony J. Bevilacqua of Brooklyn, now Bishop of Pittsburgh, Chairman of the NCCB Committee on Canonical Affairs, pointed out that 'inaestimabile Donum' is a docu-

ment concerned explicitly with liturgical laws, and as such it would retain its force even after the new Code of Canon Law went into effect on Nov. 27. Bishop Bevilacqua suggested that the ban on altar girls was probably dropped in the new Code precisely because it is a liturgical law. He said that dropping the altar girl question from Canon Law emphasizes its status as a liturgical law, which even bishops cannot change, rather than as disciplinary law, which bishops may dispense with for a good reason.

I don't think this is an issue to be dealt with lightly. There are too many Modernists and feminists causing undue confusion and dissension in the church.

Mrs. Sara Quinn
Palm Beach Gardens

The Voice welcomes comments from our readers. Such letters are subject to editing for brevity and accuracy. To be considered, letters must contain the name, address, phone number and signature of the writer.

Send your letter to: Letters To The Editor, The Voice, PO Box 381059, Miami, FL, 33238-1059.

Sunday Sermon topics

"I am Father Jack, and I am an alcoholic."

Those were the opening sermon words of Father Jack Fulford, a Redemptorist priest who has dedicated the rest of his life to preaching on alcoholism. There were no coughs or other



BY FR. JOSEPH
M. CHAMPLIN

evidence of restlessness during the 20 minute homily which followed that startling statement. Moreover, on the subsequent Monday and Tuesday evenings, several hundred people accepted Father Jack's invitation and came for his more detailed explanation of this disease and its best cure.

The stark introductory admission was no mere

Jack Fulford is a recovering alcoholic. In the sermon he sketched briefly his own gradual journey to the depths and his eventual resurrection from the despair that this disease produces?

attention getter developed by a clever orator. Jack Fulford is a recovering alcoholic. In the sermon he sketched briefly his own gradual journey to the depths and his eventual resurrection from the despair that this disease produces.

He talked about sneaking his first drink from the Mass cruet at 15 as an altar server; about

religiously limiting himself to one drink in early priesthood; about serving for 8 years as an Air Force chaplain in which he drank more heavily, but still with control; about becoming pastor of a huge, tension filled, busy parish and there seeking in alcohol an aid to face daily anxieties and burdens; about finding himself then more and more a solitary drinker, out of control, depressed, lonely and crippled in effectiveness as a priest/pastor; about being finally confronted by his superiors and sent to Guest House outside of Detroit for help; about refusing with sullen bitterness at first to admit he had a problem or disease and then gradually accepting the truth he was and is an alcoholic.

Fulford's recovery took about four months. Afterwards he asked the Redemptorist authorities for permission to make this preaching crusade his primary ministry. They agreed and today, at 68, Father Jack has spoken in nearly 300 parishes to over a million people.

Some clergy have expressed hesitation about using Sunday preaching time for such presentations like Fulford's not closely linked with the assigned

scriptural readings of the day. In their judgment, the sermon must always be a homily and, following Vatican II principles and post Vatican II directives, should center on the biblical texts.

Dominican Father John Burke, perhaps the foremost promoter of good preaching in the United States, would I judge disagree with those

critics. He completed doctoral studies on the nature of the homily as debated by the Council Fathers and later expressed in official Church texts. Consequently, Father Burke possesses a thorough understanding of what the Church hopes for in Sunday preaching. He summarized his views on the nature of homilies in the August, 1983 issue of "Chicago Studies," a theological journal for priests and other religious educators. Some of his conclusions:

"A too-strict interpretation of 'homily' as a commentary on the Gospel text or a commentary on a Mass theme common to the three readings, has resulted in large numbers of Americans being deprived of continuing education in the basic mysteries of their faith because they do not find expression in the Scripture pericopes of the day."

"What is needed, therefore, is recognition that each preacher can only communicate his experienced vision of the Christian message. It is a vision which rises from his own struggles of faith, his own understanding of the Scriptures, and his own formation in divine wisdom and love ... He will never be able to do that if he thinks he can only talk about a specific few verses of Scriptures, Sunday after Sunday, year after year."

I would interpret those remarks to be supportive of Father Jack's approach as he tries to apply the good news of Christ to the very real needs of contemporary parishioners. Moreover, if the Redemptorist preacher could integrate some thoughts from the feast being celebrated, the day's scriptural readings or the ordinary Mass texts into his basic presentation, even a local liturgist should have no objection to the man's impressive efforts. Father Jack Fulford, C.S.S.R. can be reached at 1721 Junction Avenue, Detroit, Michigan 48209.

Other points of view

One of the things that I've always understood is that within the Church there are those who hold different viewpoints where a different of views is perfectly all right. Because I understand this, I make a conscious effort not to make judgments on either those considered to be progressives nor those considered to be conservatives.

This is my own high opinion of my own objectivity. Obviously I don't always do that well. I was reminded of this by some excellent and charitably written letters I received in response to a column I wrote recently. Those letters convinced me that I didn't allow for another viewpoint in that column.

It was mostly a column about the Sign of Peace. It began with my unhappiness that in our parish a new pastor simply eliminated it. That came after our parish had for many years had the Sign of Peace, quietly and reverently, and it seemed to me to subtract from the Liturgy something that had become important to us. Especially I thought the Sign of Peace was important because in the pastoral on peace and war, the bishops had urged that it be an important sign of reconciliation.

ONE OF the letters I received was from a priest, who wrote most charitably to remind me that some priests omit it as a matter of principle. "The Sign of Peace is omitted by some of us because its place in the Mass is poor pedagogy, ill advised in relation to the Eucharist..."

"The Sign of Peace is optional, not obligatory. The rubric in the Sacramentary reads, 'Then the



BY
DALE FRANCIS

deacon (or the priest) may add: Let us offer each other the sign of peace.' Purists would have one believe, incorrectly, that it is mandatory. If the Church were to make it mandatory, your pastor, no doubt, like the rest of us, in obedience to our Mother, would comply. Surely it is not wrong to exercise an option."

He added, "There are other times in the Mass when it would be much more appropriate. One such time would be at the Penitential Rite. another would be just before the Gifts are brought to the Altar. But, at Holy Communion, it is inappropriate."

I'd said in that column that where once we worshipped at the same time, now we worshipped together, attributing this to the fact that we did turn to each other in the Sign of Peace. There was a beautiful letter from a convert to the Church who has the sharpness of vision that comes with immediate experience.

She wrote, "It still fills me with wonder to think

of the whole Church, living and dead Christians, those present and those thousands of miles away, all praying as a Body with me when I pray..."

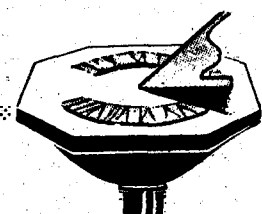
"DON'T CATHOLICS see all this beauty? We converts do. The only Church I know well from genuine experience is the post-Vatican II Church; I cannot say how it must have felt to be a Catholic before the hand-shaking during the liturgy began. But even as a child, knowing no Latin and caring even less about what Catholics believed or did, just looking on while my friend worshipped at Mass, I had the most definite impression that these odd Catholics who said nothing and did a lot of kneeling and standing and general funny business were, nonetheless, very much doing something together, as a unit, and that they most definitely were not spectators!"

"The Catholics were then truly the worshippers. I hope we still are. Outward social behavior, fine. But there's another sort of unity in the Church which converts notice at once, feel keenly, and appreciate so deeply that we are obliged to write long cantankerous letter to columnists to remind them that Catholics are the most favored and blessed people on God's earth, Vatican II or no Vatican II. Change the Mass or don't change it. Just don't apologize for it!"

So I learn once again how valuable it is to listen to others.

(Dale Francis is a nationally syndicated columnist)

Time capsules



Ethers inventors

On September 30, 1846, Dr. W.T.G. Morton, a dentist, pulled the first tooth using ether as an anesthetic. But four years before this first demonstration of the use of ether as an anesthetic before an audience of surgeons at the Massachusetts General Hospital, Dr. Crawford Long of Athens, Georgia had used it in an office operation.

Both men deserve recognition, Dr. Long for being the first to use ether in an operation and Dr. Morton for bringing it into prominence before the world.

It is estimated that 14 million operations have taken place since their time in which patients have been saved from howling themselves into un-

consciousness by the contributions of these men.

On January 13, 1848, Dr. William Kitchiner died in London. He was 49 years of age and had just completed his book, "The Art of Invigorating and Prolonging Life."

How old are children?

The October issue of the "American Journal of Diseases of Children" carried a report on a child who nearly drowned and came back to tell of her near-death experience.

This is one of the first times the medical literature has ever related such an experience happening to a child.

Dr. Melvin Morse, the pediatrician with the University of Washington School of Medicine who treated the child during her week-long hospitalization, wrote the report. He said the 7-year-old was comatose, with fixed and dilated pupils when she was pulled-out of the swimming pool. She required mechanical life supports for three days before she came back to consciousness.

Two weeks later, the child began telling Morse what had



BY
ANTOINETTE
BOSCO

happened, explaining that she was a little embarrassed. She said she remembered "talking to the heavenly father," after being in the water and entering a dark tunnel.

WHEN A WOMAN named Elizabeth appeared to her, the tunnel became bright. The woman was tall, she said, with bright yellow hair. She led the girl to heaven where she met dead relatives and saints and angels. She was asked if she wanted to see her mother. When she said yes, the child awoke in the hospital.

Worse commented: "My patient's experience precisely fits the prototype near-death experience... She went through a dark tunnel to heaven. Heaven and a border around it. She was given the choice to return to earth."

Morse reported the case to alert pediatricians that such experiences can occur in children as well as adults, and that children may benefit from counseling after such experiences.

I found this a fascinating account. In acknowledging that the phenomenon can be experienced by children, it forces us to pay some attention to children as persons.

I think children are subject to a greater deal of age discrimination. Adults indulge and cater children, ignore and scold them, care for them and protect them, teach them and get annoyed at them. What many adults rarely do, however, is take them seriously.

I THINK THAT'S because adults still tend to believe that children should be seen, tolerated and humored but not really listened to and heard.

Yet children are incredibly integrated. They think, reason, question, are aware of right and wrong and sometimes sin. They understand love and the need to both receive and give it.

Children are not cognitively as well developed as adults, of course, but where we err is in thinking of them as unfinished, using this as a justification not to take them seriously.

Yet, if we try to see children as though through God's eyes, I think we'd see them as totally complete beings. When it comes to what makes us truly human, we are all the same age. Who will deny that children experience terror, joy and love, and that the intensity of their experience can be as deep and valid as that of any adult?

We may be confused, equating their intellectual growth with their human and spiritual essence. But I'll wager they are fully recognized as total persons in the eyes of God.

THAT'S WHY I was not at all surprised to read that a child could have a spiritual experience when apparently near death...

Rather than use this report as simply another proof that people who seem to die have heavenly experiences, I think the account should be seen as pointing out that children are not little people, partly complete on their way to adolescence.

Rather, they are full human persons, with a right to be taken seriously and listened to by adults.

(NC News Service)

Are brothers and sisters supposed to fight?

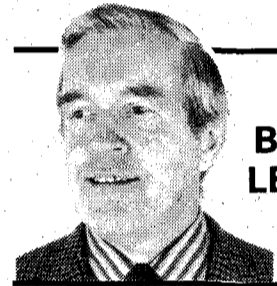
Q. Is it all right for a brother and sister to love each other? My friend think I'm crazy because my brother and I get along so well. Everybody else fights with their brother. (Minn.)

A. More than a year ago President Reagan chided the news media for not reporting more good news.

Inspired by his words of reproof, I resolved to report from time to time in this column some good news about young people. This week the good news is contained not in the answer but in the question: A brother and sister who report they are getting along together very well.

But the sister is worried about this happy relationship. For years we've been hearing psychologists talk about "sibling rivalry." We're told it's "normal" for the children in a family to fight, maybe a lot.

That line of thinking has so filled the atmosphere that some people,



BY TOM
LENNON

like this week's questioner, begin to think it may be not quite right for a brother and sister truly to love one another.

A MUCH BETTER approach would be to follow the advice of songwriters Gilbert and Sullivan: "Give three cheers and one cheer more!"

Shout hurrah for a happy relationship! And hope that it will endure for many years, even though the future may put hundreds of miles between you.

Some readers of this column are not as fortunate as this brother and sister. Quite a few questions that come this way speak of fairly frequent fights and harsh words between brothers and sisters.

Such readers might pause now and ponder the fact in this week's question: It is possible for a brother and sister (and a brother and brother, and sister and sister) to speak and act like good friends.

UNFORTUNATELY THE QUESTIONER gives no details on how she and her brother developed their good relationship. We can only speculate.

Might it be because they are generally thoughtful? Do they think beforehand about the likely effects of their words and deeds?

Do they regard each other in much the same way they regard their friends? As a consequence, do they respect and trust each other in the give-and-take of daily living? Do they value kindness, encouraging words, generosity and a helping hand?

And do you think it likely that in spite of this loving bond between brother and sister, there might be an occasional squabble, a bit of annoyance now and then, a petty irritation on occasion?

How do you think this brother and sister get over these minor rough spots without turning them into high hills of hatred that would damage the relationship?

Overcoming alienation

A good family life rooted in faith is the best defense against alienation.

We have heard ad nauseam the world referred to as a global village. But unlike the small villages of old, the global village does not reflect a life lived in common, a sharing of thoughts, emotions, values, rituals and a sharing of celebrations. Modern people feel uprooted, alienated from their environment, indeed isolated from



BY FR.
JOHN CATOIR

one another. This sense of alienation is supported by every facet of life, from TV, which locks our attention on a machine and away from the people around us, to the new computer technology, which solves every problem except the most painful one, the dislocation of the family.

The dictionary defines alienation as a withdrawal or estrangement of feelings or affections. More often than not it leads to escapism in the form of alcohol or drugs. Psychiatry defines it as an "illness" - a mental illness. It should be noted that we suffer the pain of loneliness and isolation when we feel a deep estrangement from the very ground of our being, and so, consciously or unconsciously, alienation is also a kind of crying out to God. Instinctively we know He is the key to all healing.

BUT WHERE is God? We are a sentient people in need of concreteness, of a reality that we can apprehend. God knows that the limited human mind cannot embrace the concept of infinite life and infinite love. The Father, in His great mercy, gives us His son, Jesus, who is the only real answer to our alienation.

He came to us with a human face, he became our brother. After dying a real and painful death, He rose; the power of His life broke the bonds of death, and exploded

all human limits, which kept us estranged from God and one another. He lived on after death and His spirit lives in us now, with a force which we cannot understand but which profoundly affects us at every moment, a life-force which pervades our collective existence. The Holy Spirit, in conjunction with the Father and the Son, is at work within us, constantly giving us opportunities to heal broken hearts, to mend and restore broken relationships, to reunite people into a loving, compassionate community of believers.

TRULY, THE SPIRIT of Jesus has conquered alienation and death.

"Come to Me all you who labor and are burdened, and I will give you rest." (Mt. 11:28)



A married man is not the answer

Dear Dr. Kenny: I am a 24-year-old divorced woman with two daughters. I was raised Catholic, attended Catholic grade and high school.

My divorce was a result of getting married at an early age for both of us and growing apart. I have met someone else. He is also Catholic, but has a wife and six children. When we met he had been



BY DR. JAMES AND MARY KENNY

separated and having marriage problems for a long time.

He has been married 10 years. We know we are unable to commit ourselves to a serious relationship at the present time, but it doesn't change the fact that we hope someday we might be able to.

I feel so confused. His wife made it clear it is over between them and agreed to a divorce if he wishes. But I'm not sure if he and I should continue seeing each other instead of his trying to get things back together.

I know things won't be easy if we decide to continue seeing each other. My family has voiced negative feelings. What they don't realize is we love each other more than we are willing to admit even to ourselves. (N.Y.)

I can respond with great sympathy to your loneliness, to being a single parent, to your honesty and humility, to your very womanly desire for a man, and to the love you are ready and willing to express.

I believe men and women who are not married to each other can see each other and become supportive and close in non-sexual ways. Our society is sometimes sick in the way it presumes that all male-female relations are genital. I know of many deep and satisfying love relationships between the sexes that do not include sex.

In fact, vows of celibacy and marital vows may free one to experience closeness with the opposite sex. If we agree to honor our vows, then sex does not enter in and we are free to enjoy a support and sharing that may develop into deep friendship.

BUT YOUR LETTER SAYS MORE. So now to drop the other shoe. You do not need the church to answer you. Society itself is rather clear about what is happening to you and your friend. You are planning a life together. That has serious effects.

As one lady sadly told me recently, "Married

men are a dead-end street." She was simply stating a bit of earthly wisdom. Married men may not always love their wives, but most tend to stick with their families. This lady got her hopes up and got burned.

A second point. Six children are involved. This is not simply a matter between a man and a woman, but an issue whose outcome will monumentally affect the lives of six not-fully formed others.

He should work out his problems with his wife and responsibilities to his children, free of any offer from you. Hard and painful as that may be, the issue and its resolution are rather clear.

Should you continue to see each other at present? I say no.

You may wish to talk with a priest about the pain you are going through and the doubts you are having.

While the object of your love is not available to you, your ability to love is beautiful. Love exists in you, not in the person out there whom you love. You are a loving person.

(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, IN. 47978)

(NC News Service)

Thank you Fr. Reedy

Father John Reedy is dead of cancer at 58. I am saddened by his death and want to tell you why. For those of you who didn't know Fr. Reedy through his columns, he was a Holy Cross Father, who, among other things, wrote a warm but profound weekly column. He was publisher of *Ave Maria* Press at Notre Dame and a long-time editor of *Ave Maria Magazine*.

I first met Fr. Reedy when he wrote to me in the sixties asking for an article on social justice and the family for *Ave Maria Magazine*. At the time, my husband and I were active in the social justice movement in our church and country but it was the first time anyone suggested that the family played a significant role in promoting social justice. It's a measure of the man that his vision and insight preceded so much of what we're attempting to achieve in families today.

I wrote the article and it came back loaded with blue pencil. Some editors would have penned a cryptic, "This won't do. Rewrite." But Fr. Reedy wrote a friendly letter suggesting that the angry tone of my article would turn off readers and that I write it as if I were explaining to my family why we thought it was important to introduce our children to children of other colors and creeds.

HIS GENTLE editorial tone encouraged me to

BY DOLORES CURRAN



try again and he bought the subsequent piece, complimenting me on it, and reprinted it in a little booklet called, "Rearing Children of Good Will" which appeared on church pamphlet racks. In the couple of dozen articles I did for him before *Ave Maria Magazine* folded, and in the years following filled with thousands of printed words, I'd forgotten that first article for him and his letter.

But his untimely death jogs my memory. I wasn't writing on family back then. Most of my articles were on education, social justice, church, and humor. I certainly never intended to become a family columnist or a parent educator.

But another editor saw that article and asked me to write something else on family, and then another saw that article and asked for another and the rest, as they say, is history. At one point, Fr. Reedy wrote me, "I like your other material but

your writing comes alive when you write of family." I believe it's fair to say that without his influence and encouragement, I may not have become a family columnist.

I know the demise of *Ave Maria Magazine* was a personal disappointment to him. He was attempting, successfully, to move the magazine from one of piety to one fleshing out the vision of Vatican II. He touched subjects like peace and justice that were sore spots with Catholics going through the post conciliar turmoil. It wasn't a pleasant time in our church and circulation dropped. Like many other good Catholic periodicals of its time, *Ave Maria Magazine* became a memory.

I LAST SAW, Fr. Reedy at a Catholic Press Association convention several years ago and we shared talk common to columnists in the Catholic press. When I commented on my sorrow at the loss of his magazine, he said, "It was time for it to die so I could move on." I suspect he felt the same way about himself at the end, that it was time to die and move on to a higher life.

We will miss his insightful writings, warm humor, and printed hope. I will miss appearing beside him in diocesan papers. But he is an important mentor from my past and for that I want to thank him publicly, if posthumously.

(Alt Publishing Co.)

Family Night

Opening prayer

O Lord, how great is your love! The oceans are not large enough to hold it; the mountains not tall enough to reach it. Only our human hearts, small and fragile as they are can search inward through prayer and begin to discover the universe of your love. Thank you, dearest God, for hearts, for prayer and for you. Our most wondrous God, be with us tonight. Amen.

Something to think about

Who has reflected on the mystery of where our family begins and another one ends? It's a bit like which comes first, the chicken or the egg? We all "come from parents, grandparents and great-grandparents and, more than likely, will be all of them too. Past and present and future in

our families are all linked together a bit like a big, huge bright colored circle. Where do we start and where do we end? Does the past hold the key to the future? Answers, anyone?

Activity time

Young Family

Family Tree. Materials: old family heirlooms, poster board, colored construction paper, crayons, glue, scissors. If possible, try to trace the family back to when some family member arrived in America from overseas. Create a Family Tree starting then. It can be any size. Be creative. Use different colors, shapes to denote generations and also separate colors for Mom's and Dad's relatives. Survey the family heirlooms and tell the story about their origin and why they are treasured.

Middle Years Family

Relatives—Where? Materials: book with a USA map, paper,

crayons. Draw a good size map of the USA. Then note where relatives live. Write the foreign countries below if some live overseas or in Canada or Mexico. List five reasons why it's good to have relatives. Surprise a relative with a phone call.

Adult Family

Scripture Time. Materials: Bible. Read aloud Matthew 1:1-7. What is important about this passage? What does it say about our own backgrounds?

Snack

Hot spiced tea and white cup cakes with coconut frosting (snowball delight).

Entertainment

Future Telling. Write each family member's name on a piece of paper in secret and pass out the papers (no one is allowed to have his own name).

Then each one write a long paragraph on what is going to happen to the person whose name he has drawn in the future. Be really creative. It's such fun! Read aloud and have the family guess who the person is.

Sharing

1. Each share one thing he's proud about in the family's history.
2. What was best about yesterday? Do share it.
3. Share a moment someone felt close to God.

Closing prayer

—Suggested Prayer: Lord, hear our prayer for our family members who have died. Lord, we also pray for those new members who have not even yet been born. Thank you tonight, Lord, and bless us as we strive to serve you daily. Amen.

Scriptural Insights

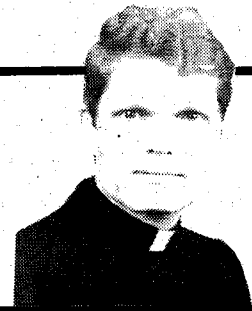
Pointing out the Lord

Readings: Isaiah 49:3, 5-6, 1 Corinthians 1:1-3, John 1:29-34

BACKGROUND:

The theme found in the readings for the Second Sunday in ordinary time is that of pointing out the Lord.

In the first reading, from the second part of the book of Isaiah, the prophet reminded the Israelites that

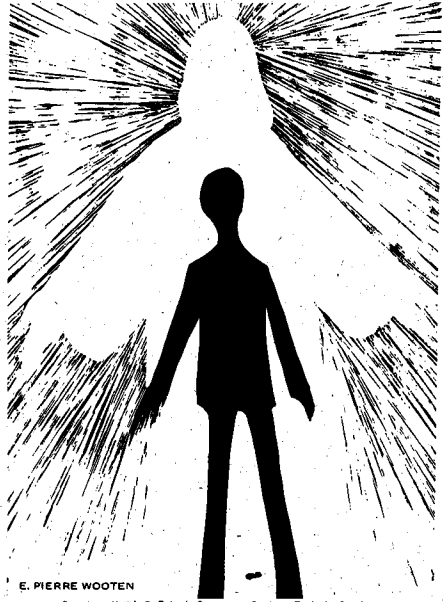


BY FR. JAMES BLACK

they would be a light to the Gentile nations, pointing out the coming of the Lord. Historically, this occurred

in the coming of Jesus of Nazareth.

The gospel passage shows us the



E. PIERRE WOOTEN
Courtesy the J. S. Paluch Company Custom Bulletin Service

role of John the Baptizer in pointing out Jesus the messiah to his contemporaries.

The second reading is the introductory part of Paul's first letter to Corinthians. In this section of the letter, Paul recalled to the community there what the Lord had done for them,

'Most people probably don't find God on their own very often. Surprisingly enough, we need other people to point him out to us.'

both individually and collectively.

REFLECTION:

Most people probably don't find

God on their own very often. Surprisingly enough, we need other people to point him out to us.

But what might be most surprising of all is just how frequently that actually happens. Other people, by their response to God, make him more present in our own lives as well by calling attention to his reality or to his presence in this situation or in that one.

Religious conversions come not from my preaching or teaching (unfortunately!), but from your lifestyle which others find attractive. They want to emulate you and thus, they begin asking questions about your relationships with others and with God himself.

That's all the more reason for our relationship with the Lord to be a strong and a healthy one.

Liturgical music: does it pass the test?



BY FR. JOHN DIETZEN

Q. The priests in our parish have begun to ask us not to sing or play some music we have used for years. They say it isn't liturgical. It seems to me that if we have done it, and it makes people happy, there's nothing wrong with it. How can priests act this way? Is there anything we can do? (Pennsylvania).

A. The size of a really adequate answer to your question would be staggering, far beyond the scope of this column. Your concern is far too important, however, not to respond to at least in some way.

My first reaction to your letter (which was considerably longer than the part I quoted) is that your parish is lucky to have the priests you describe. While individual judgment always enters into music, it sounds as if they know what they're doing.

The fact that a musical composition sounds passable and that it makes people — choir or congregation — happy, does not by itself make it sacred music. As Pope John Paul said two years ago, "It cannot be said that all music becomes sacred from the fact and at the moment in which it is inserted into the liturgy."

The church has very explicit and

clear criteria on what music may be used in liturgy, and also how it should be used. These criteria appear, in our own time, in the section on sacred music (Chapter 6) of the Constitution on the Liturgy of Vatican Council II, and in numerous documents by the U.S. bishops and others.

Briefly, any music must meet three tests before it may be used in the Eucharist or other official liturgies.

The first is artistic: it should be basically good music, in both composition and performance.

In my judgment, of the three tests this is the one most offended against in many parishes. Whether traditional or modern, organ or guitar, choir or folk-group, music does not become appropriate for the liturgy simply because the notes hang together and the composer or performers have a well-intentioned heart.

Second, music must be liturgically correct. That means, among other things, that the music must fit the liturgical seasons and feasts, and must give opportunity for the whole congregation to participate in those parts of the Mass which are theirs.

A solo "Our Father," for example, or a response to the Preface ("Holy, Holy, Holy,") sung by a folk group alone, would offend against this requirement.

Third, the music must be pastorally appropriate. That doesn't mean it has to be something the pastor likes, but that it be music which will help this

particular congregation, at this particular time, pray and worship God well together.

Lots of concerns enter here: the

APOSTLESHIP OF PRAYER INTENTIONS FOR FEBRUARY recommended to your prayers for Pope John Paul II

In past centuries, missionaries from Europe made little effort to adapt the teachings, customs and hymns of the Church to the culture of the people they were attempting to evangelize. They first tried to "Europeanize" the natives, changing their customs, their dress, even their language. Then they would give them the Church, just as it existed in the missionary's homeland.

It is no longer possible to do this today. Most cultures are too proud of their heritage to surrender it for another. Neither is it necessary; Jesus died for every human being and calls us all to the same destiny. Thus He instituted His Church for all races, all languages, all cultures. And, difficult though it may be, it is up to the modern missionary to adapt the teachings of Christ and His Church, integrating them into the culture of those he is evangelizing.

Every nation, every tribe has some values and customs both good and beautiful. In offering her message, the Church does not wish to destroy these but to use them in her work to express, better, the unsearchable riches of Christ.

musical experience and proficiency of the people; the economic, social and family cares they bring to that celebration of the Eucharist, and so on.

Obviously, few parishes measure

up fully to all of these requirements all, or even most, of the time. But as St. Augustine once remarked about liturgical music (1,600 years ago — it's no new problem): "Do not allow yourselves to be offended by the imperfect while you strive for the perfect."

Q. I am a celiac-sprue patient, which means that I cannot consume food that has gluten products. Such products include wheat, oats, barley and rye.

A. At present the only gluten I consume is in the bread I receive in Holy Communion. As an almost daily communicant, this does not help my medical problem. I realize that Communion is offered under both species but this is not always available for the faithful.

There are many breads including rice, potato, corn and soy that are not gluten. Would any of these meet the eucharistic regulations and be substituted for wheat bread? (N.J.)

A. Yours is not as uncommon a problem as you might think. I know several celiac-sprue patients with the same concern.

In all cases I have dealt with personally, patients were able to receive Communion if they arranged with the priest to give them a small part of the host. If they receive only a sliver of the host, and consume it slowly, none of them seem to have any significant problem.

I assume you go to Mass usually in the same church. If even a small part of the host is a danger for you, please talk with the priest. I'm sure he would arrange for you to receive Communion under the form of wine.

Church regulations provide that eucharistic bread must be made from wheat; any of the other grains you mention could not be used for valid eucharistic bread.

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TV sitcoms: No laughing matter

What is the unfunniest thing in the world?

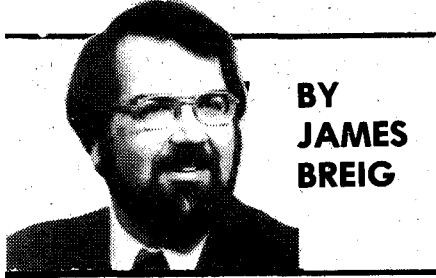
Wrong.

The unfunniest thing in the world is trying to figure out what makes a funny thing funny.

What is the second unfunniest thing in the world?

Most television situation comedies.

I am about to proceed with the unfunniest thing in an attempt to figure out why TV sitcoms are so dreadfully

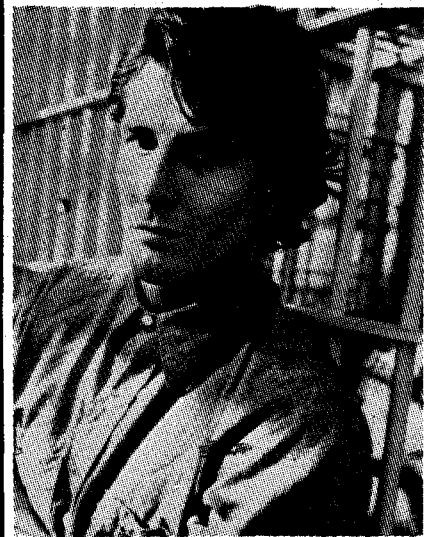


BY
**JAMES
BREIG**

dull. The first problem with doing so is that you and I will definitely disagree about what is funny.

I actually know some people who think "Gimme A Break" is humorous. I have met people who thought "We Got It Made" is a laugh riot. I have heard rumors about people who chuckle over "Three's Com-

SCHOOLBREAK



John Laughlin stars in the title role in "Dead Wrong—the John Evans Story," the first "CBS Schoolbreak Special" to be aired Jan. 28 at 7 p.m. on CBS, Channel 4.

The drama depicts the criminal career of a convicted killer who left a videotaped legacy to young "people.

pany." And there is supposedly a two-year-old in Nebraska who occasionally smiles at "Facts of Life."

On the other hand, since I find them very funny, I know that all of America enjoys "Cheers," "The Mary Tyler Moore Show," "Newhart," "The Jeffersons," "All in the Family" and "M*A*S*H" (and, a little bit, "AfterMASH").

You'll notice that my list contains a bunch of old shows. This is because there is little on TV today which I find consistently funny in the way, for example, that "MTM" was good week after week.

Of the current shows I listed, there is one which is weak at times ("Newhart"), one which is on its last legs ("The Jeffersons") and one which is sexually sophomoric to the point of being monomaniacal ("Cheers").

But — and this is no original thought — there is one thread weaving through all the good comedies: characters. When a sitcom has good characters, backed up by good writing, then it can be funny on a regular basis.

Here's a test: What was the character name of the bald-headed news-writer on "The Mary Tyler Moore Show"? How about the gruff boss? How about the vain newscaster? Name the next-door neighbor to Mary. Name the newsman's girlfriend.

I bet you remembered all of them: Murray, Lou, Ted, Rhoda (or Phyllis), and Georgette.

Now name the girls on "Facts of Life." How about Arnold's girlfriend on "Diff'rent Strokes"? Tell me the women's names on "We Got It Made."

I was led to this dissection of sitcoms by the introduction — on one night — of three new alleged comedies: "Domestic Life," "Empire" and "Night Court." My problem with all of them is very simple — I didn't laugh.

They all tried to be wacky in their portraits of an average family, a big business board room and a Manhattan court, but, throughout the 90 minutes I devoted to them, I chuckled maybe twice. That's not a good chuckle-per-hour ratio.

Each of the sitcoms also tried to introduce some memorable characters. On "Domestic Life" (CBS), Martin Mull plays a muddled, laid-back simpleton — the sort of role he has played every time he has appeared in a movie or on TV. He has built a career, somehow, on that character, but it is no more appealing in this sitcom than it was on "Fernwood 2-Night." It is, essentially, a satirical mask which does not play well in extended exposure. At best, it's a sketch characterization.

On "Empire" (CBS), we were greeted by what seemed to be dozens of characters, including secretaries, office personnel, board members and their families. But none of them emerged as anything more than a one-dimensional farce figure (and often cruelly delineated).

You had an overpowering boss, the quivering yes-man, a back-stabber, a domineering wife and — in what must be blatant plagiarism unless arrangements were made — the actor who played the hard-as-nails military intelligence officer on "M*A*S*H" playing the same role in civilian life and even referring to his previous incarnation. You also have as wishy-washy a main character as Martin Mull's.

"Night Court" (NBC) features a raft of loonies: a bailiff who looks like Curly from "The Three Stooges" on steroids, lawyers interested in their



STILL FUNNY — After all these years, the Mary Tyler Moore show is still one of the most popular TV sitcoms re-runs. Valerie Harper (above), who plays Rhoda, is the wacky next door neighbor of Mary (Mary Tyler Moore, upper right). Moore has gone on to win acclaim in movies since her long-running series ended.

careers, zany defendants and the silly judge who believes that the justice system should be replaced by something akin to a board game.

A lot of effort and money went into these shows; it's too bad it was

sions for the likes of Mull, Dennis Dugan (of "Empire") and others on these shows which won't last longer than Rula Lenska.

Give us characters, memorable and lovable ones; then give them funny

'Give us characters, memorable and lovable ones; and then give them funny things to say and do. Voila! Comedy...'

wasted that way when it could have been used to do something more worthwhile — like establishing pen-

things to say and do. Voila! Comedy. It sounds simple, but it isn't. The evidence is all over the tube.

Farewell, boogieman

BYE, BYE BOOGIEMAN, by Judy Rae. Touchstone Enterprises (Fargo, N.D., 1982). 40 pp. \$3.95.

A superb book for any family whose children are learning to cope with fears of dancing shadows in their bedroom or of things that go bump in the night. Sprightly narrative style and attractive charcoal illustrations by Lalo make "Bye, Bye Boogieman" a bedtime story that is fun for children to hear. Couple that with success in the book's chief aim, to help children deal better with their "boogiemens" and to help parents help their children cope, and you have a top-notch children's book. After a first reading my three-year-old became noticeably less afraid of being attacked at night by elephants, and my six-year-old began dealing far more positively with fears of sounds and shadows. When I first read it, my children were so enthralled with talking about how they would stand up to

their boogiemens that I got them to bed a half-hour late that night. Ages 2-8. (JF).

BOOK REVIEW

I WILL BE A DOCTOR!, by Dorothy Clarke Wilson. Abingdon Press (Nashville, Tenn., 1983). 160 pp., \$6.95.

In 1849, Elizabeth Blackwell was graduated from medical school and became the first woman physician. "I Will Be A Doctor!" is the story of the hardships and triumphs she faced in her 89 years, from her childhood in England to her education and practice in the United States.

Ms. Wilson, who wrote an adult biography of Elizabeth Blackwell, emphasizes the female pioneer's determination, which helped her overcome tremendous odds time after time. The author incorporates interesting bits of medical history into an inspiring story. Ages 10 and up.

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OUR 37th YEAR



100th BIRTHDAY — Father Trevor Smith, Director of Chaplaincy Program at St. John's Nursing & Rehabilitation Center, joins in a family portrait for resident Josephine Lombardo's 100th birthday celebration held at St. Joseph's Residence. Mr. and Mrs. Theodore Lombardo are shown at right. Vera Natielli, house mother of the Residence is center and Mary LoPresti, a cousin, is seated next to Father Smith.

Bible brunch schedule

Lay Ministry is announcing the schedule of "Women of the Light" brunches for this year.

"The Women of the Light" Bible Brunch meets the second Saturday of each month in Dade County, at The Sheraton River House, 3900 N.W. 21st Street in Miami, from 9:30 to 11:30 a.m. Mary Gallagher at 948-6152 will take Dade County reservations.

In Palm Beach, the Bible Brunch

will meet the third Saturday of each month from February to May. The brunch will take place at the Ramada Inn, Palm Beach Lakes Blvd. East.

In Broward County on the third Saturday, Feb. 18, March 17, April 21, and May 19, they will meet at the Holiday Inn at 4900 Powerline Road.

For reservations and information in Broward, call Sharon Coe at 721-8486. In Palm Beach, call Sharon Walsh or Janet Weber at 848-8485.

Bible sharing training sessions set

A joint venture of the offices of worship and spiritual life, religious education and lay ministry will be offered to instruct persons recommended by their pastor with the skills to lead Bible Sharing groups.

The three sessions will be held in each county on Wednesday evenings from 7:30 p.m. to 9:30 p.m. There will be a \$5.00 registration fee. The course will conclude with a day of reflection to send participants forth to share God's word.

The topics and instructors for each session are: The basic themes and history of scripture - Rev. George Garcia-office of Rel. Ed. Techniques of Shared-Intercessory Prayer, simple musical pieces appropriate for small group sharing (live-record-tape), and the use of environment and religious symbols - Rev. Michael Greer, office of worship & spiritual formation of the leader and a demonstration of a bible sharing group. Ms. Myrna Gallagher, Office of Lay Ministry.

The sessions will be held in Dade County at the Pastoral Center, 9401 Biscayne Boulevard on January 11, 18, 25, February 4. In Broward County at Nativity Parish, 5220 Johnson Street, Hollywood on January 25, February 1, February 4. In Palm Beach County at saint Juliana Parish 4500 South Dixie Highway, West Palm Beach, On January 25, February 1, 8, 18. The

final session will be a day of reflection and sending forth from 10:00 a.m. until 2:00 p.m. The Broward and Dade County day of reflection will be combined and held at the Pastoral Center.

Any one interested please contact Dawne Fleri, Office of Lay Ministry: Dade-757-6241; Broward 525-5157; Palm Beach 833-1951; Extension 371.

Retreat for deaf, handicapped, elderly and shut-ins

A retreat for the deaf, handicapped, elderly and shut-ins will be held Saturday, Jan. 21 at Marian Towers, 17775 North Bay Road, Miami Beach, next to St. Mary Magdalen Church.

The retreat, led by Fr. Jim Vitucci, director of the Ministry with Deaf and Handicapped of the Archdiocese of Miami, will include time for prayer, silence, music and confession. The entire day, beginning with registration at 9 a.m. and ending with a Mass at 3 p.m., will be interpreted for the deaf. Lunch will be provided. There is no charge.

Pre-registration is requested. Call 653-3147 or (TTY) 652-5141.

Regional Seminary hosts publishing celebration

St. Vincent de Paul Regional Seminary, Boynton Beach, Florida announces an evening of celebration on Monday, January 23, 1984 commemorating the publication of "The Apocalypse: Biblical Revelation Explained," by the Rev. Patrick J. Sena, C. PP. S., Professor of Biblical Theology at St. Vincent's. The festivities include the celebration of the Eucharist, at 5:00 p.m. with Father Sena presiding and preaching the homily, followed by a wine and cheese reception and book signing opportunity. The public is welcome to attend.

St. Vincent de Paul Regional Seminary has as its primary focus the preparation of men for the Roman Catholic Priesthood. In this preparation of future pastors, the study of the Bible and preaching on God's Word are essential. As a result, St. Vincent's has built a strong teaching faculty with a solid emphasis on Scripture.

Fr. Sena is the author of a "Biblical Theology of the Blood of Christ" and a contributor to "The Word Alive," "The Moral Responsibility of Prolonging Human Life Decisions," "The Good News Bible," "Catholic Study Edition," and "Weekday Homily Helps." He has also written articles for "The Bible Today," "Il Sangue Della Redenzione," and "Word and Event." He has lectured throughout the United States and Europe on biblical topics.

Pre-Lenten bible series

Bible basics, or "Is the Bible Catholic?" — a six-week Pre-Lenten series on the history, interpretation and spirituality of the Bible and the Catholic Church is being offered at St. Ann's Church, West Palm Beach, beginning Sunday, Jan. 22, 10:00 a.m., in the Parish Hall.

Each 1 and 3/4 hour session will be conducted by Sister Madeline Cavanagh of the Sisters of the Cenacle. An experienced lecturer, she has been an associate director of Religious Education for the diocese of Norwich, Conn. She is presently superior of the Cenacle Retreat House in Lantana.

Offering: \$10 for the series, \$2.00 per session.

310 N. Olive, West Palm Beach, across from County Complex and City Hall.

Remember them in your prayers

The following is a list of priests who died in the month of January:

January 12, 1960

Monsignor Thomas Comber

January 19, 1970

Rev. Robert F. Brush

"The Apocalypse: Biblical Revelation Explained" retails for \$6.95 and is being published by Alba House. It answers the basic questions, "How does one interpret the Apocalypse?" "Who is the beast?" "Is there such a thing as rapture?" "How do I know that this is a book of hope and not of woe?" "What are the meanings of the numbers in the book?" This work will no doubt become the standard introductory text for adults on this fascinating and important topic.

Office of Worship Schedules Training Workshops

ARCHDIOCESAN LECTOR WORKSHOPS

January 21, St. Stephen, Miramar (in Spanish) February 18, St. Mark, Boynton Beach (9:00 a.m. to 2:00 p.m.); March 10, Little Flower, Hollywood; March 31, St. Louis, Miami.

All workshops on Saturdays from 10:00 a.m. to 3:00 p.m. (Note time difference for St. Mark, 9-2). *Fee: \$5.00 per person payable in advance or at the door). RESERVATIONS REQUIRED... deadline Wednesday before specified workshop.

EUCCHARISTIC MINISTER TRAINING DAYS

February 11, St. Gregory, Plantation; February 18, Our Lady of Perpetual Help, Opa Locka; March 3, St. Joseph, Stuart; March 17, Corpus Christi, Miami (in Spanish); March 24, Sacred Heart, Homestead.

All workshops are on Saturdays from 10:00 a.m. to 3:00 p.m. *Fee: \$5.00 per person payable in advance. RESERVATIONS REQUIRED... deadline Wednesday before specified Training Day.

EVENINGS OF REFLECTION FOR EUCCHARISTIC MINISTERS

February 21, St. Jerome, Ft. Lauderdale; February 28, Christ the King, Perrine; March 13, St. Dominic, Miami (in Spanish); April 10, Holy Spirit, Lantana.

All Evenings are on Tuesdays, from 7:00 to 10:00 p.m. No fee, but reservations are necessary.

*Checks may be made payable and mailed to: Office of Worship and Spiritual Life, Archdiocese of Miami, P.O. Box 328200, Miami, FL 33238-2000. For further information phone 757-6241, Ext. 351 and speak with Mrs. Blank or Mrs. Vandenberg.

It's a Date

Festivals

Our Lady of Lebanon Catholic Church will hold a Lebanese Festival from Jan. 27th thru 29th. Lebanese dishes, live music, entertainment by the Lebanese Folklore Dance Group. Admission free on Friday from 11 a.m. until 5 p.m.

All other times during festival hours, from 11 a.m. to 11 p.m. admission is \$1 for adults. Children under 12 free. For more information call 856-7449.

Holy Rosary School is holding a carnival on Feb. 2nd thru 5th, from 6 p.m. to 11 p.m. on Feb. 2nd, 6 p.m. to 12 p.m. on Feb. 3rd, 1 p.m. to 12 p.m. on Feb. 4th and 2 p.m. to 11 p.m. on Feb. 5th. Holy Rosary School is located at 184th St. and Franjo Rd. 1 block east of Levitz off U.S. 1

Singles/separated/divorced
The Greater Hollywood Catholic Widowers

club will attend a mass at St. Stephen Church, 2000 S. State Rd. 7, Miramar, at 7 p.m.; Dinner at Sands Steak and Seafood House, 3690 S. State Rd. 7 in Miramar. Phone 981-2508 or 431-8275 after 8 p.m. for details.

The North Dade Widow/Widowers will listen to Dr. Robert Gordon, D.C., speak on nutrition, on Friday January 27 at 7:30 p.m. Questions and Answer period will follow. Also dancing. Visitation Church social hall, 19100 N.W. Miami Ave. All faiths welcome. Phone 653-2849, or 653-2689. Refreshments.

The North Dade Separated and divorced Catholic Support Group is sponsoring the first annual benefit dance at St. James Parish Hall located at 540 N.W. 131st Street, North Miami, on Saturday, January 21st at 8:00 p.m. Refreshments and snacks served. Tickets are \$5.00 per person at the door or call John, 685-3902 or Pat, 754-5359. This dance is for the benefit of the Family Enrichment Center

and the St. Vincent de Paul Society.

Bazaars

St. Henry's Womens' Guild is holding a rummage sale on Feb. 15th and 16th from 9:30 a.m. to 5:00 p.m. and on Friday, February 17th from 9:30 a.m. to 1:00 p.m. at St. Henry's Catholic Church Parish Hall, 1500 North Andrews Extension, Pompano Beach.

St. Clare Women's Guild is sponsoring a bazaar, January 28th. - 9:00 a.m. - 1:00 p.m. St. Clare Parish Parking Lot, 821 Prosperity Farms Road, North Palm Beach. Food & Beverages will be available.

St. Maurice is having a flea market on Jan. 27th and 28th from 9 a.m. to 4 p.m. in the parish hall at 2851 Stirling Rd. in Hollywood. Reusable goods may be brought to Hall on the 25th thru the 27th.

Potpourri

The Sacred Heart Ladies Guild in Lake

Worth will have a mini-luncheon card party on Jan. 28th from 12:30 to 4 p.m. Table and door prizes. It will be held at Madonna Hall 430 N. "M" St., Lake Worth. Donation \$4. For more information call 588-4976.

Coral Ridge Presbyterian Church, 5555 N. Federal Hwy. in Ft. Lauderdale will hold an organ recital on Jan. 22nd at 3 p.m. by Chuck Stanley, director of music at St. Coleman parish.

The Madonna Guild of St. Thomas More parish will present a fashion show luncheon on Feb. 10th at the Breakers. Thickets are \$20 each. Reservations are available by calling 737-8779 or 737-7483.

Marianettes of the Knights of Columbus in North Miami will hold a card party on Jan. 31, from 7:30 p.m. Refreshments and prizes. Donation \$2.00. For further information call 947-6461.

Seeking prayer petitions

"Call to me and I will answer you," Jer. 33:3.

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone

calls, please) to us at this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

Chaminade entrance exam

Chaminade High School, Hollywood, will hold entrance exam for students interested in entering the Freshman or Sophomore class this fall on Saturday, Feb. 4th at 8 a.m.

Right-to-life holds prayer rally

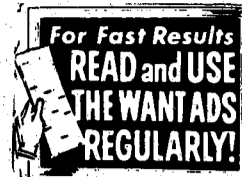
On January 22nd, 1973 the Supreme Court made abortion legal. That doesn't make it right. Since then over 15 million babies have been killed inside their mother's wombs.

The members of Miami Right to Life and many other people still believe we can change the law and peoples' hearts to stop this modern day holocaust.

On Jan. 21st from 2-4 p.m. at Southwest Community Church, 8951

S.W. 44th St., there will be a prayer rally asking God to change the problem, of abortion in America.

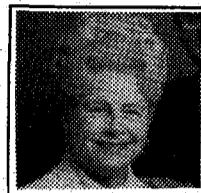
At 3 p.m. there will be a motorcade through Miami demonstrating concern for the unborn.



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Publication promised. Rita

Thanks to St. Jude for prayers
answered. Publication promised.
Maria

Thanksgiving to St. Jude for
prayers answered. J.H.H.

Thanks to Our Lady of the Rosary
for prayers answered. Publication
promised. Lillian

Thanks to St. Jude for prayers
answered. Publication promised.
L.C.

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 re-
course from the depth of my heart,
and humbly beg to whom God has
given such great power to come to
my assistance. Help me in my
present and urgent petition. In
return, I promise to make your
name known and cause you to be
invoked.

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

5A-NOVENAS

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 in-
stances 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.
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consecutive days without asking
your wish. Then promise to pub-
lish this dialogue as soon as your
favor has been granted. (signed)
Lillian

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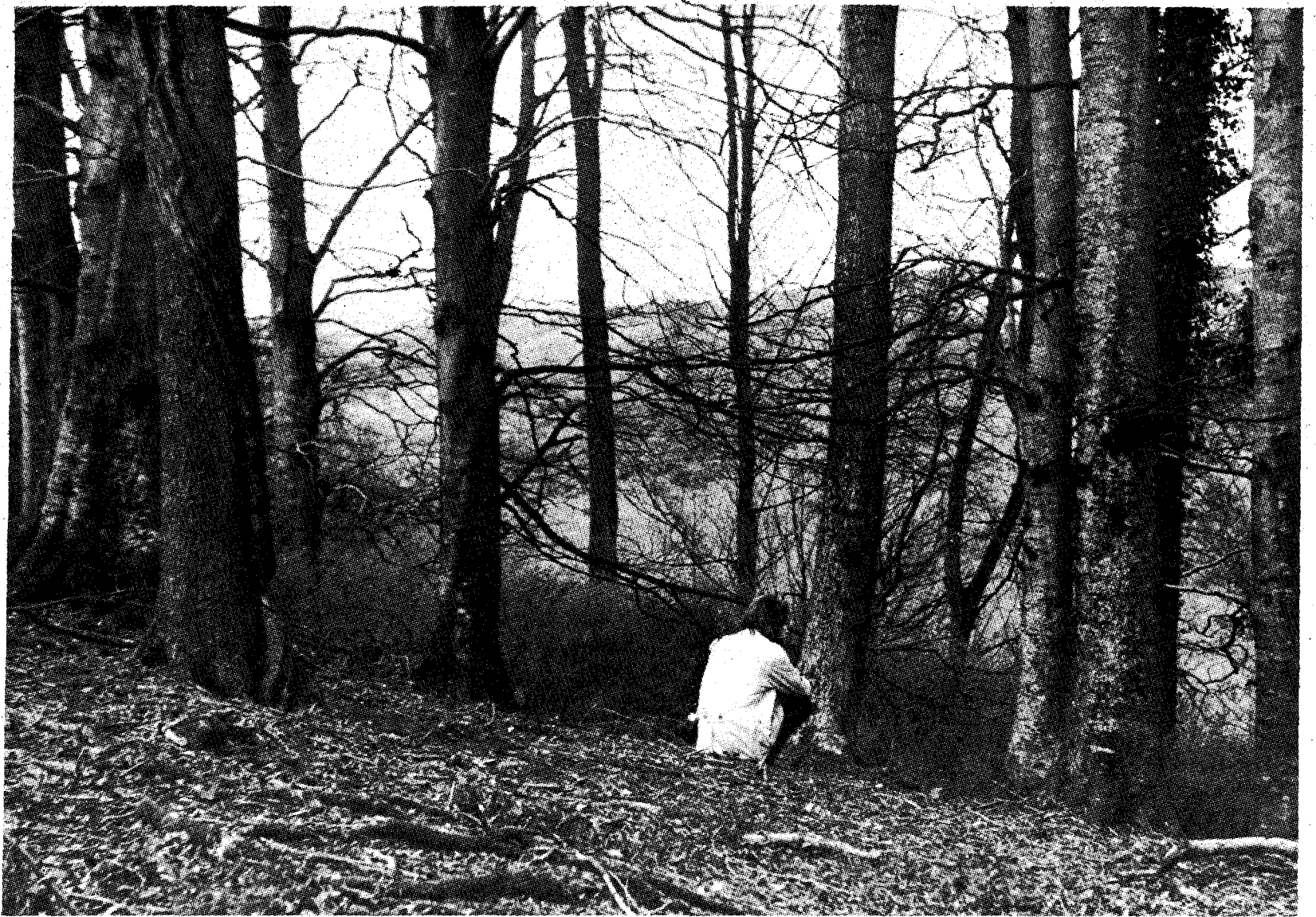
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Meditation is a special word. For many centuries it was part of a process — reading, meditating, praying, contemplating. In the busyness of today's world it can be very helpful to take a little time out each day for meditation and prayer. (NC Photo).



Centering prayer

Techniques of an ancient form of meditation

Father M.-Basil Pennington, OCSO
NC News Service

The rather shrill bell pierced the quiet of the guesthouse. As I made my way down the hall I heard the large oaken door open, the heavy iron knocker rapping against it.

He stood, framed by the portal: a big, powerful man, all of 6 feet 4 inches. He reminded me of St. Peter with his flaming red hair and bushy beard.

"Hello, I'm Father Basil."

"I'm Dan." A warm, friendly smile covered his face and a firm hand shot out to shake mine.

"Would you teach me to meditate?"

I settled Dan into a comfortable chair and listened to his story, a familiar one. Born into a Catholic family, he was marched off to Sunday Mass. But religion as he encountered it made no impact on life for Dan. So he left it behind.

He first heard of meditation from a swami at Woodstock. He had sat with Achincha from Thailand at a Buddhist Meditation center. But "roots" are in. He wanted to learn Christian meditation.

MEDITATION is a special word. Even in Catholic tradition it has held different meanings. For many centuries it always was part of a process — reading, meditating, praying, contemplating.

In a later, more rationalistic age, meditation came to mean analytic reflection on a word of Scripture or a truth of faith. In modern Hindu

terminology meditation means simply being present to reality, the absolute — God. This is what Dan was after.

Dan is, I think typical of many 20th century people of prayer. Perhaps he was seeking a God he

be with God for those few minutes.

2. Next let your favorite name for God be present as a means of focusing attention on God.

3. Anytime outside sounds, or images, or thoughts interrupt the

Saint John," and suggested he spend time with it 10 minutes each day. Then I gave him a card on which were printed a few guidelines for his daily reading or "lectio divina":

1. Take the text with reverence and call upon the Holy Spirit.

2. For 10 minutes listen to the Lord and respond to him.

3. Take a word and give thanks. On the other side of the card were printed the guidelines for the centering prayer.

I told Dan that if he did this his life would become filled with those wonderful gifts of the Spirit of which St. Paul speaks: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

Dan was undoubtedly led by the Spirit when he came to the monastery door. For the rich Christian heritage of prayer, made available very simply and clearly, can help people to "taste and see how good the Lord is."

'In a later, more rationalistic age, meditation came to mean analytic reflection on a word of Scripture or a truth of faith. In modern Hindu terminology, meditation means simply being present to reality, the absolute — God.'

didn't know very well. But he was seeking.

The devil may have tried to pluck the seed of the word out of his heart and the thorns of wordliness may have threatened to choke it. But the Spirit who breathed over the chaos and breathes powerfully over our chaotic times cultivated Dan in his own wonderful way. And Dan responded, looking for a more fruitful life.

I told Dani to sit up straight in his chair, relax, let it support his back, close his eyes, open himself to resting in God's love. Then I taught him about centering prayer, an ancient form of Christian meditation.

1. Turn to God dwelling in the depths of your being, and tell him of your love, and that you want to

meditation, use that name, your prayer word, to return your attention to God.

DAN AND I spend 20 minutes in silent meditation together. Then I slowly prayed the "Our Father" in a quiet voice while Dan followed interiorly. Dan said he found it hard to believe the time had passed so quickly.

Dan had a good experience. I urged him to do this twice a day. I gave him a little booklet, "The Gospel of

By Father John J. Castelot
NC News Service

Jesus was a prayerful man.

That is such a simple statement. Yet its full implications are not always understood, much less comprehended. Many people, reluctant to accept the reality of Jesus' humanity, feel that he cannot really be taken seriously as a model when it comes to prayer.

After all, they reason — or unconsciously assume — Jesus was divine and did not experience the helpless dependency which leads us to pray. But this ignores the clear teaching of Scripture that "the Word became flesh."

Jesus did experience the anxieties and needs that his brothers and

Know Your
Faith



Jesus prayed

GOD in the Human Situation

PRAYER

In unexpected places

By Dolores Leckey
NC News Service

I went with a sense of anticipation to the premiere showing of 10 new paintings by Mary Lou Sleevi recently. The collection is called, "Women of the Word: An Experience in Freedom."

These are paintings of women of Scripture viewed in moments of very personal encounters with God, and of his liberating effect in human terms. The paintings were mounted in a well-lighted dance studio against white walls.

Almost without my realizing it, the time I spent with those works of art turned into an experience of prayer for me. For prayer is a way

'To pray always must mean that planned times of prayer in our lives are not so limited. All of God's world can occasion the stirrings of prayer.'

of standing before God, of being open to the Spirit. Every part of life has God present in it. The key to prayer is to be attentive and find that God is there.

AS I WALKED from painting to painting that day and read the artist's words about her work, I found myself coming into contact with God's creative energy.

At the center of the collection is a large abstract painting of brilliant colors and moving shapes called the "Spirit of Wisdom," with a text adapted from the Book of Wisdom: "Life's colors move, blend, overlap, help create one another. Wisdom sees the harmony of the whole."

The painting looked to me like a fountain of nourishment and energy. I stood before it for a long time. It was like meditating before an icon.

I moved on to Sarah, the wife of Abraham. Sarah is old and beautiful, leaning against a flowering almond tree. She is laughing heartily at the thought of becoming pregnant at her advanced age. One can almost hear the laughter carry

through to Isaac's birth, and echo through all the surprising events of history.

The Visitation was next. Elizabeth and Mary are running toward each other, leaping and almost flying with joy. They appear so happy to see each other. I wondered what secrets they shared in their three months together before the births of John and Jesus.

The picture of Mary Magdalene

was at once beautiful and terrifying. It is a painting of blues and grays and black. Her face, however, is stark white and reminded me of a death mask.

I WAS MAKING my way in wonder from Mary Magdalene to the stooped woman described in Luke's Gospel, when those of us in the room were invited to be seated for a meditation in music, poetry and movement.



Mary Lou Sleevi's painting of the stooped woman, as described in Luke's Gospel, shows the woman standing up after feeling the healing hand of Jesus while an accusing finger points critically at Jesus for healing on the Sabbath. Dolores Leckey writes about attending the opening of an exhibition of Sleevi's paintings and says that it became a prayer experience as much a showing for her. (NC Photo).

Then a musician and reader created a world of sound, and a dancer enacted the story of the stooped woman, so drained of strength she was unable to stand erect. The accompanying text went like this: "I see a stooped, bony woman rising before the women's barrier in a synagogue, called to stand tall and free."

After 18 years of being bent over and drained of strength, this anonymous biblical woman was noticed and called and touched. On the Lord's day, when healing was forbidden, Jesus broke the law to set her free.

When the song and the dance finished, we sat in silence for a while, glad to simply be there. Then in twos and threes we moved to the foyer to share some refreshments and to talk about our experience. More than one person offered the suggestion that this had been much like an experience of prayer.

ST. PAUL tells Christians to pray always. What does this mean? Christians have wondered through the ages. Some maintain that one prays best when removed from the cares of the world. Sacred places like chapels or churches are regarded as conducive to prayer.

Obviously there is wisdom in those assumptions. Solitude and silence do help one to center on the things of God. Consecrated places are vibrant with the faith and love of the prayers of those who have gone before.

But surely, to pray always must mean that the planned times of prayer in our lives are not so limited. All of God's world can occasion the stirrings of prayer.

Beautiful sonnets and fearsome ice storms both reflect God's power.

Grief can open us to consolation.

A scientific insight or a work of art can move us to gratitude and praise before God.

Our intentions and our attention have a lot to do with transforming ordinary experiences into living psalms.

That Sunday, a woman danced, another sang, and several biblical women looked at me from an artist's canvases. Prayer formed in their presence and it was a prayer of color and mobility and melody.

It breathed new life.

sisters feel. No one expressed this more clearly than the author of the letter to the Hebrews in Chapter 4:

"For we do not have a high priest who is unable to sympathize with our weakness, but one who was tempted in every way that we are, yet never sinned. So let us confidently approach the throne of grace to receive mercy and favor and to find help in time of need."

IN HEBREWS Chapter 5, we read: "In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to God, who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience

from what he suffered."

So Jesus did not pray merely to give people a good example, contrary to what some may assume. What would be the point? Many times he prayed in complete seclusion, where there was no one to be edified or instructed by his example.

"Rising early the next morning, he went off to lonely place in the desert; there he was absorbed in prayer." (Mark 1:35). And Luke says: "Then we went out to the mountain to pray, spending the night in communion with God." (6:12)

Like us, Jesus prayed, calling upon his Father out of deeply felt need.

The Gospels rarely tell us what

words he used in prayer, but that in itself is instructive. There is a big difference between saying prayers and praying. In fact, in the instruction on prayer which Matthew made a part of the Sermon on the Mount, we read:

"In your prayer, do not rattle on like the pagans. They think they will win a hearing by the sheer multiplication of words. Do not imitate them. Your Father knows what you need before you ask him. This is how you are to pray..." Then Jesus goes on to say the "Our Father," which is an example of how to pray.

IN THE GOSPELS, both versions of this prayer are liturgical formulations which Matthew and Luke took

from the liturgies of their communities. They are examples of how the early Christians put into words the sentiments Jesus wanted them to bring to prayer: sentiments of yearning for the accomplishment of God's will and for the strength needed to live according to that will "on earth as in heaven."

Over and over Jesus urges his followers to pray. He taught them how to pray — any time, any place, with or without words, alone or in a group.

The essential ingredient is to be conscious of the Father's love, of his presence to us and of ours to him, and to surrender to his will, which, in the final analysis, is for our well-being and happiness.

THE BACK PAGE

'bad times have been few'

Priest opens doors to refugees

EASTMAN, Wis. (NC) — Refugees have found a refuge in the rectory at St. Wenceslaus Church in Eastman, where the pastor, Msgr. James Finucan, has taken in six men over the past two years.

He now has two refugees living with him: Celso Garcia Enfante, 64, a Cuban, and Andrzej Resiak, 22, a Pole.

"IT HAS BEEN a marvellous experience and the bad times have been few," said Msgr. Finucan about sharing his quarters. "I've been inspired by the faith and perserverance of these men."

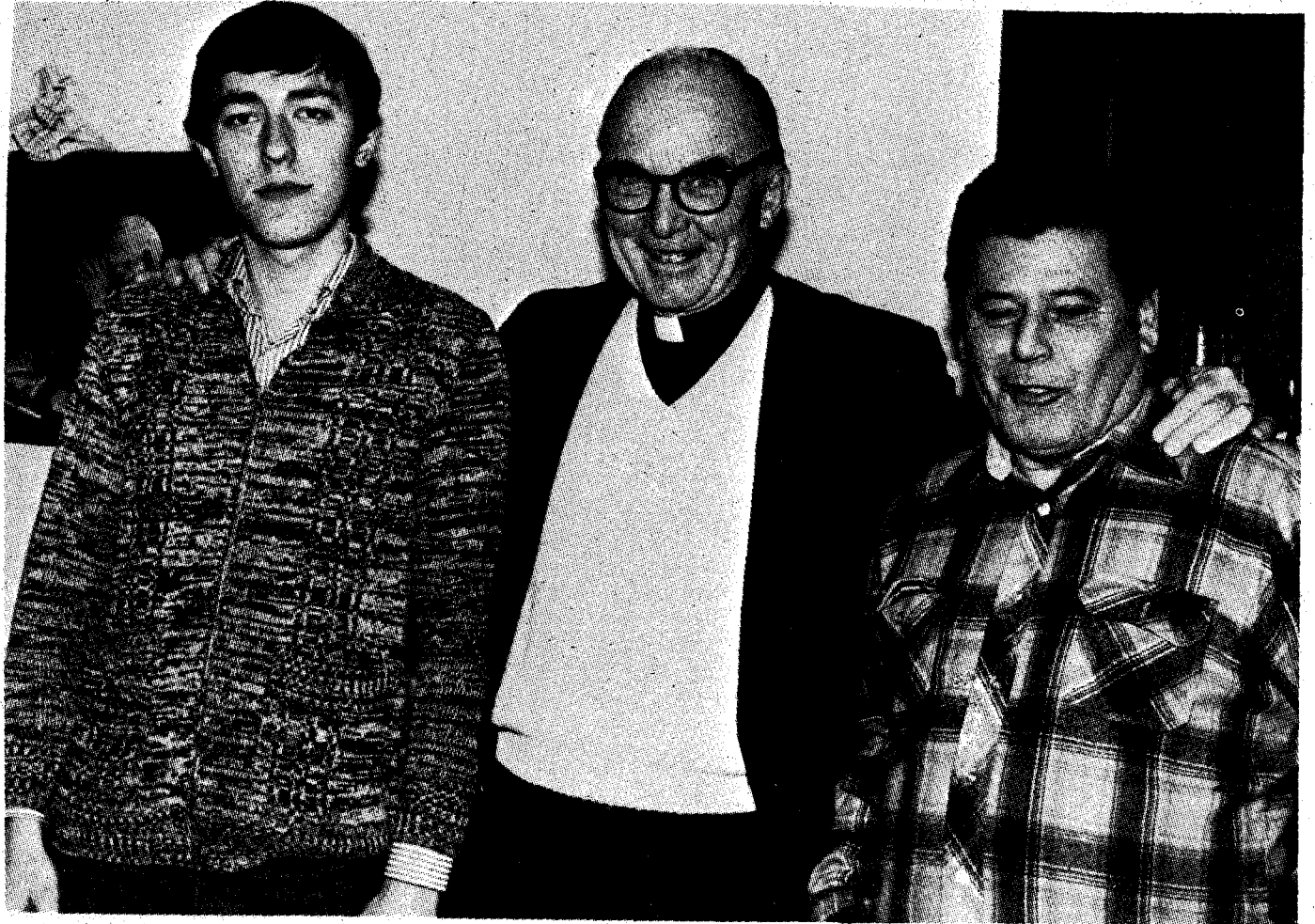
The priest opened his home to refugees after Father Ed Penchi, who works in the La Crosse, Wis., Diocese's mission in Santa Cruz, Bolivia, was ministering to Cuban refugees while on sabbatical leave and asked his local Prairie du Chien, Wis., deanery representatives to help resettle four Cuban men. Msgr. Finucan offered to sponsor all four, who ranged in age from late 20s to early 60s.

"Our parish was ready for this because a former pastor, Msgr. Urban Baer, taught our people the fundamentals of Christian justice," said Msgr. Finucan. He also said there some negative reactions.

BUT "PEOPLE heard the Cubans sing at Mass and watched them go to Communion and smile at everyone. They started saying to themselves, 'Maybe all these Cubans aren't murderers and rapists after all,' " recalled Msgr. Finucan.

What also helped the Cubans off to an excellent start were three steady months of work at Frank's Apple Orchard in Gay Mills, Wis. After the season ended the Orchard's owner, Dick Gaynor, wrote a letter to the local weekly newspaper praising the Cubans.

"NONE OF THEM ever applied for food stamps or went on welfare," said Msgr. Finucan. "They paid for their own food, so they didn't need



HOLY HOME—Msgr. James Finucan, pastor of St. Wenceslaus Parish in Eastman, Wis. poses in his rectory with Andrzej Resiak, 22, a Polish refugee and Celso Garcia Enfante, 64, a Cuban refugee, who are living with him. Six refugees have lived with the affable priest in the past two years. (NC photo by Pat Slattery).

to rely on parish funds."

Before leaving the Cubans put together \$500 and sent it as a donation to Father Penchi for his work in the missions.

Enfante, who still lives in Eastman, was a major in the Cuban army who helped overthrow Batista. Later he was involved in a foiled coup to overthrow Castro, which led to his incarceration. All of the Cubans who have stayed in the rectory spent 10 or more years in prison.

Resiak came to Eastman after 14

months in an Austrian refugee camp. He grew up in a village near Gdansk, Poland, and was a member of student Solidarity. He fled after martial law was imposed.

RESIAK HAS HAD training as a barber and because the are a doesn't have one, Msgr. Finucan said he thinks some money can be made clipping hair. Barbering tools are available and the priest is looking for a barber's chair.

The young Pole intends to cut hair for a year while mastering English.

He then hopes to enroll in a university to study world economics.

Resiak speaks Polish, German, Russian and some English. He and Msgr. Finucan communicate in German when Resiak can't find the right word in English.

Already Resiak is picking up Spanish phrases from Enfante. Says their sponsor, "Even though they speak different languages, they communicate well when speaking about a favorite shared subject — their intense dislike of communism."

the Saints *by Luke*

ST. EUTHYMIUS THE GREAT



BORN OF WEALTHY PARENTS IN MILITENE, ARMENIA, ABOUT 378, EUTHYMIUS STUDIED UNDER THE BISHOP THERE AND WAS ORDAINED.

HE WAS APPOINTED SUPERVISOR OF THE MONASTERIES IN THE DIOCESE BUT WHEN 29 HE BECAME A MONK NEAR JERUSALEM. ABOUT 411, HE LEFT TO LIVE WITH A COMPANION AS A HERMIT IN A CAVE NEAR JERICHO. AFTER ATTRACTING MANY DISCIPLES, HE LEFT HIS COMPANION, THEOCTISTUS, AND MOVED TO A MORE REMOTE SPOT. THERE, HE CONTINUED TO ATTRACT AND CONVERT EVEN MORE FOLLOWERS, INCLUDING NUMEROUS ARABS. PATRIARCH JUVENAL OF JERUSALEM CONSECRATED HIM BISHOP TO MINISTER TO THEM. JUVENAL BUILT HIM A SMALL MONASTERY ON THE ROAD FROM JERUSALEM TO JERICHO, WHICH EUTHYMIUS RULED BY VICARS, SO AS NOT TO DISTURB HIS OWN RULE OF STRICT SOLITUDE. HE ATTRACTED ENORMOUS CROWDS, AMONG THEM EUDOXIA, THE WIDOW OF EMPEROR THEODOSIUS II, WHO FOLLOWED HIS ADVICE TO GIVE UP HER ALLEGIANCE TO THE EUTYCHIAN, CONSIDERED HERETICS, AND RETURNED TO ORTHODOXY IN 459.

EUTHYMIUS DIED ON JAN. 20, 473, AFTER 66 YEARS IN THE DESERT. HIS FEAST IS JAN. 20.

The perfect mom

By Hilda Young

The perfect mother is 5 feet 2 inches tall, wears a size 7 dress, weighs 112 pounds, can screw in burned-out light bulbs without a chair in 8 feet ceilings, hold a 30-pound 2-year-old on her hip while loading a 50-pound sack of sugar into a shopping cart with her free arm and have a lap big enough to hold 2.5 children.

The perfect mother always prepares balanced meals, feeds her children all the fast foods they want, never serves leftovers and never forgets dessert. She has a food budget she finances by recycling aluminum and glass, only buys in bulk and during sales, and saves enough to redecorate the kitchen.

The perfect mother volunteers 20 hours a week at the school, 10 hours a week at the parish, holds down a part-time job as a librarian and import buyer, takes night classes in American history and is home whenever you forgot your lunch or need a ride.

The perfect mother never loses her temper, understands when her 14-year-old wants to marry someone 25 and move to Honduras, disciplines without ever saying

"Wait until I tell your father," or "God will get you for that" and is never afraid to show her emotions.

The perfect mother is 29 and has 30 years of child-raising experience, never spoils her child and lets her children do everything that everybody else's mom lets their friends do.

The perfect mother knows how to spell "necessary," "accommodate" and "separate," and every other word in the English language, never says "Look it up your self, turkey" and works well with the teacher in helping build strong study habits.

The perfect mother respects a child's privacy, spends several hours of quality time with each child daily and develops her own personality separate from the family to prevent emptiness syndrome.

The perfect mother always takes the popped yolk, the bent fork, the chipped dish, the seat behind the pillar, the wobbly chair, the last shower and the car that has to be parked on a hill to start. The perfect mother never complains.

The perfect mother doesn't live at our house. (Copyright (c) 1983 By NC News Service)