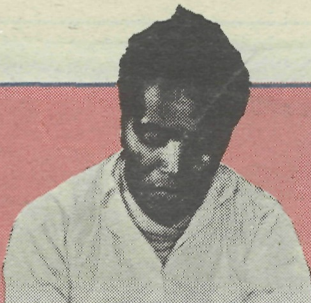


Mother Teresa's Sisters of Charity help ease the sufferings of the most impoverished in Miami. See Centerfold, Pages 12 and 13



Are priests, sisters being disobedient, convert wonders. See Page 19

THE VOICE

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Friday, February 17, 1984

'Both groups came here seeking asylum'

Give Haitians equal status, officials urge

Catholic resettlement officials and Miami Archdiocese officials criticized a tentative proposal by the Reagan administration to offer about 125,000 Cuban refugees legal status while excluding 25,000 Haitians who came to the United States under what the officials said were similar circumstances.

Some resettlement officials voiced support for a bill introduced in early February by Rep. Peter W. Rodino Jr., D-N.J., chairman of the House Judiciary Committee. That bill would grant permanent residence to both Cubans and Haitians who arrived in the United States before Jan. 1, 1982.

The administration's proposal would give permanent residency status to Cuban refugees from the 1980 Mariel boatlift under the Cuban Adjustment Act of 1966. The refugees could then apply for U.S. citizenship after two-and-a-half years.

The measure also would permit the refugees to bring their families still in Cuba into the United States.

BOTH CUBAN and Haitian refugees are now classified as "entrants, status pending." Bishop An-

thony J. Bevilacqua of Pittsburgh, chairman of the U.S. bishops' migration committee, Feb. 7 criticized the practice of detaining Haitian asylum seekers while their cases are pending.

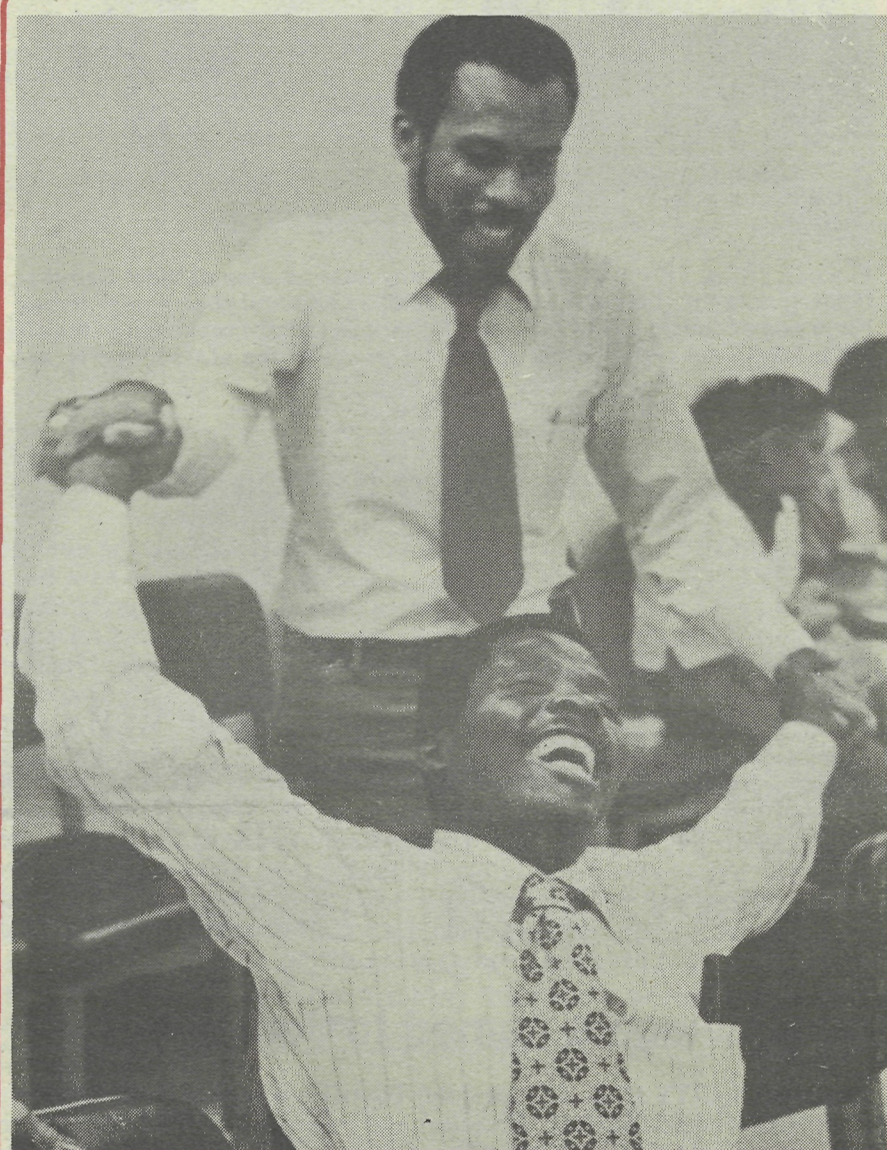
Rodino protested to Attorney General William French Smith that any program to admit Cubans should include Haitians because they entered the United States "under similar, if not identical, circumstances" as the Cubans. He said to treat the two groups differently would "violate fundamental fairness."

Immigration and Naturalization Commissioner Alan Nelson said in an interview with the Miami Herald that although the administration would like to treat Haitians the same as Cubans, INS was restricted by the "Cubans only" wording of the 1966 act.

James M. Hoffman, U.S. Catholic Conference assistant director for immigration affairs, said Feb. 14 that because the 1966 act does not relate to a class of people, but specifically to Cuban nationals, "there's no way to use it in connection with the Haitians."

"That's why the Rodino bill is welcomed," he said. "He is recogniz-

JOY OF RELEASE



A Haitian man shows his joy at being released from Krome camp some months ago. The future of many Haitians may depend on new regulations being considered.

ing the similarities. It's great that he's considering Cubans and Haitians as a group. There are more similarities than differences" between them.

Both groups came to the United

States at a time when serious doubts had been raised about U.S. immigration policy and resistance to making room for more refugees was growing.

(Continued on page 3)

Yugoslavian town transformed by children's claim of apparitions

Mary appearing near Olympics?



Vidka Ivankovich, Jacov Colo and Ivanko Ivanovich are photographed during an apparition in St. James Church in Medjugorje, Yugoslavia.

By Theresa M. Karminski
NC News Service

The world's attention in February is focused on Sarajevo, Yugoslavia, site of the 1984 Winter Olympics. While these sporting events attract thousands of visitors, there is another phenomenon taking place close by that also is drawing people from every corner of the earth.

Located less than an hour's drive from the Olympic site is a small Croatian village called Medjugorje, where reported apparitions of the Blessed Mother have caused a number of extraordinary reactions among believers and Communist authorities professing state atheism.

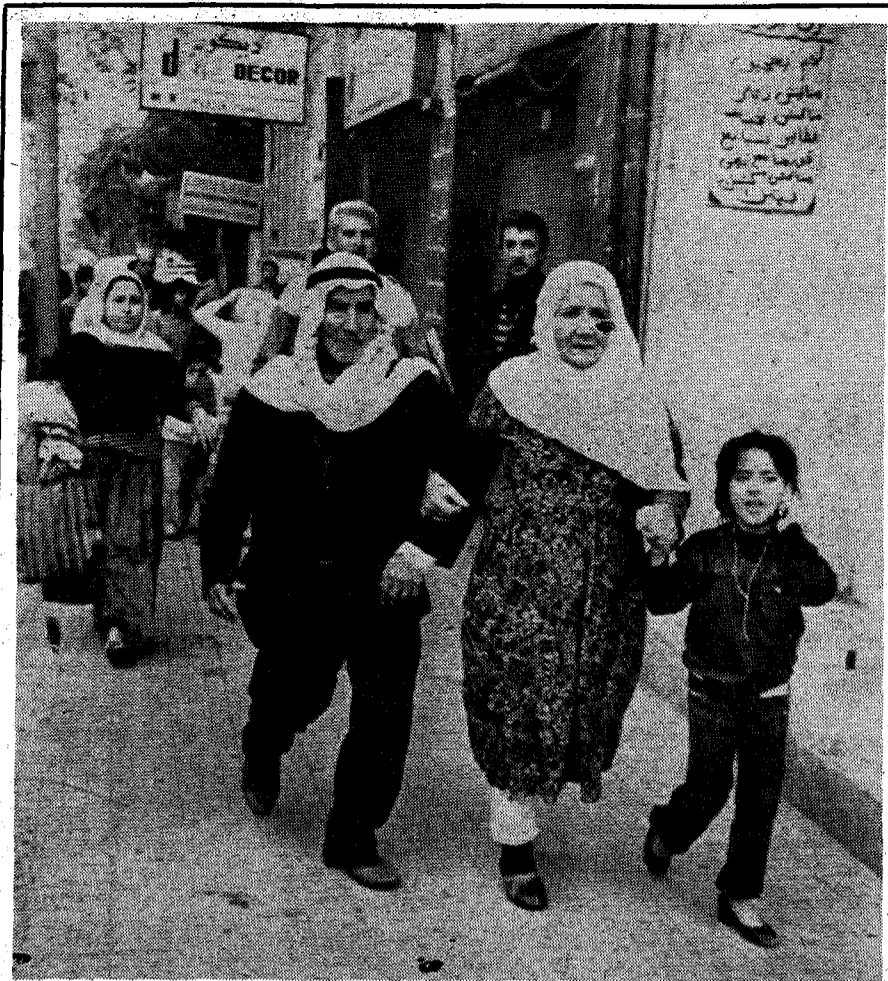
The reported apparitions began on June 24, 1981 and they are said to

continue regularly in St. James Church, center of Medjugorje parish life. The six young people who claim to have seen these apparitions are Vidka Ivankovich, 19; Mirajana Dragicevich, 18; Marina Paulovich, 17; Ivanka Ivankovich, 18; Ivan Dragicevich, 18; and Jacov Colo, 12.

The youths appear to be completely normal and healthy people although their lives have been deeply affected by the reported visitations of the Madonna. Their personalities are each different, with the normal combination of virtues and imperfections of typical teen-agers.

They are vulnerable to all the normal distractions and frustrations faced by anyone during long periods of

(Continued on page 8)



FLIGHT FROM FIGHT — A refugee family flees an area of West Beirut as fighting flares up between Lebanese soldiers and anti-government forces. Hundreds of people left as the worst fighting in months broke out in the city. Pope John Paul repeated his appeal for peace in the strife-torn city. (NC photo).

Bishops protest

Czechs gets nukes

VIENNA, Austria (NC) — Three bishops in Czechoslovakia have issued a harsh condemnation of the "production, installation and use" of nuclear arms the Austrian Catholic news agency Kathpress reported.

IN A PASTORAL letter of peace, the bishops said the world is threatened by annihilation when nuclear weapons fall into the hands of leaders who seek world domination and "fail to respect fundamental human rights."

"We declare unanimously that the production, installation and use of nuclear arms are a crime against humanity and must be condemned both from the ethical and theological point of view," the statement said.

WHEN THE LETTER was issued, the Soviet Union was in the process of installing SS-21 medium-range nuclear missiles in Czechoslovakia and East Germany. They are designed to supplement the SS-20 missiles the Soviet Union already has trained on Western Europe, and are a response to the deployment of more than 500 U.S. Cruise and Pershing missiles at NATO bases in five West European countries.

The letter was written by Bishop Julius Garbris, apostolic administrator of Trnava; Bishop Joseph Feranec of Banska Bystrica; and Bishop Jan Pasztor of Nitra. All come from Slovakia, a heavily Catholic region of Czechoslovakia.

Only three of the seven dioceses in Slovakia currently have a resident bishop.

POPE JOHN PAUL II's recent appeals for nuclear disarmament, the bishops said, affirm that "war is not inevitable, that the controversies must be resolved by negotiation and that nuclear experiments must be abolished to create conditions that will guarantee a durable world peace and general disarmament."

Brotherhood, they said, "is the one way toward peaceful coexistence and the salvation of civilization."

Reports of sporadic protests in Czechoslovakia against the plan to deploy Soviet missiles have appeared in the Western press.

On Feb. 6, the Italian newspaper La Stampa reported that a letter protesting the missiles, signed by 939 Czechoslovakians, had been sent to President Gustav Husak.

Beirut chaplains called heroes

PHILADELPHIA (RNS) — Three Navy chaplains who were at the scene of the Oct. 23 terrorist bombing of Marine headquarters in Beirut have been given an award for their service. Lt. Commander George W. Pucciarelli, a Catholic priest, Lt. Commander Arnold E. Resnicoff, a rabbi, and Lt. Danny G. Wheeler, a Lutheran minister, received the Rabbi Louis Parris Hall of Heroes Gold Medallion. The award is sponsored by Philadelphia's Chapel of the Four Chaplains, named for clergy killed in 1943 when the World War II battleship *Dorchester* was sunk by a Nazi submarine. The four drowned after giving their life jackets to servicemen. Last October, when a truck loaded with TNT blew apart the four-story marine headquarters, Father Pucciarelli was sleeping in barracks 25 yards away. He and Rabbi Resnicoff were among the first people to reach the scene. The blast killed 241 U.S. military men. The two chaplains helped pull bodies from the mountains of debris, and discovered Pastor Wheeler buried under the rubble. He was treated for a concussion and internal injuries and has since resumed active duties.

Papal delegate named to Jerusalem

VATICAN CITY (NS) — Pope John Paul II has named an Italian archbishop apostolic delegate to "Jerusalem and Palestine." The new delegate is Archbishop Carlo Curis, an experienced diplomat who has been serving in Nigeria since 1978. Apostolic delegate is the title of envoys representing the Vatican in nations which do not have diplomatic relations with the Holy See. These countries include Jordan and Israel. Archbishop Curis will divide his time between Israel and Jordan, two nations that are technically still at war. The Vatican holds that diplomatic relations cannot be established with Israel or Jordan until disputed borders are settled.

USCC approves media projects

NEW YORK (NC) — The U.S. Catholic Conference Communication Committee has approved 24 media projects for funding by the Catholic Communication Campaign in 1984. The grants totaling \$1,426,953, announced Feb. 9 in New York, will fund a documentary on the life of Dorothy Day, a series on the U.S. bishops' nuclear arms pastoral, a pilot for a children's television series, two programs on parent-teen relationships, a video teleconference on Hispanic issues and training programs in Mexico and Chile.

Jim Lackey named NC Editor

WASHINGTON (NC) — Jim Lackey, a former reporter and editor in the diocesan press and an NC News staffer for the past five years, has been named to the newly created position of national editor at NC News. The appointment was announced by Richard W. Daw, director and editor in chief of NC News. The new position will give Lackey responsibility which foreign editor Agostino Bono has for foreign coverage.

News at a Glance

Abp. O'Connor hopes to meet 1.8 million Catholics

NEW YORK (NC) — In his first meeting with the New York media, newly designated Archbishop John J. O'Connor presented himself as a prelate who intends to keep in touch with the people through personal and broadcast ministry. Archbishop O'Connor said that he would like to visit every class in the archdiocesan school system and shake hands with every one of the 1.8 million Catholics in the archdiocese. Acknowledging that this might not be possible, he said that he hoped to find funds for a broadcast ministry that would enable him to communicate with more New Yorkers.

U.N. fosters anti-Semitism ambassador changes

UNITED NATIONS (NC) — The United Nations has become "one of the foremost contemporary forums of international anti-Semitism," according to Israel. The Israeli complaint was made by Ambassador Yehuda Blum in a letter to U.N. Secretary General Javier Perez de Cuellar. Israeli officials said the letter was the result of accumulated incidents in various U.N. meetings in which Arab or East European diplomats used language Israel found offensive or anti-Semitic. The letter was sent in mid-January and had drawn no official response by February.

Baptist minister aligns with Franciscans

DAYTONA, Ohio (NC) — When the Rev. Allen Weimer became a co-member of the Franciscan Sisters of the Poor, he also became the first Southern Baptist minister ever to seek a more permanent association with the philosophy and mission of the Franciscan community. It was a big step for the 33-year-old minister who admits he grew up with some rather definite stereotypes about nuns. But he has abandoned those stereotypes and finds he is at home in his role as staff chaplain and member of the pastoral ministry team at St. Elizabeth Medical Center in Dayton.

Thieves return holy tunic

PARIS (NC) — A tunic, said to have been worn by Christ, has been returned undamaged to the basilica from which it was stolen in December. The wollen tunic was stolen from the Basilica of St. Denis in Argenteuil, a north Paris suburb. The thieves had demanded a donation to Poland's outlawed Solidarity trade union and the release from jail of three members of an illegal anarchist group. Father Marcel Guyard, a priest at St. Denis, said "the tunic was treated with a certain respect" by the thieves.

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Andropov was an oppressor say church rights leaders

By Cindy Liebhart
NC News Service

As the world learned Feb. 10 of the death of Soviet President Yuri V. Andropov, church leaders criticized his religious and human rights record and expressed some doubts that the situation might change under a new Soviet leader.

Andropov, 69, died Feb. 9 after a long illness which had kept him out of

'There's no reason to feel any hope right now... no indication that things will improve' considering the 'unplumbed depths of cruelty to which they have descended'

—Fr. Pugevicius

public view since last August. He had been leader of the Soviet Union since the death of President Leonid I. Brezhnev in November 1982.

Religious freedom and human rights conditions in the Soviet Union and the Eastern-bloc satellite states "definitely worsened" under Andropov, said Father Casimire Pugevicius, executive director of Lithuanian American Catholic Ser-

—OFFICIAL—

ARCHDIOCESE OF MIAMI

The Pastoral Center announces that Archbishop McCarthy has made the following appointments, upon nomination by their Superiors:

THE REVEREND MICHAEL GIGANTE, O.M.I. - to Pastor, Mary Immaculate Church, West Palm Beach, effective February 10, 1984.

THE REVEREND PATRICK MANGAN, O.M.I. - to Associate Pastor, St. George Church, Fort Lauderdale, effective February 10, 1984.

THE REVEREND JOSEPH MAJEWSKI, C.S.S.R. - to Pastor, Our Lady of Perpetual Help Church, Opa Locka, effective February 18, 1984.

vices, a New York-based human rights organization. "It was really a long step back to Stalinsim under him."

Father Pugevicius said that a greater crackdown on human rights activists had occurred, including the sentencing last year of two Lithuanian priests to 10 years in prison and exile. The priests, he said, had been active in demanding "the rights Roman Catholics ostensibly have under the Soviet constitution, which actually were being denied."

Father Pugevicius also noted that there were more restrictions on what could be sent into or out of the country, increased mail censorship and increased duties at customs, "sometimes as much as 800 percent."

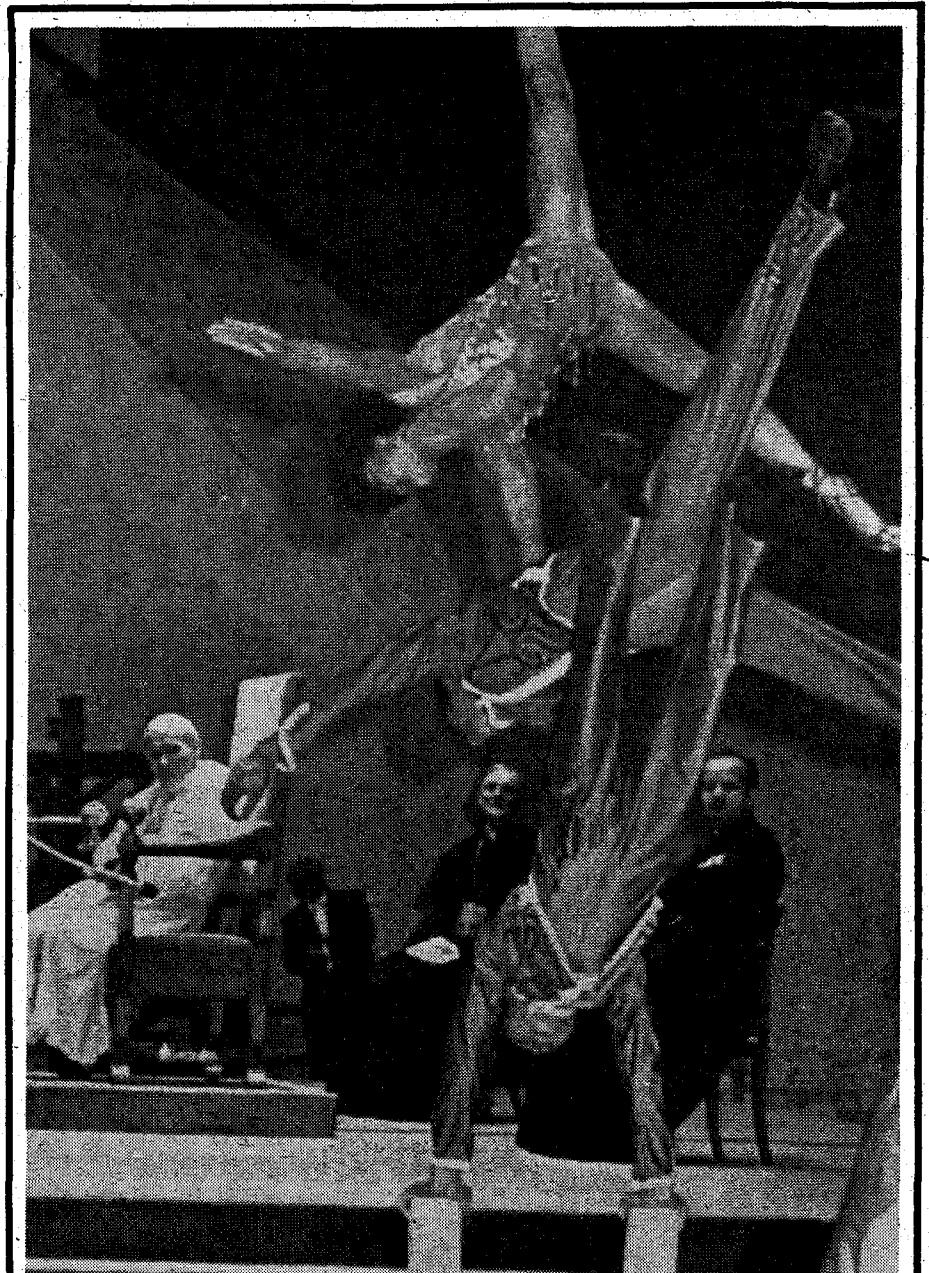
HE ATTRIBUTED the crackdown to the "efficiency Andropov introduced all the way down the line" and to the nervousness on the part of the Soviet Union about the Solidarity movement in Poland.

He added: "There's no reason to feel any hope right now. There is no indication that things will improve" considering the "unplumbed depths of cruelty to which they have descended."

Andropov's short period of leadership in the Soviet Union "Demonstrated the power of the Soviet media, especially when the Western press began publishing reports that this new leader was urbane, witty, cultured, a man who might possibly bring something new to the scene," said Sister Ann Gillen, executive director of the Chicago-based National Inter-Religious Task Force on Soviet Jewry.

"Those who realized that his career had been the triumph of the KGB did not expect to find something very different from what he had stood for in the past," she continued.

Sister Gillen, a member of the Sisters of the Holy Child, said she believed religious oppression, affecting both Jews and Christians, increased under Andropov. For example, she said, a Hebrew teacher was sentenced last year to seven years in prison and five years in exile. He had been waiting for more than a decade to receive permission to leave the coun-



BALANCED LIFE—Pope John Paul II watches as acrobats from Rome's Orfei Circus perform during the pope's weekly general audience. (NC Photo from UPI).

try so he could live freely as a Jew.

Emigration statistics show a more than 50 percent decrease in just two years, she added. In 1982, 2,688 people were allowed to leave the Soviet Union, compared to 1,315 in 1983.

"The right to emigrate is there on paper," but in reality it is not permitted, Sister Gillen said.

"While the Soviet leadership is elderly, entrenched in the power of the KGB and wedded to the power of

the army, the power of the people is practically zero... The Soviet power has silenced them, but still they continue to challenge the government."

Speculating on the future direction of the Soviet Union, Sister Gillen said, "One is always hopeful that there will be some change for the better. But realistically, it would take something like a miracle for that kind of change to come about at this point."

Officials criticize Haitian exclusion

(Continued from page 1)

he said. "Both groups have been riding out difficult times for refugees."

FATHER THOMAS WENSKI, director of the Miami Archdiocese Haitian Apostolate, said many of his parishioners feel that granting legal status to the Cubans "is patently a political action to obtain Hispanic

votes."

Most Haitians are glad the Cubans will become residents, he said, but they don't want to be discriminated against. "With all the racial problems here now we don't need new frictions," he said, urging support for the Rodino bill.

Msgr. Bryan O. Walsh, Miami archdiocesan director of social

ministry and an expert in the area of immigration and refugees, said he didn't want to see the Cubans deprived of what is theirs under the law, "but I want to see the Haitians treated equally well."

University of Miami law professor Bruce Winick, who two years ago assisted Haitians in winning a lawsuit against the INS, termed the tentative

proposal "outrageous. It's a continuation of the existing pattern of discrimination against Haitians which has been followed for many years by our government," he said.

Winick said he thinks granting legal status to Cubans is appropriate but there is no reason not to grant it to the Haitians also.

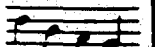
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'Embryo transfer' questioned

WASHINGTON (NC) — Catholic moral teaching has several ethical problems with the first known birth of an "embryo transfer" baby, said both an official of the U.S. bishops' prolife office and a Catholic ethicist.

Richard Doerflinger, legislative assistant in the U.S. bishops' Office for Pro-Life Activities, said the new technique raises moral problems such as the use of artificial insemination, going outside the marriage for a surrogate mother, depersonalizing the conjugal act of procreation, and unwarranted risks to the embryonic life.

Father Donald McCarthy, director of education at the Pope John XXIII Medical-Moral Research and Education Center in St. Louis, raised essentially the same concerns in a separate telephone interview.

THE NEW "embryo transfer" procedure was explained at a press conference Feb. 3 at Long Beach (Calif.) Memorial Hospital.

Dr. John E. Buster of the University of California at Los Angeles School of Medicine, leader of the team that developed the technique, told reporters that a healthy baby boy, born about two weeks earlier, was the first birth to come from the procedure.

Three people were involved in producing the child: a husband and wife, who had tried unsuccessfully to have children for eight years, and a temporary surrogate mother, who was artificially inseminated with the husband's sperm and whose ovum and womb were used for the conception and initial development of the embryo. The individuals involved were not identified.

About two weeks after conception, the embryo was flushed out of the second woman's uterus and transferred to the uterus of the man's wife, who

Ethicist, USCC official cite moral problems

gave birth to the baby 38 weeks later. Doerflinger and Father McCarthy objected to the procedure on several grounds.

FIRST OF ALL, they said, it involved artificial insemination, which

reproduction."

Doerflinger said that "perhaps the most troubling (ethical problem), for the new life involved, is its flushing out of this person's womb to transfer it to another."

'Perhaps the most troubling (ethical problem), for new life involved, is its flushing out of this person's womb to transfer it to another.'



is contrary to Catholic teaching because it undermines the essential unity of the conjugal act and procreation.

A second problem was the use of a surrogate mother who was not the wife, both as the source of the ovum and as womb for the child's conception and initial development.

Doerflinger called this a kind of "technologized adultery," saying that "anything that involves a third party" is significantly different, ethically speaking, from giving scientific assistance to "help a childless couple" overcome their inability to have a child together.

Father McCarthy contrasted the "personalist approach to procreation" in Catholic teaching with the "depersonalized" reduction of procreation to "technological

This procedure, he said, "denies that the person who conceived the child has responsibility for that life and poses an unnecessary risk to the embryo."

NO ONE should conceive a child in order to give it up for adoption," he said. "If this is premeditated, there is no justification for it."

He and Father McCarthy both acknowledged that it is legitimate for a person under certain circumstances to give up his or her child for adoption, but Father McCarthy said that this is a matter of making the best of a bad situation.

The ethical realities are completely reversed "when we start off with that as part of our preconceived plan," he said.

Both Catholic commentators sharply rejected the idea of flushing

an embryo out of one woman's womb to transfer it to another for any reason except to protect the life or health of the embryo.

This, they said, was the kind of thing that Pope John Paul II appeared to be addressing recently when he condemned embryonic experimentation or manipulation for any non-therapeutic reason.

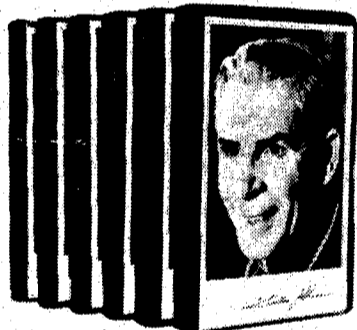
THE POINT of the ethical norm enunciated by the pope, said Doerflinger, is that "you do not put (a human embryo) through any additional risks that are not therapeutic to the child."

In the case of the embryo transfer in California, he said, "you are imposing a risk on the embryo that is entirely for other people's benefit," namely that of the parents who want the child and of the woman who for monetary or other reasons offers herself as a temporary surrogate mother.

He and Father McCarthy also cited the right of a child to have its biological parents. Even though many children in fact do not grow to adulthood with their own biological or personal parents because of a variety of circumstances, said Father McCarthy, it is wrong to plan it that way for a child from the start.

While sympathizing with the "terrible problem" of childless couples who wish to have children, Doerflinger said that the California couple had a laudable goal, "but you also have to look at the means, which here are unacceptable.

"They're resolving their problem of childlessness in a way that tends to endanger that child's life and depersonalizes the whole process," he said.



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Federal death penalty bill moves closer to passing

WASHINGTON (NC) — The Senate Feb. 9 voted 65-26 to end debate on controversial death penalty legislation opposed by the U.S. Catholic Conference.

The vote ending a filibuster led by opponents of the bill cleared the way for Senate voting on the bill itself sometime after Congress returns from a 10-day recess that began Feb. 10.

The bill would re-institute the death penalty for such federal crimes as espionage, attempted assassination of the president even if he or she is not harmed, terrorist bombing, treason, homicide on federal property, murder of foreign officials or deaths resulting from hijacking.

FEDERAL USE of the death penalty was suspended by a 1972 Supreme Court ruling that capital punishment as then carried out violated the Constitution. Many states have since rewritten their death penalty laws to conform to the court's dictates. The Senate legislation, if it passes both houses and is signed into law, would do the same for the federal government.

The Senate is considered more likely to pass such a bill than the House.

In a letter to senators, Msgr. Francis J. Lally, secretary of the U.S. Catholic Conference Department of Social Development and World Peace, urged rejection of the death penalty.

The USCC is alarmed and saddened at the recent trend toward more state executions, he wrote in a Jan. 24 letter. "We are concerned" that

the legislation "will lend federal support to a form of punishment we deem morally unacceptable in our society."

life. The use of the death penalty represents a stark and morally unjustifiable attack on human life."

During floor debate, the death

THE GOVERNMENT has "no higher duty" than to protect its citizens and the death penalty offers such protection, Denton said.

Dwindling priests leads to clustering

SUPERIOR, Wis. (NC) — Eighty communities and 30 to 50 priests will be affected by a proposed redistribution of priests and a "clustering" arrangement of parishes in the Diocese of Superior, caused by decreasing numbers of priests.

Under the new plan, communities will be "clustered" in relation to a priest, but the laity will assume a more active role in continuing normal parish activities, services and liturgies, said Bishop George A. Hammes and Coadjutor Bishop Raphael M. Fliss in a January letter announcing the plan.

No churches will be closed, but 16 parishes will be required "to relinquish regular weekend liturgies and some other obvious services," the

bishops said, "Many more will need to consolidate efforts and share programs."

The "clustering" plan grew out of recommendations from the diocese's Planning and Research Commission, which since 1982 had been studying ways of better distributing the dwindling number of priests and more effectively using existing facilities to meet future needs.

"While the number of priests goes down, our Catholic population remains constant and in many areas shows a marked increase," said Bishops Hammes and Fliss. "This means that the energies and health of our priests is being stretched often to the breaking point."

The letter pointed out that 45 pas-

tors now serve more than one parish.

"Is this a crisis for us? Most everyone would agree that it is," the bishops said. "However, let us not forget that the best definition of the word and its awesome reality is that a crisis is a 'turning point.' Together we will become our own agents of change."

The bishops said they would meet with the affected communities during the next several months to explain the plan.

The Planning and Research Commission will continue to meet to address several immediate concerns, including the nature of new ministries and the expanded role of the laity; the education requirements of lay ministers and job descriptions; and the distinction between "volunteer" and "professional" ministers.

He added that the U.S. bishops "believe that society can and must find better ways of dealing with crime and criminals than by taking human

penalty bill was backed by Sen. Jeremiah Denton, R-Ala., and opposed by Sen. Edward Kennedy, D-Mass., both Catholics.

He said capital punishment prevents repetition of violent crime by an individual and "serves a legitimate function of retribution."



Blessed John Mazzucconi
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Born in North Italy on March 1, 1826, John Mazzucconi was 9th of 12 children. He was raised in the love of God and the poor. At 14 John entered the Seminary. In spite of problems and spiritual crises he developed a joyful and lovable personality. He was ordained a priest at age 24 in 1850 and decided to dedicate his life to working among nonChristians. He joined a newly established foreign mission society (later to be called PIME) and two years later he set sail for Australia and the missions in the remote and primitive area of Papua New Guinea. For three years he and his companions endured incredible sufferings of body and soul but failed to achieve any success in their work. John became very sick because of raging tropical fevers, dire poverty and lack of proper food. After a short leave in Australia he sailed back to his mission. But the small schooner on which he was travelling foundered on the rocks of the island of Woodlark. One of the natives managed to board the ship and with an axe brutally murdered the hated missionary. Bl. John was only 29 years old. His blood, shed for the love of God, eventually bore fruit. Today Papua New Guinea is largely Christian.

"MAZZUCCONI OF WOOLARK" is the title of the biography of Bl. John Mazzucconi written by Rev. Nicholas Maestrini, PIME, and published by the PIME Missionaries. Cost: \$4.00 per copy including postage. Write to: Rev. N. Maestrini, PIME 1550 Beach Road, Tequesta Fl. 33458.

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Vatican confessors too harsh?

Pilgrims complain of 'scoldings' at St. Peter's

VATICAN CITY (NC) — Holy Year pilgrims, including bishops, complained about the attitude of confessors at St. Peter's Basilica in 1983, but the situation apparently improved after the complaints were made known to church authorities.

The complaints were made to two members of the Central Committee for the Holy Year who sent letters in August to the priest in charge of the confessors. One official said the committee had received no complaints since then.

THE LETTERS were written by Archbishop Mario Schierano, head of the Holy Year committee, and Father Franz Gils, committee member.

Father Gils said the letters were sent to Conventual Franciscan Father Zlodi Zvonimiro, head of the con-

fessors assigned to the Basilica. The Archbishop's letter said some

'It seems that some of the confessors think that they are obliged to scold and frighten (not to say insult) penitents who come to them for mercy and pardon.'

—Father Franz Gils, Central Committee for the Holy Year

confessors have been "lacking in prudence and patience," Father Gils

letter said penitents complained of "the brutality of some of the confessors."

"This is not the first time that this type of complaint has come to this office, especially from priests, religious and bishops," said Archbishop Schierano's letter.

The two letters were forwarded to Cardinal Giuseppe Paupini, head of the Apostolic Penance Tribunal, the Vatican office which oversees church practice regarding penance.

In a letter to Archbishop Schierano, Cardinal Paupini said he spoke to the confessors about the complaints and told the Holy Year official to forward any more criticisms directly to his office.

NC NEWS Service has seen copies of the three letters, all of which were written in August.

The complaints included criticism by pilgrims that they received stiff penances, said Father Gils.

One nun said she was scolded and told she was not a good religious because she does not wear traditional religious garb, added Father Gils.

"Another complaint came from a monsignor who reported that he walked away from the confessional line he was in when he could hear the confessor scolding the penitent inside the confessional," he said.

In his August letter, Father Gils wrote:

"One more time (and once too often) I have heard of the pain and sorrow from the brutality of some of the confessors of St. Peter's Basilica from priests and sisters who are on pilgrimage to Rome. It seems that some of the confessors think that they are obliged to scold and frighten (not to say insult) penitents who come to them for mercy and pardon."

ARCHBISHOP Schierano's letter said insensitive treatment of penitents "is contrary to what the Holy Father wishes and to what the church hopes to accomplish during the Holy Year."

However, a priest with many years of experience as a confessor in Rome said he does not think a serious problem exists and said there are few complaints given the great number of people who go to confession.

"One needs to see that it is easy to accuse a confessor because he cannot defend himself by saying what transpired between the penitent and confessor because he is bound by the seal of confession," said the priest, who spoke on condition that his name not be used.

Some problems could stem from the attitude of the penitent, he added.

Vatican gains 'real moral power' with formal U.S. ties—Abp.

COLORADO SPRINGS, Colo. (NC) — Archbishop Pio Laghi, apostolic delegate in the United States, told a press conference that formal ties between this country and the Vatican give the Holy See "real moral power in speaking in the name of human dignity, human rights and peace and justice."

Archbishop Laghi said his ambassadorial credentials already have been approved by the White House and the announcement of his new post as the Vatican's first pruncio in Washington is scheduled to come after Senate approval of William Wilson as U.S. ambassador to the Holy See.

Raising his status to ambassador would permit a "more candid and frank exchange in what we say and

think" Archbishop Laghi said.

ESTABLISHMENT of relations also signifies "a great step ahead. It means bigotry is almost over, as it should be," the archbishop added.

At Archbishop Laghi's Washington office, which has begun calling itself the Vatican embassy, a staff member said the archbishop is likely to be named pruncio although no formal appointment had yet been announced.

The office is being called an embassy or nunciature, however, to reflect the formal ties which now exist, the staff member said.

Archbishop Laghi said that a Vatican priority in the new relation-

ship, which was announced Jan. 10, would be to urge the resumption of disarmament talks between the United States and Soviet Union.

He also said that, if requested, the Vatican could offer its approach to solving problems in the Middle East, particularly in Lebanon. He emphasized that the Vatican does not present political solutions but "normal solutions."

"And we can say something about Central America, about the integrity and independence of those countries," he added.

He said that in Latin America the church is siding with the poor, not with communism.



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'Apparitions' lead to conversions

(Continued from page 1)

questioning. After sessions of interviews with visitors, Ivanka appeared restless and tired, as if anxious to go home.

Ivan loves to play basketball, wear jeans and listen to music. Vidka often giggles when someone takes her picture.

On the other hand, Marina tries to avoid visitors altogether and usually appears quite solemn. Jacov fidgets, bites his fingernails and squirms after long periods of praying in the church.

During their reported conversations with the Madonna, however, they are oblivious to everything going on around them. Flashbulbs, camera lights and other distractions go unnoticed by the youths during their enraptured gaze. They are humble and shy, usually appearing a little embarrassed by all the commotion and questions.

Perhaps most noteworthy is the fact that the children are not the object of focus or sensationalism. All the services and devotions in Medjugorje center around the Eucharist.

When speaking with the youths one notes that their minds are uncluttered with philosophy and skepticism. They are teens with simple but tremendous faith who accept, without a shadow of a doubt, that the mother of God is appearing to them and giving them a message of peace for all people of God.

Investigating

When investigating claimed apparitions, the Catholic Church must be prudent before an official judgment is made regarding the authenticity of such a phenomenon. Appearances of Mary which the church has approved have always had the following points in common:

- Mary has always called us back to union with God and her son, Jesus Christ.

- Mary has always repeated what was already in the faith and teachings of the Catholic Church.

- Mary continually calls us to prayer and sacrifice in reparation for sin.

The reported messages from the Madonna in Medjugorje meet these qualifications. Local clergy and religious are convinced that the apparitions are genuine and the events in Medjugorje continue under close observation.

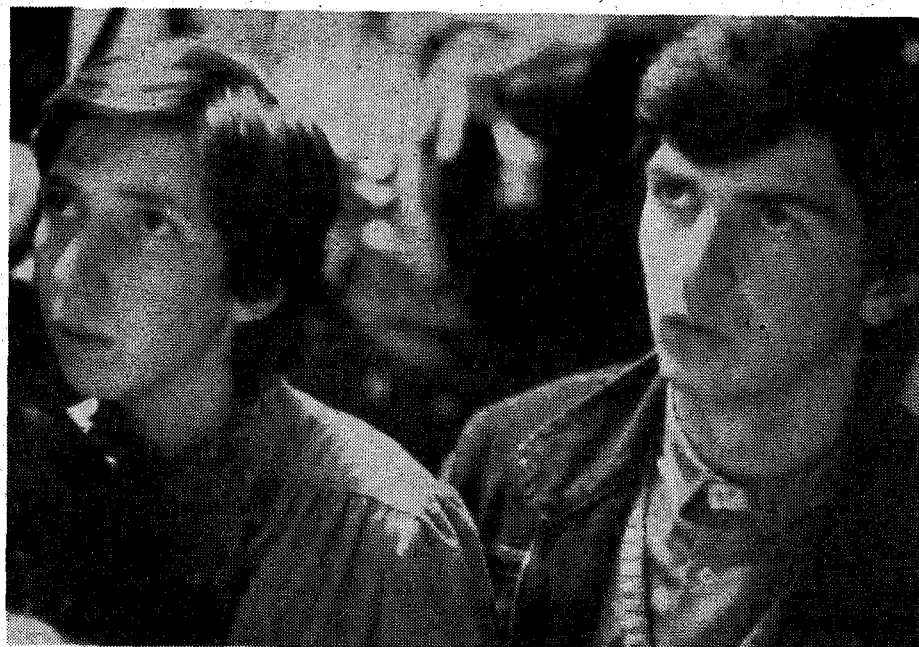
The first step in the investigation was to appoint a diocesan commission to study the incidents taking place. Currently, the responsibility rests on Bishop Pavao Zanic of Mostar, the diocese where the village is located, to make an official request for an ecclesiastical investigation.

Communist officials have taken harsh measures to destroy faith in the apparitions. Imprisonments, threats, interrogations and persecution of believers force the church to act with patience and caution.

As long as parish life is still under the watchful and suspicious eye of an atheistic government, church authorities are being sensitive and careful to avoid adding additional tensions by public declarations promoting the events.

In the meantime, one of the best standards of judging an apparition is by its fruits. In Medjugorje, there are numerous reports of miracles, conversions, returns to a life of prayer and deep manifestations of true and lasting personal peace.

On the most visible level, the entire community has undergone an overwhelming spiritual transformation. The people say they have changed



Marina Paulovich (left) and Ivan Dragicevich listen to what they said were words of the Blessed Virgin. The reported apparitions at St. James Church in Medjugorje, Yugoslavia began June 24, 1981 and are said to have continued nightly since. (NC photo)

from being self-centered to God-centered and say they have reconciled themselves with God and each other.

Specific teachings

During the past two-and-a-half years, the six youths claim to have received specific information and teachings from the Blessed Mother.

They claim to see her three-dimensionally as one would a living person. They also say that the Madonna always comes anticipated by a brilliant light. She is described as a young girl of about 19 years of age, wearing a billiant white veil and a lucid gray dress to her ankles.

Her relationship to the youths is described by them as that of a loving mother.

The children also say that Mary has promised to give each of them 10 secrets. Mirjana Dragicevich already has been given all 10 and says she no longer receives visions of the Madonna. When the other five receive their last secrets, many believe that the apparitions will cease.

The Virgin Mary has also promised to leave a great sign at the site of her first apparition on the hilltop called Podbrdo, the youths said, and it will be a testimony and cause for conversion among those who do not believe, producing many miraculous healings.

One of the Franciscans who staff the parish church told me that the youths know the nature of the sign and four of them know the date.

Government officials and the military are continually monitoring the events in the village and members of the community are still under a tremendous amount of pressure from atheistic authorities.

Medjugorje is accessible by public transportation, but has no facilities for the thousands of pilgrims who flock to the tiny farming village. There are no restaurants, gift shops, hotels or even mailboxes.

Father Tomislav Pervan, pastor, of St. James, can only say positive things about the reported apparitions. He senses that God is at work in his parish through the intercession of Mary and says the people who come to Medjugorje are turning to Jesus.

Father Pervan suggests that the apparitions should be seen in their deepest meaning — primarily, the plea to turn from our sins, reconcile ourselves with God and man, and strive for peace within our souls and communities. The pastor says that in Medjugorje thousands of people return to the faith every day. This, he suggests, is the biggest miracle.



Father Bruce Ritter

GOD'S PRODIGAL SONS AND YOU!

The boy looked me right in the eye. He spoke quietly and courteously: "I'm too busy to listen to you right now, Bruce. No offense, okay, but I've got to make a few bucks. Your god is

okay I guess, but he's sure not part of anything I've been into. I sure hope he can't see what I'm going to have to do tonight. I do have to, Bruce. I don't like it very much, but I'm really afraid to hate it.

"Hey, thanks anyway for running Covenant House, Bruce, but I can't stay. I guess I don't like the street very much, but it's where I live. You've got some rules here, and I can't take the curfew. Tell you what, Bruce, I'll just go out for a little while. It's only 2:00 AM; I'll just walk around the block a couple of times. See you later."

The kid paused a moment, his hand on the door knob, the door pushed open a few inches to let in the street noise. Outside a fire truck from the 38th Street Firehouse hurtled by. Its deep bellowing klaxon drowned out his words but I could still see his lips moving. He waited until the truck had passed... "Your god has too many rules Bruce," he said, "and I'd rather have you for my Father."

I will never forget the expression on his face when he said, "Bruce, can you give me one good reason why I shouldn't jump off the Brooklyn Bridge" and I couldn't. I didn't have a reason. I couldn't say to this kid: look, don't do it because God loves you. He wouldn't believe me and you've got to give a kid a reason he can believe. And so, I made one up.

You see, he's 17 years old. He can't read or write. He has no job skills. He's a hustler, a male prostitute. Ever since he's been 13 years old, this kid has been selling himself up and down Eighth Avenue, on 42nd Street, on East 53rd Street, working the streets and bars of Greenwich Village

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House, which operates crisis centers for homeless and runaway boys and girls all over the country.

and other countless cities. He's jumped in a thousand cars, slept in a thousand beds. He's an alcoholic. He's really a bright kid. If he were my son or your son, he'd be a doctor, a lawyer, a priest. But he won't be any of these things and he knows it. His major experience in life is to have been an exploited sex object, a bought and sold kid. He doesn't believe God is his Father.

He never came back. I knew he never would.

I keep wondering and thinking that maybe if I were better or smarter or holier, or worked harder, or prayed more, I wouldn't lose so many of these kids. Look, I know the Scriptures as well as the next person. I've squeezed a lot of comfort out of God's word, especially that statement by Christ about choosing the weak and inadequate of this world to do His will.

"Bruce, can you give me one good reason why I should not jump off the Brooklyn Bridge."

What I'm trying to say, I guess, is that I mourn for this kid. Three months on the street is a very long time. Six months is forever. A year? By then they're breathing in and out but inside they're dead. The poison works quickly. The girls' faces show it first. The boys can hide it a little longer. I have to take what little comfort I can from the fact that God loves these kids infinitely more than we do. I don't understand it very well, but I believe it.

Making these kids believe it is what preaching the gospel is all about. I've met thousands of girls and boys from all over the country who needed to know God and didn't; who needed to trust God and couldn't; who needed to believe God loved them and wouldn't.

You wonder about God's plan for these kids: His prodigal sons not yet returned to their Father; His young magdalenes not yet aware of their need for forgiveness... Many never do return; many never do become aware. And I mourn them.

Please help me make God's love real to these kids. Look, these kids are good kids. They're not good the way your kids are good, and they're not nice the way your kids are nice—but what happens to them should not happen. Most of them have never had the chance to be like your kids.

I'm convinced that it is only when we—all of us—become incarnations of God's love, that our kids will truly know Him, know His compassion and His mercy. It is only through your generosity that we can run our crisis centers.

So, I'm begging you to care about my kids. Without your spiritual and financial support, we could never survive.

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SISTER JUBILARIANS—Two golden and nine silver jubilarian sisters celebrated the anniversary of their religious vows with a special Mass Saturday at St. Pius X Church in Fort Lauderdale, where Archbishop Edward McCarthy praised them for their years of untiring service to the people of God. The Mass was followed by a luncheon with the Archbishop. (Voice photo by Prentice Browning).



Abraham becomes Knight of St. Gregory

By Prentice Browning
Voice Staff Writer

Honorary Counsel to Lebanon and local civic leader Anthony Abraham was admitted to the Order of St. Gregory the Great by Melkite Archbishop Joseph Tawill at a special ceremony held at St. Jude Melkite Catholic Church last week.

The knighthood of St. Gregory, according to a 19th century papal document, honors those who have distinguished themselves "by their virtue and piety, by their social position, by the zeal evidenced in fulfilling high office, or, in general, by the excellent reputation in which they are held." It is the highest papal honor

awarded by the Church.

Abraham, former owner of Abraham Chevrolet, more than met the requirements of this honor, according to testimony by Church leaders and well known entertainer and Maronite Catholic Danny Thomas, who attended the ceremony.

Melkite Archbishop Tawill spoke of Abraham's "simplicity and modesty," referring to him as a "good Christian and a good American."

"He is an outstanding man," he said, "begetting joy and life and sharing with others what God has given to him."

OTHER Church leaders were even
(Continued on page 11)

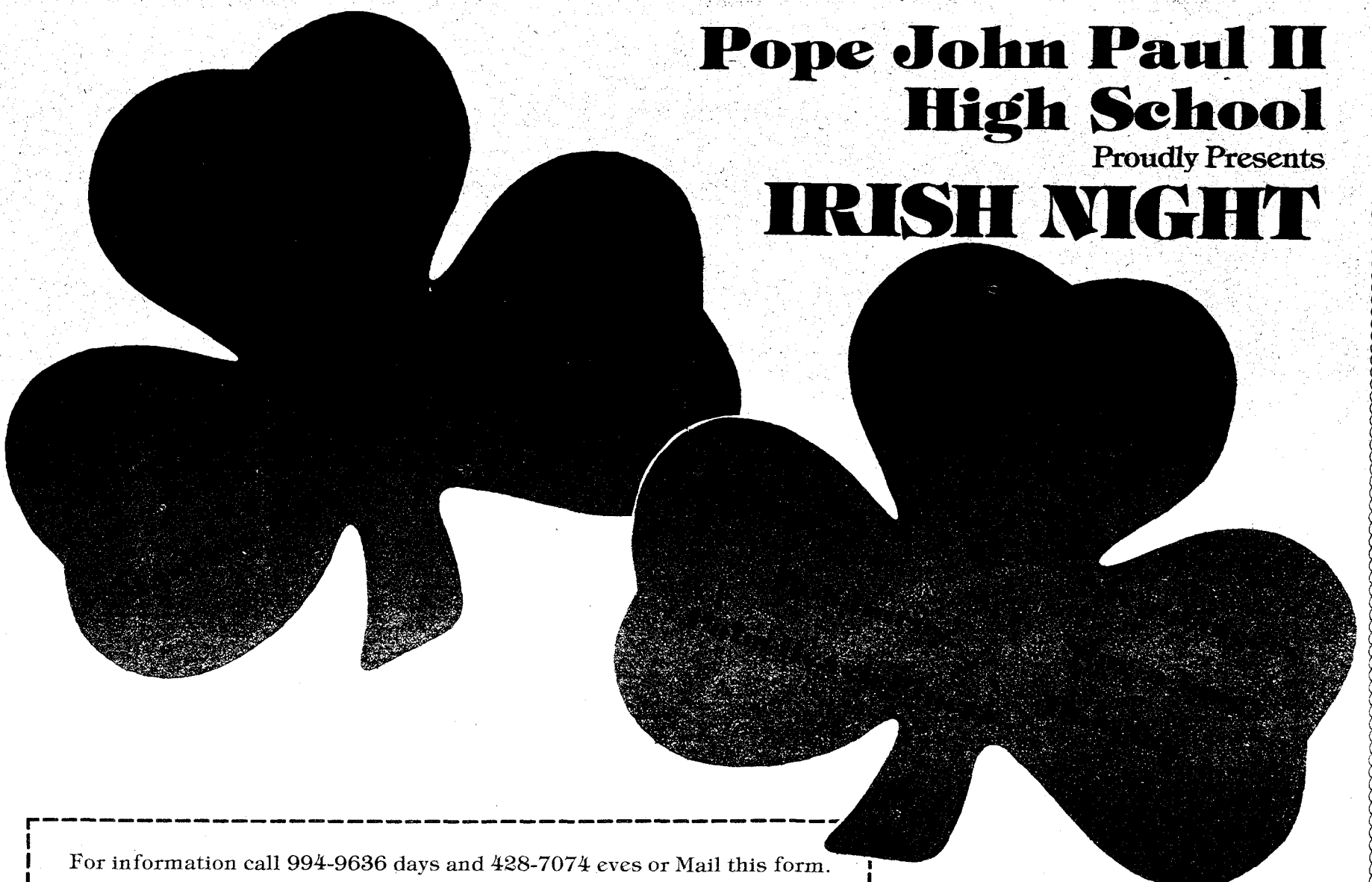


Anthony Abraham, left, newly invested Knight of St. Gregory, and Archbishop Joseph Tawill of the Melkite Diocese in the U.S., speak with entertainer Danny Thomas following the ceremony of investiture. (Voice photo by Prentice Browning)

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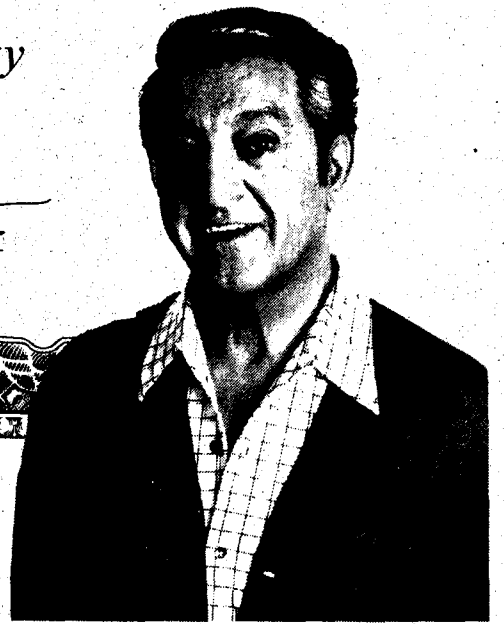
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	WHAT MEDICARE WILL PAY... AND WHAT YOU MUST PAY	WHAT THIS SUPPLEMENT PAYS YOU
DAYS 1-60 OF BENEFIT PERIOD*	MEDICARE PAYS all covered hospital expenses (room, board, operating room, etc.) except the \$356.00 Initial Medicare Deductible and for the first 3 pints of blood. YOU MUST PAY cash for the \$356.00 Initial Medicare Deductible and the first 3 pints of unreplaced blood.	WE PAY YOU the \$356.00 Initial Medicare Deductible.
DAYS 61-90 OF BENEFIT PERIOD	MEDICARE PAYS all but \$89.00 a day of the hospital charges. YOU MUST PAY the \$89.00 a day in cash totaling \$2,670.00 for the entire 30-day period of hospitalization.	WE PAY YOU the \$89.00 a day co-payment. We pay you this amount for every covered day you're hospitalized during this entire 30-day period, a total of \$2,670.00.
DAYS 91-150 OF BENEFIT PERIOD	MEDICARE COVERAGE ENDS unless you use your Lifetime Reserve (a back-up period of 60 days coverage you can use only once). YOU MUST PAY \$178.00 a day in cash while using up your Lifetime Reserve... totaling \$10,680.00 for the entire 60-day period.	WE PAY YOU the \$178.00 a day co-payment while you use up your Lifetime Reserve. We pay you this amount for every covered day you're hospitalized during the entire 60-day period — totaling \$10,680.00.
DAYS 151 AND AFTER	MEDICARE PAYS NOTHING — your hospital benefits run out. YOU MUST PAY your entire hospital bill yourself... and that's cash out of your own pocket.	WE PAY YOU 90% of your eligible hospital charges up to the lifetime maximum of 365 days. We even pay for a private room if approved by Medicare.
BENEFITS IN AND OUT OF HOSPITAL, SURGERY, PHYSICIANS SERVICES AND OTHER MEDICAL EXPENSES	MEDICARE PAYS 80% of the reasonable charges after you've satisfied the \$75.00 yearly deductible. YOU MUST PAY the \$75.00 deductible and the remaining amount that Medicare does not pay.	WE PAY YOU the eligible in and out-patient medical expenses not payable by Medicare after these eligible expenses not paid by Medicare exceed \$200.00 per calendar year. There is no limit to the amount you can receive.

*Medicare Supplement Benefit Period begins with the first day you are hospitalized, it continues for as long as you're confined and for 60 days after you've been released from the hospital or Nursing Facility. You enter a new benefit period the next time you're hospitalized. This Medicare Supplement is not connected with or endorsed by the U.S. Government or Federal Medicare Program. It pays the expenses shown above not covered by Federal Medicare. Eligible expenses are those determined by Medicare as reasonable, necessary and recommended by a physician.

Medicare Deductible and Co-Payments Have Increased 17.1% As Of Jan. 1, 1984

During 1980, the U.S. House of Representatives met to find a solution to the rising costs of health care for senior citizens. Senior Citizens spend almost three times what younger folks do on health care. But according to the United States Congress Statistics, Medicare pays less than half of the average senior citizen's health care bill. The out-of-pocket cost of medical expenses for older people has risen over 300% since Medicare began.

For the 16th time, the government raised the initial Medicare Deductible. As of January 1, 1984, it's an astonishing \$356.00 — 17.1% increase from 1983 and over a 790% increase since Medicare began!

It's obvious that Medicare isn't enough. It leaves senior citizens with more than half** of their health care bill to pay themselves. You must defend yourself from the high cost of hospitalization by making sure that you have adequate hospital insurance coverage. Remember, you can only rely on yourself. ACT TODAY!

*Statistics according to the Department of Health and Human Services.
**United States Congress Statistics.

Your Insurance Service Representative is as close as your phone.

The United Catholic Group Insurance Trust Medicare Supplement Plan is underwritten and administered by Union Fidelity Life Insurance Company of Trevoze, Pennsylvania. Union Fidelity is a well-established nationally-known specialist in insurance for folks 65 and over. Anytime you have a question, need fast service, or want to check on your coverage — dial your Hotline number (800-523-5758) (continental U.S. only). It doesn't cost you a penny... it's TOLL-FREE. You'll reach a trained specialist who will give you immediate assistance.

Benefits paid to you or anyone you choose whether or not you qualify for Medicare.

Even if you're over 65 but not eligible for Medicare, we'll pay you as if you were covered by Medicare. Of course, all hospitals recognized by Medicare are also recognized by the United Catholic Group Insurance Trust. And even though you might be confined in a hospital that does not participate in Medicare, we will still pay benefits to you. Facilities where payment would not be legally required in the absence of insurance, rest, nursing and convalescent homes, mental institutions, clinics for drug addicts or alcoholics, sanitariums and extended care facilities are not considered hospitals by Union Fidelity Life Insurance Company even though care is provided in a recognized hospital (Federal Medicare does cover confinement in mental institutions and skilled nursing facilities).

ARE YOUR PARENTS OVER 65?

They may be interested in this plan. This valuable coverage may take a big worry off their minds... and yours. Please bring this plan to their attention now.

Your acceptance is guaranteed if you are age 65 or over!

Everyone, age 65 or over, is guaranteed acceptance. You cannot be turned down for any reason! Enroll today for the plan that pays your Initial Part A Deductible, all your in-hospital Part A co-payments plus the eligible Part B medical expenses not payable by Medicare after these Medicare expenses exceed \$200.00 per calendar year.

Here's What This Medicare Supplement Plan does not cover...

Loss due to or resulting from: war or any act of war; intentionally self-inflicted injury; mental disorders; the first three pints of blood while hospitalized; suicide or attempted suicide, whether sane or insane; intoxication or narcotics, unless advised by a physician; private duty nursing; custodial and intermediate nursing facility care costs; skilled nursing facility care (beyond what is covered by Medicare); home health care above number of visits covered by Medicare; physician charges above Medicare's reasonable charges; drugs, other than prescription drugs furnished during a hospital or skilled nursing facility stay; dental care, check-ups, routine immunizations, unnecessary cosmetic surgery, routine foot care, eyeglasses or hearing aids; expenses where payment is made by Medicare or other government legislation, except Medicaid. This means services rendered by any government agency including the Veterans Administration. This plan does not duplicate benefits paid by Medicare.

Pre-existing conditions, those medically advised or for which treatment was received from or recommended by a physician within 6 months prior to the effective date of coverage are not covered for 6 months. All new conditions and accidents are covered immediately.

SEND NO MONEY NOW!

No risk, no obligation! Just send your Enrollment Form. We'll rush your Certificate of Insurance to examine without obligation for 21 days. Make sure it's everything we've said it is. When you're satisfied, send in your first premium within 21 days. If not, don't pay a penny — you'll have no coverage and no obligation. Your coverage will become effective as of the effective date. Even after you've paid your premium, if you decide you don't want the coverage, return the Certificate within 30 days and we'll refund any money paid.

ONE LOW GROUP RATE FOR ALL AGES... Your Group Rate does not increase because of your age.

\$27.95 a month per person

NO INDIVIDUAL MEMBER CAN EVER BE CANCELLED as long as you remain a Trust member and premiums are paid on time. What's more, your individual rates cannot be raised... even if you have many claims or your health changes. Premiums can be changed or renewal denied if the same action is taken by the company for everyone in your class issued under the Master Policy (A90024).



TWO FREE GIFTS FOR YOU... IF YOU ENROLL BY MIDNIGHT, MARCH 31, 1984

If you enroll or mail your request by March 31, 1984, the United Catholic Group Insurance Trust will send you two free gifts. You will receive the Mother Mary and Child Medallion — a beautiful keepsake of the Holy Mother and Child — and the informative Medicare Reference Card. You'll have the information you need about your Medicare deductibles at your fingertips. Both were designed exclusively for new members of the United Catholic Group Insurance Trust. Enroll now... don't miss the opportunity to get these gifts absolutely FREE!

HERE'S HOW EASY IT IS TO ENROLL

1) Just fill out the short Enrollment Form and sign at the bottom. 2) Send no money now. Mail your Enrollment Form in the postage-paid envelope provided. 3) You'll receive an actual Certificate of Insurance to examine for 21 days with no risk or obligation. Even after you've paid your premium, if you're not completely satisfied, you get your money back. We guarantee it.

**MAIL TO: UNITED CATHOLIC GROUP INSURANCE TRUST
NATIONAL EXECUTIVE OFFICES, RAPID ISSUE DEPT. • TREVOSÉ, PA 19049**

ENROLLMENT FORM	
UNITED CATHOLIC GROUP INSURANCE TRUST MEDICARE SUPPLEMENT PLAN • TREVOSÉ, PENNSYLVANIA <small>Underwritten and administered by Union Fidelity Life Insurance Company</small>	
Certificate 1-1042	436033-6
PLEASE PRINT:	
MR _____	MISS _____
NAME MRS _____	
ADDRESS _____	
CITY _____ STATE _____ ZIP _____	
DATE OF BIRTH _____	AGE _____ SEX <input type="checkbox"/> Male <input type="checkbox"/> Female
I ALSO WISH TO ENROLL MY SPOUSE _____	
DATE OF BIRTH _____	AGE _____ SEX <input type="checkbox"/> Male <input type="checkbox"/> Female
Will this certificate replace any accident or health insurance policy that you now have in force? <input type="checkbox"/> No <input type="checkbox"/> Yes	
If yes, give company name and policy number _____	
I understand that my coverage under Group Policy Form 1-1042 will become effective when issued; and that any condition for which I, or my spouse, have received medical advice or treatment was recommended by a physician within a six (6) month period preceding the effective date of coverage will not be covered until the Certificate has been in force for six (6) months.	
I HEREBY CERTIFY THAT I AM A MEMBER OF THE ROMAN CATHOLIC FAITH.	
SIGNATURE _____	DATE _____
COUNTERSIGNED BY: _____	JOSEPH. H. RABB (Licensed Resident Agent)
<small>02302-11-8</small>	

Take advantage of this offer today and be prepared now to beat the 1984 Medicare deductible and co-payments!

Meetings with sisters, brothers are service, not investigation...

...associate vicar for religious says here

Beginning this weekend, Archbishop Edward A. McCarthy will begin holding a series of meetings with all the men and women religious who work in the Archdiocese of Miami. The meetings are in response to Pope John Paul II's call in April of 1983 for all the bishops of the United States to "render special pastoral service to the religious in your dioceses and your country" during the Holy Year of Redemption. To understand more fully what the pope has asked the U.S. bishops to do and what local men and women religious expect to derive from these meetings, *The Voice* recently talked to Sr. Mary Mullins, O.P., associate vicar for religious in the Archdiocese of Miami. Following is that interview:

Q. — What is Pope John Paul II asking the Bishops to do for religious? Is this an investigation?

The Holy Father has asked the Bishops of the United States to offer a special pastoral service to religious, in order to encourage them in their vocation of witness to the redeeming grace of Christ in this Holy Year — the anniversary of His Redemption. The Pope made it very clear to the American Bishops in their recent visit to Rome that he deeply appreciates the role of Religious in the Church of the United States. He advised the Bishops to deepen their understanding of religious by celebrating the Eucharist with them and encouraging their efforts in apostolic work. He urged the Bishops to establish a personal relationship with religious so that they can support more effectively their consecrated life and thereby strengthen the fidelity of religious and promote vocations to this life of commitment to the service of God. The Pope is concerned about the decrease of candidates for the American Congregations of men and women religious because of their vital role in the mission of the Church throughout the world.

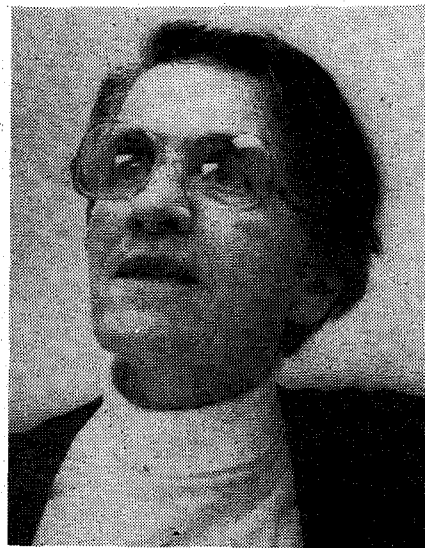
Q. — What is the reason for the lessening of religious vocations?

It is due to the revolution of thought in our world—a situation that is by no means confined to the Church. We are surrounded on all sides by massive transformation of ideas and values. The spirit of our times does not encourage self-sacrifice for the love and service of others.

Q. — Why have some women religious objected to the Pope's request that the American Bishops join with them in prayer and dialogue?

The negative re-action of a few

American Sisters does not represent the reality of the entire situation. Archbishop Quinn who the Holy Father appointed to lead the Bishops in this pastoral service spoke at the National Meeting of the Leadership Conference of Women Religious and was well received because of his respect for them and his understanding of their mission. Renewal of religious congregations has been in progress



All Sisters and Brothers in the Archdiocese will have an opportunity to discuss with the Archbishop their vision of religious life, their needs and their desires. In short, what do the religious ask from the Archdiocese, what does the Archdiocese ask from religious?

—Sr. Mary Mullins, O.P.

for 20 years in conformity with the direction of the documents of Vatican II and the decrees of Pope Paul VI. The present Pope is asking the bishops to support the religious in their efforts to be faithful to their vocation and generous in their service to God's people.

Q. — What is the reaction of local Sisters to the Pope's call for a meeting of religious with the Bishop of the Diocese?

Very good! More than 400 Sisters have responded to the invitation of Archbishop McCarthy and have made arrangements to meet with him in five locations throughout the Archdiocese. In Miami the needs of the Church are so great that religious are willing to make extraordinary efforts to understand the needs and to assist the Archbishop in his ministry to peoples of every race, culture, and creed.

Q. — What do the religious hope to derive from these meetings?

All the Sisters and Brothers in the Archdiocese will have an opportunity to discuss with the Archbishop their vision of religious life, their needs and their desires. In short, what do the religious ask from the Archdiocese, what does the Archdiocese ask from religious? This dialogue should lead to deeper mutual

understanding and more effective ministry.

Q. — Is the Pope's action a result of the Agnes Mansour case?

No. The Pope has a broad view of religious life and deep respect for the value of American Sisters in the Church throughout the world.

Q. — What does the Pope ask of American religious?

An intensification of the religious

what the Holy Father has asked of them.

Q. — Why did the Pope assign this task to American Bishops?

In his letter to the Bishops the Holy Father describes the work of religious in building the foundation of the American Church in the missions, the schools, the hospitals, the countless works of charity not only in the United States but throughout the world. As different needs arose, American Religious were always ready to respond. Remember that American Religious (both men and women) have suffered martyrdom in our own lifetime because of their dedication to the poor in Latin America. The Holy Father is aware of the value of these truly dedicated Christians; he is concerned over the decrease in their number and anxious to preserve religious life as a precious gift that God has given to His Church.

Q. — Is the Pope saying that women religious must go back to teaching and nursing and living very sheltered lives?

No. The Holy Father does not wish to destroy the good work that Sisters are doing at this difficult time in human history. He is trying to gain stronger mutual support and closer relationship between the American Bishops and the religious. The seven bishops of Florida spent an entire day in dialogue with the superiors of men and women religious serving the Church in Florida. Each of the Bishops is initiating a similar dialogue in his own diocese. In the Miami Archdiocese the Archbishop has scheduled five meetings in various regions. The Sisters are making the plans and eagerly anticipating the dialogue. They do not expect a critical investigation but an encouraging pastoral relationship.

Q. — What does the Pope expect from this program?

Above all else, the Holy Father expects that the spiritual conversion and personal renewal of thousands of American religious will awake in the American Church a new appreciation of the heroic fidelity and generous dedication of the men and women who serve with their lives the people of God in our country. For many years vocations flourished in the United States. In the 1950's seminaries and novitiates were crowded to the doors. Then came the "secular sixties" with the rejection of everything that spoke of God and the loss of confidence in His presence and His power. The Vatican Council created a new concept of the Church, a fresh dedication to the Word of God in Scripture and the realization of His saving presence to all mankind. This reform of the Church brought many changes in religious life and created a new pattern of dedication for persons consecrated to God. Mother Teresa is one example of this concept of commitment to the universal service of God's family, especially to the poor, the suffering, and the abandoned. Not many of us can imitate her heroic example, but every man and woman religious is called to make Christ present in His love and compassion, to imitate His self sacrifice in daily service of His people — in the words of Mother Teresa, to offer "something beautiful to God."

spirit of prayer and service to God's people in this Holy Year of Redemption. The Pope has said: "By their vocation, religious are intimately linked to the Redemption. By their consecration to Jesus Christ they are a sign of the Redemption. In the Church they are instruments for bringing the Redemption to the People of God." Because religious by the witness of their lives represent the Church in its fidelity to the Gospel, they are a sign of the Lord's presence, a light burning constantly within the Church to indicate that God is here and all people are called to union with Him.

Q. — Are there many religious in the Archdiocese of Miami?

Yes. More than sixty Congregations of men and women religious are represented in the Archdiocese. About eight hundred Sisters and Brothers serve the People of God in elementary and secondary education, in colleges and universities, hospitals and retirement homes, day care centers for children, and shelters for the homeless. Many religious are engaged in youth ministry, religious education, care of the poor, the aged, the handicapped, and the retarded. The Pope is calling all of us to deepen our love and strengthen our fidelity. The Bishops are giving us an excellent model by their readiness to carry out

Abraham becomes St. Gregory Knight

(Continued from page 9)

more glowing in their tributes. His pastors, Fr. Wadih Peter Tayah of Our Lady of Lebanon Church in Miami, spoke of his donations to the clergy and to the poor "almost leaving nothing to his family."

Abraham, who was elected president of the Mid-West Federation of Syrian American clubs in 1950, worked for better relations between Syria and the United States during the 1950's. In 1970 he was elected presi-

dent of the United States Council for the World Lebanese Cultural Union and in 1979 was designated honorary counsel to Lebanon for Florida.

His local activities have been many and varied, including heading a citizen's group to assist migrant workers and their families during the 1960's and chairing the Boy's Town of Italy fund-raising campaign.

He has also been very active in raising funds for St. Jude Children's Hospital in Memphis, Tenn., which brought him into contact with

Thomas, another very visible fundraiser for St. Jude.

Following an elaborate Eastern Rite ceremony during which Abraham was invested with the headdress and sword of the Order of St. Gregory, Thomas spoke briefly of Abraham's contributions.

Thomas called Abraham the "driving force behind" the internationally renowned children's hospital.

"Without his work there would be no St. Jude Children's hospital," Thomas said.

Angels of the poor

Mother Teresa's sisters try to ease suffering of Miami's impoverished

By Betsy Kennedy
Voice Staff Writer

Surrounding downtown Miami are the ghettos.

Sunlight barely filters through heavily curtained windows and babies often cry unconsolably. Abandoned cars sit like forgotten dreams of escape: the only occupants in their seats are piles of soda cans and bottles. The smell of poverty hangs heavy in the air, sour stale and dusty.

The faces in this stark landscape are its only brightness, faces that still dare to smile through pain, sorrow and fatigue.

While the rest of the world chooses to ignore these "poorest of the poor," the Missionaries of Charity (of Mother Teresa of Calcutta) devote their lives to serving them. Each week they bring an allotment of food, friendship and most important, the Word of God to as many as 300 needy families in the Corpus Christi and St. Francis Xavier parish neighborhoods of Miami.

Hungry for God

"They are not dying from their hunger, but they are hungry for God," said Sr. Dominic of Canada.

She joins Sr. Suchi, Sr. Lipika and Sr. Sabita, their mother superior, in living a simple Christ-like lifestyle in a two-story building in a section of town dotted with hospitals and inhabited by the downtrodden. All except Sr. Dominic are from India.

"What impresses me about the nuns," said Bonnie Michael, a young woman who spends a great deal of time with them as a volunteer co-worker, "is their ability to go into destitute situations, where ugliness and stink abound, where babies have not been washed or sickness festers, and they rise above

any physical repulsion. Instead they embrace physical suffering."

The nuns receive no funding from the federal government or the Catholic Church to support their work. They are solely dependent on the "generous hearts of people."

"God sends whatever the people need," said Sr. Sabita.

The sisters also have no car, so volunteers drive them to their weekly visits to the poor and other destinations.

Because one of the most essential requirements of their order is humility, Sr. Sabita is reluctant to talk to outsiders or to permit photos to be taken of the sisters or the families they assist. She casts her eyes downward when she speaks. She will however, talk freely of the plight of the poor in Miami and other cities.

"People are hungry. The food stamps just don't get to everyone who needs them. But the poor are uneducated as to how to budget their money. They may have no gas or electricity to cook with, so they will go out and buy one hot dog at a stand for 85 cents when they could have bought a whole package for \$1.25. We need to teach them how to live more wisely."

The poor in Miami, Sr. Sabita believes, suffer more than most people ever realize.

"I've seen families here who are worse off than those living on the streets in India. Many of them go without food for days here. And it is not so easy to beg or borrow food. In order to stop that hunger we need to help them get electricity and gas. They can't afford the climbing utility prices."

One woman with six children was given a turkey for Thanksgiving by the nuns, recalled Sr. Sabita.

"We found out later that the turkey just sat in the freezer and the children went hungry because the

woman had no money to get her gas turned on."

Families or individuals who are hungry and homeless are often found standing frightened and desperate at the entrance to the high chain link fence protecting the property where the nuns live.

They are equipped to take in several dozen people to feed and shelter them for a temporary period. The families sleep at the residence during the night, but are required to leave during the daytime to look for employment and permanent accommodations.

State of Grace

The nuns sleep on narrow cots, just as the visitors do. The blue and red print coverlets on the beds are the only bright colors in the rooms. Each sister has a small storage chest with a handful of belongings. They wear white habits with blue trim and sandals.

The four also subsist on the same food as the poor they serve, which is primarily canned food and fresh bakery goods. There is no in-between meal eating permitted.

"This is the way we get grace," said Sr. Dominic simply.

On a long porch or "living" area, reign the symbols of their devotion. Pictures of the Sacred Heart of Jesus, statues of the Blessed Mother and various saints were all donated to the sisters. A bookshelf is stocked with religious publications, but there is evidence of intrusion from the secular world — such as several Reader's Digest condensed books.

Outside a peaceful yard is well tended by these female shepherds. A noisy dog in a pen reminds visitors that anyone who would do harm to his special owners must also answer to him.

In the evenings, the yard is filled with the sounds of children at play because the sisters look after neighborhood children as well as the children of live-in families while the parents are working.

After caring for the children and spending time at prayer the sisters go to sleep early. They rise at 5 a.m. each day, then say prayers and have breakfast. By 8:15 a.m. they are ready to tend to the needs of the downtrodden who are sent to their gate. They prepare bags of groceries for their visits to the families. And they keep every inch of their residence clean. They scrub, mop, dust and make beds with the regimentation of soldiers.

Throughout the day, volunteers stop by with donations or offers to help provide transportation. Some people just stop in to accompany the nuns for devotions and still others are considering joining the order. "The searchers," as Sr. Sabita describes them.

One Wednesday morning, they were greeted at the gate promptly at 9:30 a.m. by a well-dressed, articulate Latin woman.

"She is always ready to do anything we ask of her," beams Sr. Sabita.

She agrees to drive the sisters to visit the families in the St. Francis Xavier parish area.

As Sr. Suchi and Sr. Dominic ride

in the car, they pray the rosary out loud. Their soothing voices rise and fall until others who travel with them are caught up in the mystery of this purest form of love. It seems the prayers of these four small women become a form of energy more powerful than the fuel which propels the car.

Delivering love

From the front porches of their two-story tenements, gaunt old men look down at the ladies in white who bustle from door to door.

Children who are not too sick often rush to the window to peek out and giggle. But many of the children in these buildings are not only sick, but hungry and mal-nourished. Their days at school will get fewer and fewer and as the years pass, one day they will stop going to school at all. As young men, they will first be filled with pride and hope, but that too will diminish and turn into anger, when they are rejected by employers. The young women will begin to have babies because that is the way it has always been and because through the lives of their children they can steal a little vicarious happiness to help them survive the more bitter hours.

Miraculously, no one has forgotten how to joke and laugh. They welcome most visitors, especially the nuns. No matter how small their apartment, no matter how drab the room, they will make you welcome. If they have no coffee, they will offer you water. If they have no couch, they will dust off a spot on the floor and beckon you to sit.

Sr. Suchi asks a divorced woman with three children how things are going.

"I have no husband and I don't want one anymore. I'd rather be on my own. But I ain't goin' to give up... that is for sure."

"What impresses me... is the destitute situations, where ugliness and stink festers, and they rise above... they embrace physical suffering."

In every home, no matter how terrible the poverty, there are some essential furnishings — photos of the children and a television set.

An elderly couple live in a wood shack near an expressway where Cadillacs whiz past each day. A rooster and a chicken peck frantically in the dirt. All around the shack, in the dirt are large pieces of carpet. It is as if they are trying to cover up any image of themselves as "dirt poor."

The sisters hug the couple's three-year-old grandson, who is sitting on an old junk car and listlessly picking at a McDonald's breakfast.

His grandmother is friendly and talkative. She and her ailing husband have been living in the same house for 50 years. She first came to



Totally absorbed in her Rosary prayers, Sr. Dominic joins the other Sisters of Charity in afternoon devotions at their chapel. Near the entrance stands a statue of the Blessed Mother. (Voice photo by Betsy Kennedy).



The sisters divide their time between prayer and service to the poor. Many of those the sisters visit have been neglected by the rest of the world (below) and are eager for someone to talk to. (Voice photo, B. Kennedy).

the Untied States from Nassau in 1914, she said.

"I used to pick beans. That was hard work. We used to have our toilet ove there," she points to a spot of ground which is now covered in weeds and debris.

"I don't got no electricity. But I cook on an oil stove."

As they do at each home, the nuns listen patiently to the woman talk. They give her a hug, encircle her and pray. She accepts the canned goods and bread gratefully and tells them to "come back and visit anytime."

In another place, guests have to duck under lines of clothes which are strung in the front of the doorways (there are no yards). An attractive young woman comes to the door. although it is almost noon, she is dressed in a robe and the room is dark. Her baby girl stands quietly in a narrow playpen. The baby is one and one-half years old and weighs only 17 pounds.

"The doctor says she can't catch up yet. She is growing slowly," The woman tells a concerned Sr. Suchi.

She also confides some news: She is pregnant again.

Sr. Dominic laughs because she has brought blue-colored baby

one person cannot pass another without a collision. A frail boy is asleep on the couch. Sick with the flu, his grandmother explains. Other children are also home from school because of sickness and are asleep in a back room.

The grandmother bids the daughter to get several bottles of medicine out to show the nuns and the guest, who is also a mother, what she uses to "cure" the kids.

Citrate of magnesium and Father John's Cold Remedy.

The nuns tease the daughter and tell her she should go on TV and do commercials. She smiles for the first time.

With each family that wants them to, the nuns say a Hail Mary and an Our Father. If the family does not want them to, the nuns don't insist.

All the sisters speak fluent Spanish and Sr. Dominic speaks the native language of the Haitians, as well.

The nuns' love for the children forms a language of its own. They cuddle, tease, rock and inspect all babies from the tops of their heads to the bottoms of their petal-shaped feet.

They make certain that the older children get equal attention. Arrangements are also made for transportation to CCD or catechism classes if necessary. Sr. Sabita teaches catechism at a nearby parish on weekends.

Sr. Suchi chats with an elderly Cuban woman about the beauty of her grandchildren and listens compassionately to the woes of a raven-haired mother whose landlord will do nothing to fix broken plumbing and a leaky ceiling.

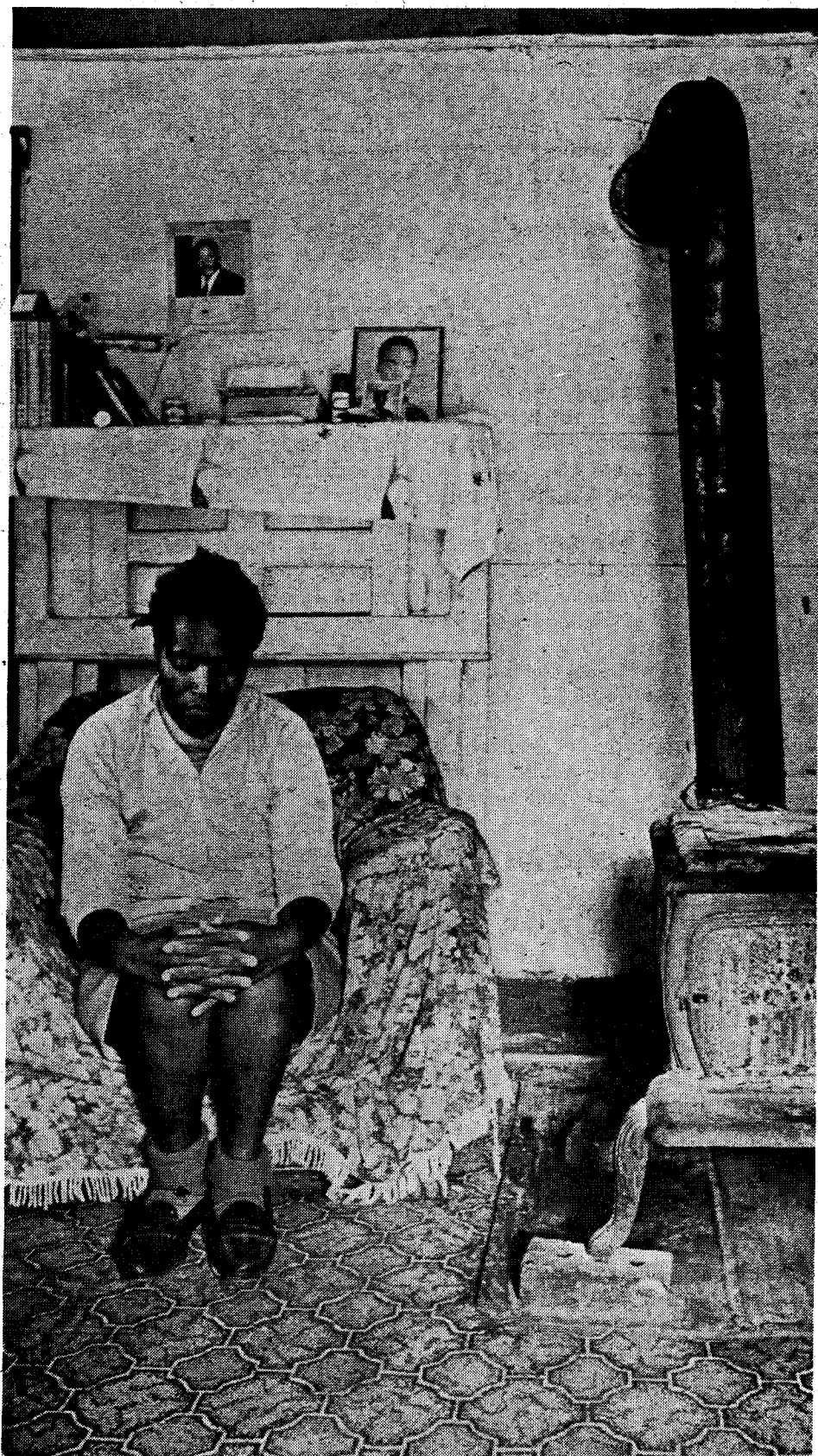
the streets after a few trips with the sisters.

"Once when I went along with them on their visit to the poor, I was walking along behind one of them. All of a sudden I had this strong feeling that I was in the presence of a very, very holy person. My heart opened up. The sister's soul had grown so much, yet

here she was, walking among the forgotten tenants of downtown Miami."

After a few hours on the streets with them, it becomes obvious that they are in no jeopardy.

Said one aging man, who painfully hobbled over to greet the ladies in white and tip his hat, "Why, they are angels incarnate."



is their ability to go into where babies are unwashed, sink abound and sickness above physical repulsion... I suffering...!

clothes instead of pink.

"I brought the pink to a family with a boy," she apologizes.

The mother thanks her for the clothes and assures her the "baby won't know the difference."

Remedies of hope

She walks the nuns to the car to help them get the groceries they will give her. Because she has no coat for the baby girl, she tucks her inside the robe to keep her safe from the chill air.

At the next stop the nuns make, torn pieces of material serve as window curtains. The room is so small,

Opening hearts

"You would be amazed at the outrageous rents the landlords charge these people," Sr. Suchi said with compassion shining in her eyes.

A visitor wonders at first how the nuns can walk through neighborhoods where people have been shot or stabbed to death over a dollar. Addicts, driven to animal behavior by their craving, often lurk in the shadowy alleys. Sometimes strangers are jeered at or threatened.

The Missionaries of Charity insist that the Lord will keep them, wherever they go.

Bonnie Michael lost her fear of

Matter of Opinion

Smut king Flynt just a symptom

So Larry Flynt is going to jail for 15 months.

The irony is that he may find more peace behind bars than he has behind the four walls of his mind, constructed of genital obsession and paranoia.

The publisher of *Hustler* magazine was given jail time for his wild disruptions of federal hearings, including screaming at the judge, "I'm crazier than hell! I want a competency hearing" (which he had already had), and then adding "Give me more!" which is exactly what the judge did.

No doubt Flynt's marbles are not as well rounded as they might be, but neither is he legally insane. He is, however, legally rich.

The real shame of it is that America has rewarded a man with millions for excelling, not in nude depictions, which are routine today, but in offensiveness. His magazine has grossed millions for being gross and doing it "better" than anyone else: A cartoon of Jesus defecating a head, and captioned "Born Again Christian." A bathroom floor littered with aborted fetuses (yes, he actually considers himself anti-abortion). A picture of the Pope ogling a copy of *Hustler* containing a headline saying the Pope likes Valley girls. (The magazine was sent to *The Voice* because

Editorial

of this picture.) Plus page after page of obsession with excretion and genitals.

A recent issue of *Vanity Fair* magazine describes Flynt's lifestyle of churning about from gold-plated wheelchair to private limousine to personal jet, spewing conspiracy theories and displaying other megalomaniac forms of behavior, of which his magazine is the ultimate symptom.

Yet, lawyers here defending pornographers in Dade's famous Miporn case still have no trouble finding psychologists and "sexologists" to testify that such rancid mental pollution is "harmless," adding that old pop-psych cliché that such material might even "help" some poor repressed souls—though these experts never explain why the rape and violence rate was much lower several years before the advent of *Hustler* and *Playboy*.

And you may be sure that garbage like this will continue to flow out into our society for our children to get ahold of as long as the average adult accepts pornography into the home via cable (soft-core now, hard-core later), along with sex-as-recreation in prime-time shows, which pave the way further and further down the road of selfishness and pointlessness in our lives.

Putting Larry Flynt in jail won't change it one way or the other.



Letters to the Editor

Nothing wrong with pre-Castro Church

To the Editor:

Having read carefully the Feb. 10 article in *The Voice*, titled "Castro Did Church a Favor," I wish to make the following comments, not in a spirit of rebuttal but simply to clarify certain points.

I believe that Jose Sanjudo lacks the authority to speak of the Church in Cuba before Castro, since he was only 8 years old at the time of the Revolution in 1959.

To give a fair view of the pre-Castro Church, one would need to look at statistics as well as speak with persons who formed that Church which Sanjudo did not know, did not experience and yet with great audacity

criticizes.

Undoubtedly, Cuba's Catholic Church was strong and large, two qualities which enable it to survive despite the suffering of the last 25 years.

The Cuban Catholic Action group, founded in 1928, was one of many institutions which made up that Church. Young men and women from all over Cuba who participated in this group represented every social class and worked together for a better and more Christian Cuba. We tried to make the social doctrine of the Church a reality in the island and took Christ to places where priests could not reach, either due to their multiple obligations (given that there was a shortage of them) or due to their very priesthood. Our purpose was to develop the lay ministry of the Church.

When the Revolution triumphed, many of our young people refused to flee the island. On the contrary, they clandestinely fought the atheistic

Communism which had taken it over. Many were jailed, many were persecuted and the luckiest among these gave their lives for Christ, shouting "Long live Christ the King" before the rifles of Castro's firing squads.

Those of us who were forced to flee for reasons similar to those of Sanjudo have continued our Christian work in exile, living "witnessful" lives and putting into practice all we learned as members of Catholic Action.

Although sometimes it seems we lack strength and feel defeated by the ever-advancing materialism of our culture, we continue to remember our ideals and strive to form truly Christian families.

All this would have been impossible without the religious principles, the Christianity, which was instilled in us by the Catholic Church in Cuba — the Church before Castro.

Carmen G. Rodriguez
Hialeah

Christian TV — Stop bickering

To the Editor:

Hurray to Annabelle La Buddha for her letter entitled, "Christian TV brought her back," (*Voice*, Jan 13, 1984).

I thank Ms. La Buddha for expressing well what I had wanted to express about Christian T.V. (I, too, am Catholic), and the need for more unity, tolerance and cooperation bet-

ween us Catholics and protestants.

If we Christians cannot live together in love, peace and tolerance of one another, how can we convince the un-Christian world that, indeed, Christ is the son of God, or for that matter, that there is a God?

Suan Talana Harris
Miami

3rd Grade shown 'Thriller' video

To the Editor:

I would like the opinion of other Catholics about the following:

As a reward the 3rd grade class of our school was shown the rock-n-roll video of "Thriller" by Michael Jackson, as a reward for being good, not once but 3 times in one day. When I asked why it was shown and expressed concern about the effect it could have on small children, I was told it was good and educational for the children. Hell and the devil and such matters are no longer mentioned in religion books for fear of frightening the children, how can this video then be good and educational!

Dr. Entwistle
Miami

To the Editor:

Down from my Pittsburgh home, where our newly installed Bishop, one of eleven children, is an inspiration to us, I was sad to read in an article in the *Voice*, "It is imperative the Church cease to allow basically good but unsophisticated people in over-populated areas to have child after child." It is disturbing to see a kind of fatalism developing leading to active propaganda for contraception/abortion.

Contraception fatalism here

Even natural family planning is enhanced by generosity toward life. As I recalled Pope John Paul traveling, seeing the misery of the world's peoples proclaimed: "What the world needs is Christ!"

When I entered the Church (at 16) my belief (the teaching) was she was guided by the Holy Spirit in matters of faith and morals and could not err. Today one has to be very selective even among clergy and religious in asking questions. We read some nuns

have even spoken out for abortion. Do we want the Church to be the Body of Christ (who was crucified) or be for our pleasant little diversions?

There has been much hunger and poverty in many of our lives, some with most grave abstinence histories.

May poverty of spirit not be ours. He who is truth, not opinions, has given us One chief shepherd to guide us.

Sara Kirtin, S.F.O.
North Lauderdale

Transforming a county parish

Last week we discussed whether God is actively present in our daily lives and responds to petitions about specific, down-to-earth concerns. Some have questioned the possibility of such divine interventions, but not Father Joseph Wiley, pastor of St. Luke's Church in Youngsville, Pennsylvania.

The 65 year old, 40 years ordained priest has witnessed what he judged a remarkable work of grace in two young women, a surprising, instant change of heart that followed immediately after a period of intense prayer by several interested on-lookers.

This occurred while Father Wiley was in the midst of conducting for about 25 parishioners a Parish Renewal Experience, that weekend spiritual event developed by the Jesuit priest, Chuck Gallagher.

The two women in their late twenties, both teachers, had agreed to make the renewal. However, on Friday night and all through Saturday they were quite uncooperative, talking out of turn, joking and in general ridiculing this very personal experience. As the pastor of St. Luke's prepared for Saturday night's powerful, but delicate reconciliation ritual, he stepped into the kitchen for a moment and discovered a group of the hosts for the weekend - all veterans of previous experiences - on their knees praying with hands joined for these women.

Shortly thereafter, as the rite progressed, both teachers broke into tears, went through profound reconciliations, became enthused participants for the rest of the weekend and today are regular, ac-

BY FR. JOSEPH
M. CHAMPLIN



tive members of the parish.

The white-haired pastor of this 220 family parish considers his own inner change and his people's transformation through the Parish Renewal Weekend even more noteworthy than the visible conversion of these two women.

Born into a Germanic family, he grew up near his grandfather's farm and worked there during spare hours, learning among other rural skills, how to milk a cow.

This hard labor built up strong muscles, but his German upbringing also built up equally strong emotional barriers in Father Wiley. He felt deeply about parishioners with all their joys and sorrows, but had never been able to show or speak about these inner feelings.

At an area clergy gathering about two years ago, he was inspired by a neighboring pastor's praise of the Parish Renewal Experience and its positive spiritual results.

Father Wiley could not make the customary next step - a week's formation session with Gallagher - so he educated and trained himself.

That meant experiencing the weekend in a near-

by parish, taking notes, spending two hours at a xerox machine copying Gallagher's 250 page outline, working for 30-40 hours on the 11 talks required of him, asking his future leadership team of four couples, a single person and a divorced individual to go with him on another weekend in an adjacent church and then putting on a Parish Renewal Experience at St. Luke's.

The first weekend drew 33 participants. Four subsequent experiences drew similar crowds with a total of 153 parishioners now having made this renewal - a very large number and percentage for such a small church.

There have been true inner transformations growing out of these weekends:

In the pastor: "You have changed, Father" people tell him. He feels an even greater warmth, openness and excitement about parishioners' lives. Moreover, he today is able to express those emotions. "I can now sit by a woman dying of cancer, put my arm around this suffering person and speak of my anguish about her condition."

In individuals: One burly policeman afterwards surprised himself, agreed to teach religion to high school students if shown how and has become a superb instructor and model. "I never thought I would do something like this in my life."

In the parish: Each month about 80 people gather for a renewal night, making a holy hour in church, then adjoining to the parish hall for socializing and for pondering individually and with the group this question, "How have I put into my life what I learned on the renewal weekend?"

Stating some principles

There's a Church-State controversy going on in Nebraska that has drawn national attention. I don't want to write about it. I don't know enough about it. The controversy is between a Baptist Christian School and the State of Nebraska. The state says the school must have certified teachers, teachers certified by the state according to state's requirements for certification. The Baptist minister says this is a Christian school and the state has no right to determine who is qualified to teach its students.

It isn't a question of quality of education. The Baptist school invited state educational officials to test its students. They did and the children scored a couple of grades higher than average. It is really an argument over jurisdiction. Nebraska saying that while private schools are permitted, the state has a responsibility for making certain all children receive an adequate education. The state thinks that can best be guaranteed by providing that teachers in all schools meet the requirements for certification. The Baptists say they cannot allow the state to decide who is qualified to teach in their Christian schools.

I SAID I didn't want to discuss this particular dispute. I'm not knowledgeable enough on the details. It's too serious a matter to be discussed by someone who doesn't know all of the facts—very serious since some parents have been jailed for more than two months because they insisted on sending their children to the school.

So I'd like to talk about principles in an area

BY
DALE FRANCIS



that has been a matter of concern for me for a long time. I would agree that the state has an obligation to all of its citizens to guarantee their rights and that this would include the obligation to guarantee that children have a right to education.

But the state does not have the primary right to educate. This belongs to parents. Public schools and non-public schools exist off the same level, as the secondary means for the implementation of the primary parental right to educate. Public schools are, by far, the first choice of parents in this country as the means to implement the parental right to educate. The state, providing it is always open to the voice of parents, can establish the standards and methods for public education. But the state cannot validly impose these standards and methods on alternate schools in a way that would diminish their freedom to be what they are.

The Amish offer a good example. These are people who by choice live removed from much of the modernization of the world. They are not a disruptive influence but are good and constructive

citizens who have chosen a way of life different from that of the majority. They have a right to educate their children according to their own principles. The state has no right to force on them conformity.

RELIGIOUS SCHOOLS exist because they are different and parents choose them for the education of their children because of that difference. The state has no right to require of them a compliance with imposed regulations that might diminish the difference and limit the freedom of those schools.

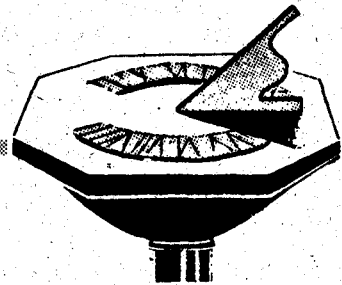
Does the state have no role in its obligation to protect the rights of all children? Obviously it must have. It could not allow some modern Fagin to set up a school for training pickpockets. But its role must be that of light surveillance, it cannot be one of imposing conformity.

It is a sensitive area that requires respect for the rights of all people. It is one that requires from both sides cooperation and common sense. Non-public schools must assure the state in its legitimate concern that children are not being misused and are being given basic education. But the state must never seek to impose its standards and methods by compulsion on schools that exist because they have a different vision of what education of children should be. The key is an understanding that in a free nation the rights of diversity must always be protected.

(Dale Francis is a nationally syndicated columnist).

TIME CAPSULES

By Frank Morgan



The Candle in the window

From Ireland comes the custom of putting candles in the windows during the Christmas season because at one time the English attempted to suppress the religious beliefs of the Irish. The priests were forced to conceal their identities. The Irish placed a light in the window so the priest would know that they were welcome to visit the house and conduct religious services in secret. The

English were told that the light was just a Christmas custom of no special significance.

The word funeral comes from a Sanskrit word of northern India which means smoke. The Romans introduced their funeral customs into

England after they invaded that country. The early Britons adopted some of these customs such as wearing black, walking in procession and raising a mound over a grave.

Among some Australian tribes, mourners walk backwards and turn their clothes inside out because they think that the land of the dead is a place of opposites.

The history of housework

Historian Ruth Schwartz Cowan, a long-time friend, has written a fascinating, hard-to-put-down book called "More Work for Mother: The Ironies of Household Technology from the Open Hearth to the Microwave." (Basic Books)

Mrs. Cowan, who teaches at the State University of New York at Stony Brook, researched the topic for 10 years. The result is a much needed history, explanation and



BY
ANTOINETTE
BOSCO

analysis of what "women's work" is all about.

The most surprising truth to come out of her research is that, surrounded by electronic gadgets and so-called work savers, many women today spend as much time doing housework as their colonial sisters did.

"Modern labor-saving devices eliminate drudgery, not labor," Mrs. Cowan writes, and then adds: "Households are the locales in which our society produces healthy people, and housewives are the workers who are responsible for almost all of the stages in that production process."

However, she indicates that a major difference in attitude concerning work around the house took place after the industrial revolution in the mid-19th century. Mrs. Cowan points out that the very name "husband" comes from "hus," which means house. This reminds us that before the industrial age husbands and wives both derived status from the existence of their house and the land around it. Much work was done around the home.

Uncommunicative husbands

What do you do with a husband who cannot or will not show his feeling? Many such men cause their loved ones a great deal of emotional pain without even realizing it. Often the wife blames herself, and although she makes every effort to evoke some response, his silence persists. Children feel the same frustration, wondering how to reach him. What is he thinking? What is he feeling?

More often than not the father in question is a good provider. He is shocked and bewildered when his wife bursts into anger. He sees himself as an innocent patient man coping with a high-strung emotional wife. In truth, he is the guilty one. His is a subtle form of violence that leads others to desperation, fury and finally either to hopeless



BY FR.
JOHN CATOIR

resignation or divorce. If the marriage holds together, the children are emotionally deprived and sometimes wounded for life, and as time passes things get worse unless something dramatic happens to change the pattern.

I've heard this story countless times during my 10 years in marriage work. There is a solution, however. It is called charity - a charity which begins at home, a charity based on truth, that is the husband's honest admission that he is at fault. His withdrawal probably stems from a long-standing mistrust of his own feelings. In cutting these feelings off, he inadvertently shuts everyone else out. Other factors such as sloth, selfishness or alcoholism may be at work too. But no matter, there is always grace, there is a way out.

The road to recovery may be painful, but once the husband shows a willingness to get in touch with his own emotions, he can begin to change. Just making the effort to engage in honest communication about the problem, in

Then in the mid-1800s, men began to leave their houses and land behind in order to find work in another sort of workplace. At this point, Mrs. Cowan says, the labor called "housewifery" from the 13th to 18th centuries changed. She states: "This physical and ideological separation of men from women created novel conditions for the performance of women's traditional work and a new word was coined as testimony to the change"—"housework."

The striking differences in the work of men and women developed after that. Housework, identified as women's work, was work with no pay, no job description and no time clocks or contractual arrangements. Most such work was performed in isolation.

To this day, a woman is a "jane of all trades," expected to perform work that ranges from the most menial physical labor to the most abstract of mental manipulations and do it all without any specialized training, Mrs. Cowan points out.

In spite of this, when given choices and alternatives,

'Many women today spend as much time doing housework as their colonial sisters did.'

most Americans act so as to preserve family autonomy, the researcher says. She told me we hang on because it is "deep-rooted in our upbringing." We are slow to change because "what goes on inside people's homes is so emotion-laden." For many people, home remains the necessary respite from what goes on outside.

Mrs. Cowan makes a strong case that "to fail to understand the history of housework is to fail to understand ourselves."

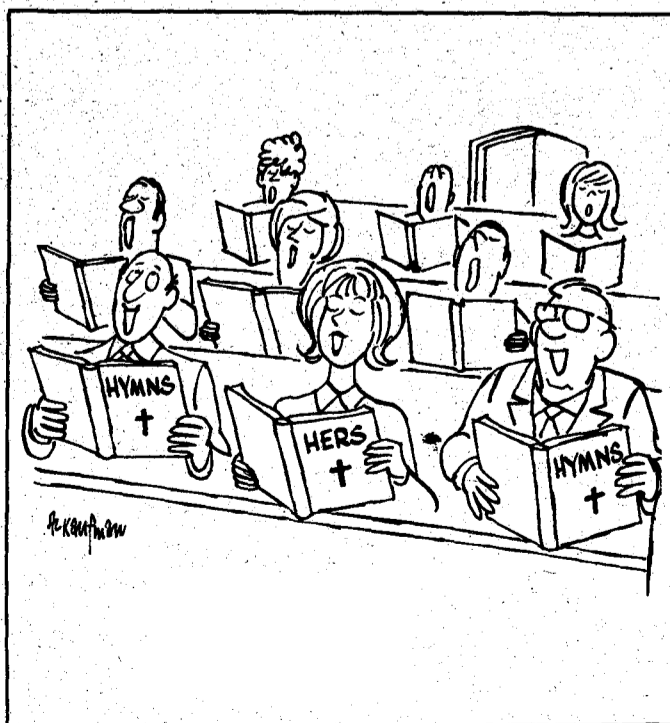
I strongly recommend her book. I think it should be read by both men and women.

(NC News Service)

most cases, will win him an abundance of love, support and comfort from those who have hungered for his attention.

If you are a husband and this article has been handed to you by someone who loves you, don't harden your heart. Read it over and over, and if you have this problem try to deal with it. I recommend two things: First, prayer - talk to God about the problem. Second, counselling - go to a good family counsellor or a psychologist. It could be the best investment you'll ever make for yourself or for your family. I will keep you and yours in Mass and prayer. Please keep me in yours.

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



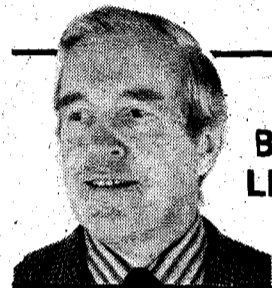
A searching question

Q. Whenever I come home and my mom thinks I could have done something, she demands me to empty my pockets and then she'll even body search me. What can I do to get her to leave me alone. I haven't done anything wrong. She doesn't trust me. I can be trusted but she doesn't care. (Ohio)

A. Presumably your mother is searching you mainly for drugs, though there is also the slim possibility she thinks you may have some pornography or contraceptives on your person.

So much is said and written about these topics in our society that they may be constantly on your mother's mind.

Indeed she may love and care for you so much that she is frantic with



BY TOM
LENNON

worry that you will fall victim to something like drugs, which are so easily available in many schools.

Her frantic worry may lead her to this constant searching of you. As your question shows, this must be very painful for you.

What to do? How about showing your mother this column and asking to discuss with her the following ideas.

Tod, who does all my yard work, is a virtual expert on drugs because his parents made a great deal of information about drugs available to him. They got him some books at the library, and they called up the local drug crisis center to find where they could obtain other material.

Tod and his parents discussed what they both read. When any questions about drugs were unresolved, they sought an answer together.

His parents felt this was the most and the best they could do. There have been no drug problems in his family, possibly because Tod is well-informed.

Might you and your mother do what Tod and his parents did?

If your mother's main concern is pornography or contraceptives, could the two of you openly discuss questions such as these:

What harm can pornography do? Why is it demeaning to the human person? What harm can come from non-marital sexual activity in the teen years?

If the constant searching by your mother continues, you might find it helpful to read S.E. Hinton's "The Outsiders." There is some violence in this book but also much wisdom.

Early in the book Bob, who comes from a wealthy family, is killed in a fight at 2 o'clock in the morning. Near the end of the book, we discover that Bob might never have been killed if his parents had learned to say "no" to him.

Bob yearned to hear them say "no" just once. It would show they cared. But they never said it, and Bob drank heavily to cover up his misery.

Perhaps your feeling of humiliation at being searched may lessen if you try to view your mother's action as a loud cry of "no."

A place for single adults?

Dear Mary: I wonder if you know of any Catholic group that specifically ministers to single adults. There is a youth ministry, and it does a wonderful job of helping young persons grow spiritually—but what happens when those young people grow up?

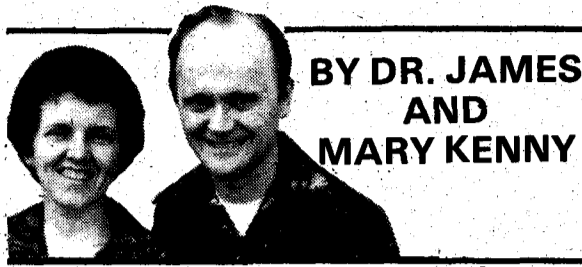
The church seems to assume they automatically become members of a family. Mass always seems to be directed toward meeting the needs of either "the family" or the "youth" population. What about those of us who have remained single (not always by choice), have no calling to the religious life and no likelihood of ever meeting and marrying someone of our own faith?

We are the outsiders, the people no one knows or talks to. We need a place to belong, a feeling of community. We need to feel accepted and wanted by the church.

I am not referring to social clubs. I know they exist. Rather, we need somewhere we single people could meet to center on God's love and share our faith. We need help to deepen our spiritual lives.

We hear so much about "Marriage Encounter" and "youth retreats." Isn't there something for singles? (British Columbia)

Thank you for describing your experience of community—or the lack of it. While our subject is family living, I believe that the approaches which will work for families will work for you too.



BY DR. JAMES AND MARY KENNY

The needs for community and the means to achieve it are similar for all. We all share a common humanity. Rather than looking for ways you differ from other church members, try to find what you have in common.

You mention that the church seems to have no spiritual programs for singles comparable to Marriage Encounter for couples. You seem to be looking for a national or international movement, or at least a diocesan office, to fulfill your needs.

Yet Marriage Encounter started small. It is carried on by individual couples and small groups working at the local level. It grew into a large movement because people everywhere found it met certain needs in their lives.

Begin at the local level to seek others who share your interests and needs. Normally, our circle radiates out from self to friends, then to small groups. If others share our interests and needs,

then groups grow larger and the number of groups grows.

You say you are not interested in the social clubs which do exist. Do not underestimate the value of social clubs. Social clubs provide a place to meet other singles and get to know them. Only then can you discover whether they share your hunger for a deeper spiritual life.

As you get to know other single people better and find some who share your needs, you can propose a simple program. Start small. Perhaps a day of recollection for singles in your parish alone will be your first project. Perhaps you would prefer a study group meeting weekly or biweekly.

Do not be too concerned with numbers. If three or four people join together, enjoy an activity and benefit from it, that endeavor is more worthwhile than a large project which generates little involvement.

People do not express their spiritual needs freely before strangers. Begin by getting to know others better. You can only minister to and love people personally when you know them. Find others who share your needs and go about your task together.

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

(NC News Service)

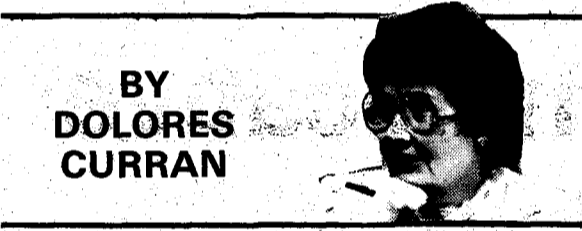
Nicknames: lifetime millstones

Ron is 6 foot 4 today but he feels short because as a slow growing child, he earned the nickname, Squatty. Sandy, a graceful young mother, doesn't sense her value because she was labelled a klutz during an awkward phase of childhood. Paul hates his job but he chose it because he was "so much like his father" who was "so good in that field."

Ah, the messages we send our child, messages that label and categorize them the rest of their lives. Often these labels and nicknames are bestowed in affection but their lifelong effect can be extraordinary. Most of us react in two ways. We buy into the labels our families gave us or we spend a lifetime trying to prove them false. Either way, we lose, because they are a piece of baggage we shouldn't have to contend with in reaching a mature satisfaction with ourselves.

I met a woman highly successful in her field who told a story often reported by children from a large family. "My parents really meant well but they assigned each of us a talent. Beth was the pretty one, Nick was the naughty one, Katie was the athletic one, Peter was the good one, and I was the smart one," she said.

"We heard these so often we became programmed into thinking we couldn't be what the others were. I will never believe I am pretty or athletic



BY DOLORES CURRAN

and Katie won't believe she's smart."

Family therapists have been pointing out the dangers of labels and nicknames for a long time, but families seem to continue the practice. It's so easy to do. As parents we find endearing or annoying traits in our children that seem to beg for identification. What we begin in innocence can affect a 4-year-old child at forty.

That's one reason anxiety accompanies reunions. The fat high school boy might be svelte 20 years later but when he returns, he feels fat. The pubescent cheerleader may refuse to attend her reunion once she reaches middle age because she no longer resembles that sixteen year-old.

Families find this particularly trying in later years when grown children revert to childhood behaviors because that's what the family expects. This adult behavior is then reinforced when a grown sibling remarks, "You always were the one who..." or "I might have expected that from

you." Mistakes and childish behaviors are never forgotten or forgiven.

Few of us are what we were as children. Education, marriage, occupational experiences and parenthood change us dramatically. Sometimes the family that has relied on labelling feels confused and cheated when we grow up differently than programmed. We either capitulate and return to long forgotten behaviors or spend immense energy proving they were wrong in their assessment of us.

All this doesn't mean we should hesitate in giving praise but that we shouldn't make it exclusive. Little bouquets to one on his creativity today can be extended to his sister tomorrow, fostering the idea that both can be creative at different times rather than one is creative while the other is not.

To offset this, parents can resist labelling and nicknaming in detrimental ways. We can still nickname but avoid those that refer to behavior or physical traits—Grouchy, Shorty, Punk, and Chubby—and use in their place non-destructive diminutives or endearments.

When we speak of one child's special talent, we can add, "The rest of you are so speedy, too," or "You're a smart kid in a whole family of smart kids." It may take an extra minute but it makes a world of difference to kids' self-esteem when they're thirty.

Family Night

Something to think about

In the Scriptures, Christ gives us two commands to be obeyed. Matthew 22:36-40, "Love the Lord your God with all your heart, soul and mind. This is the first and most important commandment. The second most important is similar: Love your neighbor as yourself." As we grow in love for one another and place others' needs before our own, obedience loses its sting and can become a source of great joy in the family and larger community. Tonight let's look at obedience. All read together Ephesians 6:1-4.

Activity time

Young Family

Love Banner. Materials: felt or burlap, rod and string, scissors, glue. Together create a banner. Examples, "Love Makes Obedience Easier" or "Moms, Dads and kids work at obedience." Mom and Dad share some areas each is working in at being obedient. For example, work or traffic laws. Discuss some family rules and the "why" behind them.

Middle Years family

Rules are important. Materials: large poster board, felt tip pens. Together make up a list of rules that the family observes. Hold a discussion on them. Are there any that may need to be changed, updated or done away with? Should any new ones be added? Share thoughts about how rules are meant to guide us in our life of love. How do rules in the family

help us to show our love for one another? Write the rules on the poster and place it in a common family area.

Adult Family

Scripture Time. Materials: Bible, dictionary. Read aloud Ephesians 6:1-4. Then look up key word in the dictionary. Share thoughts on how the passage may be applied in the family more effectively.

Snack

Cranberry punch and cookies.

Entertainment

Plan a family Mardi Gras celebration for the Tuesday before Ash Wednesday. Horns, costumes, skits, even a special dinner that night might be in order. Have a family member

do some research and share about the history and purpose of Mardi Gras.

Sharing

1. Share a time someone found it very hard to be obedient.
2. Share a moment when each wished he lived elsewhere.
3. Share a favorite family moment from the past week.

Closing prayer

—Suggested Prayer: Dear Lord, thank you for love. We know love is the gift you give all of us and the gift you want us to share with others, especially all the members of our family. Help us to love each other as you loved us. Amen.

Scriptural Insights

An ideal to live by

**Readings: Leviticus 19:1-2, 17-28,
1 Corinthians 3:16-23, Matthew 5:38-48**

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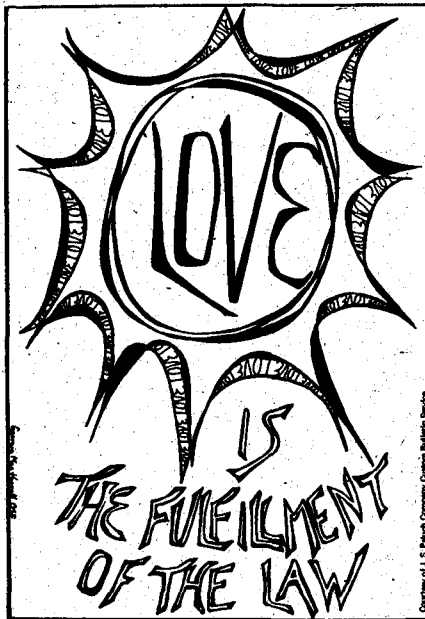
The theme of the readings for the Seventh Sunday in Ordinary Time is that we must love one another.

The biblical book of Leviticus was part of an Old Testament legal code telling the Jewish people exactly how they were to practice their faith. The passage found in next Sunday's first reading reminds us that love of others



BY
FR.
JAMES
BLACK

was commanded by the Old Law, as well as the New Law of Jesus.



In the gospel account from Matthew, we find some of the most difficult statements of Jesus in the entire New Testament. Jesus, updating the Old Testament Law of Retribution, said that people could no longer follow the old rule of "eye for eye" or "tooth for tooth." Instead, we had to "offer no resistance to injury" and "turn the other cheek."

'Sometimes we forget that there's more to life than this one.'

The second reading, from Paul's first letter to Corinth, speaks against any form of boasting. After all, everything we have come directly or indirectly from God.

REFLECTION:

So much of the gospel seems to go against the wisdom of the world. It's all pretty clear out there: you hit back if someone hits you first.

But the gospel of Jesus does offer such a beautiful ideal to live by. What if everyone really followed what Jesus said? The prospects that such a situation might only occur when individual Christians fully live out the gospel first. After all, the process had to start somewhere, doesn't it?

Some would argue back, "Sure, but why should I be the one to pay the price? A person could get hurt turning the cheek—he might even lose his life!"

That's just what I think every time I see a crucifix. Sometimes we forget that there's more to life than this one.

Is the church changing habits?

Q. When Pope John Paul came to this country he made clear he would like the sisters to return to wearing their habits, and said he didn't want women at the altar as lay ministers. I would like to know why our priests and nuns don't do what he told them. He is their leader but they don't seem to care.

I am a convert and I really love the Catholic Church but I am disappointed in it today. Maybe I'm out of line, but this has been bothering me. (Pennsylvania)



BY FR.
JOHN
DIETZEN

A. I think perhaps you, and probably a lot of other Catholics, need a little restudy of how the Catholic Church is run, and how the pope exercises his position as the chief shepherd of our church.

To put it simply and bluntly, the life of the church is not dictated by the whim, nor even by the likes and dislikes, of the pope. Perhaps we can understand this better if we compare it to other levels of our human family.

Parents, as well as pastors and bishops, have their own inclinations and personalities, their own likes and dislikes about many things. They do not feel it necessary or even fair always to impose what they like on everyone else in the family, parish or diocese.

They may feel strongly, in fact, about some facet of their family or church life, and have very good reasons for their convictions, without considering it wise to make a rule about it. They may recognize it as a matter of judgment and valid difference of opinion.

Any good leader acts on this principle, the pope as well as anyone else.

By no means do I imply that the pope cannot or should not exercise a strong command when he feels it is right and necessary. However, when he does wish to bind the entire church to a particular course or convinced that a particular course is absolutely necessary for the good of the church, we believe he has the obligation to do so.

Surely in a family, or any other institution that should function with mutual respect and love, the feelings and convictions of the parents—or of whoever has the responsibility of authority—deserve to be listened to and sensitively considered. But again,

unless it has become an outright serious matter of obedience, it is unfair and even rash judgment to accuse someone of disloyalty or infidelity if he or she acts otherwise.

The priests and sisters who are do-

the experiment was tried as often as not.

We always learned something, and most of the time the result was something very valuable for our parish.



THE ECSTASY OF SAINT CATHERINE

God once allowed Saint Catherine of Siena to see in ecstasy a ray of heavenly glory. When she came to herself, she cried out: "I have seen marvels, most wonderful marvels!" Her confessor bade her explain more clearly what

she had seen, but she replied: "I should be guilty of sin, if I pretended to describe it, for human words cannot express the value and magnificence of the heavenly treasures."

(Taken from THE CATECHIST, by very Rev. Canon Howe, Imprimatured 1922)

ing the things with which you (and perhaps the pope) disagree are doing only what the laws of the Catholic Church permit them and, in some cases, encourage them to do. It may, in fact, be only through their experiences that the church, and even the pope, will discover new and better ways to respond to future needs with fidelity to the Gospel of Christ.

If you will excuse a personal note, as pastor I have been tempted many times to turn down requests from members of our parish to try something which was completely legitimate, but which for one reason or another I objected to. After explaining my reasons for misgivings, and hearing their reasons in favor,

There's nothing unique or special in that approach. My guess is that the pope was enough confidence in the faith and goodness of his Catholic people—clergy, Religious and laity—to believe that the same thing is happening in the church all the time.

Incidentally, just for the record, special ministers of the Eucharist normally are to distribute Communion only when sufficient priests or deacons are not present to do so. Obviously, such a situation never arose when the pope was in the United States.

(Questions for this column should be sent to Father Dietzen; St. Mark Parish, 1113 W. Bradley, Peoria, Ill. 61606)

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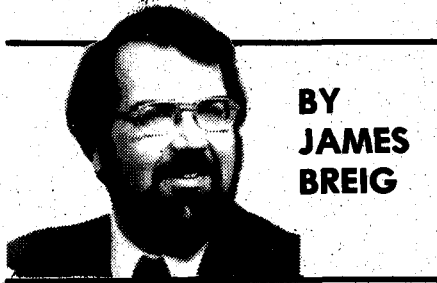
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Fred Rogers wins Christopher

The Nielsen rating company, which keeps track of who's watching what on television, recently announced that we are watching the tube an average of seven hours per day per household.

This is a landmark achievement, according to the news stories I read, because it broke all previous records. Breaking records can be a positive



BY
**JAMES
BREIG**

thing. If you swim a faster crawl, run a faster mile or club 62 home runs in a season, you deserve to be saluted.

But adding more hours of TV viewing to your day is like breaking the record for the fastest sinking of a luxury liner. It's an honor I'd rather not be part of.

While that less than thrilling news was being promulgated, the Christophers were announcing their annual media awards. Among them are citations for outstanding TV programs during 1983.

A dozen specials will be honored,

along with one special man Fred Rogers, of "Mister Rogers Neighborhood," at the award presentations. The Christophers, who also cite books, plays and movies, give the awards to recognize "those who have achieved artistic excellence... affirming the highest values of the human spirit."

If you're going to spend time watching TV, the Christopher award list gives you a standard to apply in looking for the best so your seven hours a day is not spent totally on seeing cars crash and John Ritter trip.

As you read the list of winners, I hope you will reflect on how much time you give to TV daily and how much effort you put into selecting what's best while discarding the rest.

Here are some of the Christopher winners (if you would like to know more about the organization or the awards, write the Christophers, 12 E. 48th St., New York, NY 10017):

- "Who Will Love My Children?" (ABC) starred Ann-Margaret in the true story of a woman, dying of cancer, who struggled to place her 10 children with adoptive parents before she died.

- "Adam" (NBC): Another true story, this movie, starring Daniel J. Travanti, concerned missing children and how the death of one stirred his parents to work for the swift recovery of others.

- "Choices of the Heart" (NBC) is

still another fact-based film. This one, with Melissa Gilbert as Jean Donovan, concerned the women religious and lay missionary who were murdered in El Salvador.

- "Children of Pride" (PBS) was a

disturbed by a buddy's suicide.

- "The Woman Who Willed A Miracle" (ABC) was an Afterschool Special about a woman who adopted a severely handicapped boy who turn-

Among the winners of the prestigious annual Christopher awards for programming excellence is Fred Rogers of the "Mister Rogers Neighborhood" show. He was honored for exemplifying the message "There's nobody like you." Like the famous Captain Kangaroo, Fred Rogers has continuously presented a positive role model for children for many years on TV.



Fred Rogers

- segment of "Frontline" and told, in documentary style, about a Harlem man who had adopted 18 handicapped youngsters.

- "He Makes Me Feel Like Dancin'" (NBC) was a documentary for young people about the National Dance Institute.

- "The Life and Adventures of Nicholas Nickleby" (independent) was the play version of the Dickens' novel put on by the Royal Shakespeare Company of England. It aired on a consortium of local stations.

- "Memorial Day" (CBS) starred Mike Farrell as a Vietnam veteran

ed out to have remarkable musical skills. It's another true story.

Finally, the Christophers are giving a well-deserved special award to Fred Rogers of "Mister Rogers' Neighborhood" for exemplifying the message "there's nobody like you."

REAL TO REEL

The Marist Brothers of Christopher Columbus High School and a unique fund-raising project for the soup kitchens of Baltimore, Maryland will be featured on this week's edition of "Real to Reel," Sunday morning at 7:30 on WSVN-Channel 7.

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Bon Secours open physical rehabilitation hospital

South Florida's first hospital dedicated solely to intensive physical rehabilitation has opened in North Miami. The new facility — Bon Secours Hospital — is housed in the same complex as Villa Maria Nursing Center, one of Dade County's best known nursing centers, at 1050 N.E. 125 St. Both the hospital and the center are administered by the Sisters of Bon Secours.

The hospital's programs are designed to help patients recovering from accidents or illnesses to regain the ability to enjoy active, independent living. The hospital will offer intensive treatment for patients suffering from strokes, amputations, orthopedic, neurological and other disabling conditions.

"Bon Secours" said Warren Slavin, Executive Vice President of both the new 60-bed hospital and the 212-bed nursing center, provides a program based on a highly coordinated treatment approach in which specialty nurses, physicians, dietitians, psychologists, social workers and therapists ensure that all aspects of treatment focus on helping restore the health and strength of patients to enable them to return to independence.

"The hospital," said Slavin, "represents the next step in their road to

recovery. Patients will be accepted for admittance when they have achieved medical stability and can benefit from intensive rehabilitation."

The Sisters of Bon Secours, which in French translates, "good help or kindly care," have operated Villa Maria in North Miami for the past 25 years. The new not-for-profit hospital becomes the fourteenth health care facility operated in the U.S. by the Catholic order.

Repp gives concert, workshop

Ray Repp, known to many as "the person most responsible for introducing folk music into our churches" will be performing a concert at St. James Parish, 540 NW 132nd St. in Miami on Feb. 19th at 8:15 p.m. Some of his liturgical songs include "I am the Resurrection," "Hear, O Lord" and "Into your hands."

For music ministers, cantors, singers, guitarists and other interested persons Repp will be holding a "Liturgical Songshop" a dialogue with musicians on Feb. 20th at 7:30 p.m. at St. James parish.

Office of Worship schedules workshops

ARCHDIOCESAN LECTOR WORKSHOPS: Not compulsory, but strongly encouraged. **RESERVATIONS NECESSARY.** Fee: \$5.00 per person payable in advance or at the door. Please reserve no later than the Wednesday prior to the workshop being attended. **ALL WORKSHOPS ON SATURDAYS.** March 10, 10 a.m. to 3 p.m. Little Flower, Hollywood; March 31, 10 a.m. to 3 p.m. St. Louis, Miami.

TRAINING DAYS FOR SPECIAL MINISTERS OF THE EUCHARIST: REQUIREMENTS FOR COMMISSIONING: 1) Candidates must be recommended in writing to the Office of Worship and Spiritual Life by their Pastors... or if institutions, their Chaplains or Spiritual Directors; 2) Candidates **MUST ATTEND ONE FULL ARCHDIOCESAN TRAINING DAY...** 5-hour presentation. Fee: \$5.00 per person, payable in advance. **RESERVATIONS NECESSARY!** Procedure: Letter of recommendation should include the following: 1) Names of all those candidates being recommended from a given parish or institution; 2) Check to

cover their expenses (includes lunch), payable to the *Office of Worship and Spiritual Life; and 3) Specification of which Training Day your candidates will be attending. Deadline for reservations is Wednesday prior to specified Training Days. **ALL TRAINING DAYS ON SATURDAYS.** March 3, 10 a.m. to 3 p.m. St. Joseph, Stuart; March 17, 10 a.m. to 3 p.m. Corpus Christi, Miami (Spanish); March 24, 10 a.m. to 3 p.m. Sacred Heart, Homestead.

EVENINGS OF REFLECTION FOR SPECIAL MINISTERS OF THE EUCHARIST: Not compulsory, but strongly encouraged. **RESERVATIONS REQUESTED.** No fee. **ALL EVENINGS OF REFLECTION ON TUESDAYS.** February 28, 7 to 10 p.m. Christ The King, Perrine; March 13, 7 to 10 p.m. St. Dominic, Miami (Spanish); April 10, 7 to 10 p.m. Holy Spirit, Lantana.

PERTINENT INFORMATION: *Office of Worship and Spiritual Life, Archdiocese of Miami, P. O. Box 2382000, Miami, FL 33238-2000. Dade Co. line 757-6241, Ext. 351 Broward 522-5776, Ext. 351 Palm Beach 883-1951, Ext. 351

Lay ministry conducts day of prayer

A day of prayer sponsored by the Archdiocese of Miami Lay Ministries will be conducted on Saturday, Feb. 25 at St. Clement Church, 2975 N. Andrews Avenue.

Hundreds of South Floridians are expected to participate in the workshops beginning at 8:45 a.m. and continuing until 3:15 p.m. when Archbishop Edward A. McCarthy will address the conference, which includes sessions in Spanish.

Cistercian Abbot Thomas Keating of St. Benedict Monastery, Sownmass, Col., author and teacher, will be the keynote speaker for the conference at 9:30 a.m. The Trajast monk, formerly superior at St.

Joseph Abbey, Spencer, Mass. will also conduct one of the morning workshops on "Centering Prayer." Sister Theo Bowman, a member of the Franciscan Sisters of Perpetual Adoration, who has completed extensive studies at Catholic University of America and at England's Oxford University, will be featured during an afternoon workshop on "Prayer of Joy." Sister has a professorship at Viterbo College, LaCrosse, Wis. and is the diocesan consultant for cultural awareness in Jackson, Miss.

Throughout the day other workshops will discuss family, sacramental, and contemplative

prayer, as well as prayer in the marketplace, ecumenical prayer, spontaneous prayer, and wholistic and creative prayer. Rosemarie Kamke, a member of the Teresian Institute, will lead a workshop giving an in-depth analysis of The Lord's Prayer; and another session will ad-

dress the identification of the sections of Scripture which emphasize the biblical meaning of peace.

Reservations may be made by calling 757-6241, Ext. 371 in Dade or 525-5157 in Broward, Ext. 371. Palm Beach Countians may call 833-1951.

Hafli for Lebanese orphans

St. Stephen Young Adults club and the Salam Club of Miami are co-sponsoring the 5th annual Hafli, or Lebanese dance, at the hall of St. Basil the Great on Feb. 18th at 8 p.m. There will be Arabic food, music by

the Middle Eastern Ensemble, folk dancing and belly dancing lessons. \$10 adults, \$6 children. Proceeds will benefit orphans and the handicapped in war-torn Lebanon. The church is located at 1475 N.E. 199th st. in Miami.

It's a Date

Spiritual Renewal

The Cenacle Retreat House, 1400 S. Dixie Hwy in Lantana, will hold a Forgiveness and Reconciliation retreat on March 2-4. It is a pre-Lenten retreat given by Sr. Barbara Young. Registration Friday 5-6. Supper is 6:30 p.m. Suggested offering \$60. There will be a young singles group retreat (never married, ages 20-35) on Feb. 29, from 7:30 to 10 p.m. There will also be an Ash Wednesday Evening of Prayer with Rev. Sal Miraglia from Ascension parish on March 7, from 6 to 10 p.m. Supper included (reservations required) \$12. For more information, call Sr. Barbara Young at 582-2534.

St. Anthony Church in Ft. Lauderdale is having a Mission given by Fr. George Croft, O.M.I. in honor of the Holy Year. Mission Masses will be at the 8:15 a.m. Mass and 7:30 p.m. Mass, Feb. 20, through Feb. 24.

St. Ann Mission in Naranja will bless a statue of its patroness brought over from Spain during a solemn Mass preceded by a procession on Sunday, Feb. 19, beginning at 10:45 a.m. St. Ann is located at 13890 SW 264 Street.

Barry University Students will join students from five other colleges at an inter-collegiate retreat this coming weekend, Feb. 17-19, at the Gold Coast Camp in Lake Worth, Fla. The retreat is under the direction of Michael Galligan-Sterle of the archdiocese of Miami. Father Michael Burke, director of campus ministry at Barry, is handling arrangements for Barry students' participation. The retreat's theme is "Running with God: Spirituality in Action." Its purpose is renewal of one's faith in God and experiencing that faith in the Christian community. For more information, call Fr. Burke, Est. 341.

Festival

St. Peter Church in Big Pine Key will hold a family fun day on Feb. 25, beginning at 1 p.m. Games, food booths, face painting. BBQ chicken dinner at 4 p.m. Tickets \$5.

St. Paul of the Cross Church will hold a Mardi Gras festival on March 3 and 4, on Saturday from 11 a.m. to 11 p.m. and on Sunday from 10 a.m. to 6 p.m. Creole cooking, white elephant, entertainment. St. Paul of the Cross is located at 10970 State Rd. 703 in North Palm Beach. For more information, call Annie Durako at 622-7388.

The Parish of Ascension Church on North Federal Highway in Boca Raton is having its 5th Annual Carnival Festival March 4, from 1 a.m. to 5 p.m. on the church grounds. Festivities will include food and refreshments, games of skill and chance for children and adults, boutique, cake and goodies booth, attic treasures, Atari games, and a moonwalk.

St. Brendan's Parish is celebrating their 30th Anniversary this year with a festival. Funds raised will go towards the renovation of the old church into a pastoral center and a partial expansion of the upper grades of St. Brendan Elementary School. The Festival will be held on Friday, Feb. 24, from 6 p.m. to 11 p.m., Saturday, Feb. 25, and Sunday, Feb. 26 from 1 p.m. to 11 p.m. It is located at the church grounds at 90 Avenue and SW 32 Street. There will be lots of entertainment for adults and children of all ages with rides, games, and ethnic foods. For more information, call the Rectory: 221-0881.

Bazaars

The Knights of Columbus, Holy Spirit Council is having a rummage sale on Feb. 19, from 8 a.m. to 4 p.m. at 21188 SW 60 Terrace in Miramar.

Barry University auxiliary will be holding a book fair on Feb. 25-26 in Skylake Mall from 9 a.m. to 9 p.m. Used books and magazines of all shapes will be sold. For donations, call the Alumni office, Ext. 281.

The Blessed Sacrament Women's Club will have their Annual Rummage Sale in the Parish Hall, 1701 E. Oakland Park Blvd, Feb. 24 and 25, 9 a.m. to 5 p.m.

The Womens' Club of Ascension Catholic

Church, Boca Raton will hold a Rummage Sale on Feb. 25, at 9 a.m. in the Parish Hall. Donations of clothing and miscellaneous items may be left at the Parish Hall on Friday, Feb. 24, before 3 p.m. Please call 997-7470 for information.

Single/divorced/widowed

The St. Maurice Singles group is sponsoring a Serendipity on "Dating" with a guest speaker at 6 p.m. at St. Maurice on Feb. 19. North Dade Catholic Singles Club invited.

The North Dade Catholic Singles Club will hold a group Mass at St. Lawrence Church in North Miami Beach at 5:30 p.m. Dinner will follow at Reuben's in Aventura Mall.

The Catholic Alumni Club will attend a lecture, "Coping with Stress" by Professor Vincent Napoli of Miami Dade Community College at the President's office of Biscayne College, 16400 NW 32 Ave. at 7 p.m. On Feb. 25, at 8:30 p.m. they will go bowling at Cloverleaf Lanes in North Miami.

For more information, call Tom at 891-8064.

The North-Dade Catholic Widowers Club, will meet at 7:30 p.m. Feb. 24, for a line dance lesson at Visitation Church social hall, 191 St. and North Miami Ave. All faiths are welcome. Refreshments. Call 653-2849 or 653-2689.

The Renaissance Group (Ministry for Separated & Divorced Men and Women) meets Feb. 17, at 7:30 p.m. in Glorie Hall, Church of St. Hugh, 3460 Royal Road, Coconut Grove. Speaker — William T. Fleming. Topic: "Keeping Up With Your Tax Reporting." Mr. Fleming is an independent business consultant and an enrolled agent. For further information, call 448-3845 (evenings).

Entertainment

St. Clements Church will be holding a variety concert on Feb. 20, at 7:30 p.m. Admission is \$3 at the door. An evening of music, laughter and song.

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5A-NOVENAS

Thanks to St. Jude for prayers answered. Publication promised. JOHN S.

Thanks to Blessed Mother, St. Jude, Holy Spirit, St. John Bosco for prayers answered. T.N.

Thanks to St. Jude for prayers answered. Publication promised. E.D.D.

5A-NOVENAS

Thanksgiving to the Holy Spirit for prayers answered. Publication promised. J.G.

Thanks to Sacred Heart of Jesus for favor granted. Publication promised. D.M.S.

To thee, God has granted the privilege of aiding my sister Henrietta. Thank you St. Jude for answering our prayers
The Kopacz Family

Thanks to the Sacred Heart of Jesus for favor granted. Publication promised. E.M.L.

Thanks to St. Jude for prayers answered. Publication promised. T.R.

Thanks to St. Jude & Blessed Mother for prayers answered. Publication promised. R.B.B.

PRAYER TO THE HOLY SPIRIT

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

PRAYER TO ST. ANNE

Remember, St. Anne, whose name means grace & mercy, that never was it known that anyone who fled to your protection, implored your help & sought your intercession, was left unaided. Inspired with this confidence, I come before you, sinful & sorrowful. Holy Mother of the Immaculate Virgin Mary & loving grandmother of the Savior, do not reject my appeal, but hear me & answer my prayer. Amen: Ed & Leona.

5A-NOVENAS

THANKSGIVING NOVENA TO ST. JUDE

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

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

PRAYER TO THE HOLY SPIRIT

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

The Holy Spirit & Blessed Mother have ans. my prayers. Publication promised. Vivian Morris

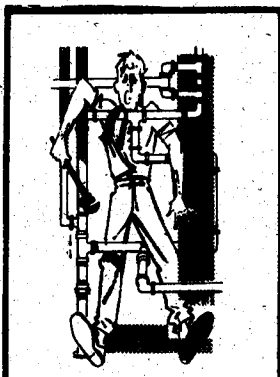
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I ALWAYS FIND WHAT I WANT IN THE VOICE



Prayer groups

Who participates?

Why?

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

Think of a prayer meeting, and you may well think of a meeting you're never going to attend. Whatever they're like, and whatever it is they do, many of us are quite content not to find out.

When I was a pastor, I had somewhat similar thoughts. Nonetheless I established a prayer group in our parish. On occasion over the years I attend the meetings. On occasion I still do.

But who else was there?

Spontaneous and informal praying, what many people call charismatic prayer, is playing a larger role in the church presently. People experienced in charismatic prayer were well represented in our group.

THESE PEOPLE were accustomed to more personal prayer than is common in formal worship. They liked to complement their Mass attendance with public reading from the Bible and with sharing what the meetings mean to them.

There was a second group too, a more diverse group, which I would like to describe. I suspect that they are a more significant part of prayer groups than is often recognized.

Some of these people could be called quite traditional Catholics. One couple, friends whom I can describe as very square Catholics, started coming to the prayer group simply out of respect for the church. The pastor had invited the parish and they dutifully accepted the invitation.

They admitted that the biblical readings were enlightening and the personal prayer genuinely moving. But the whole tone felt foreign to them. They decided to discontinue the weekly meetings.

But not for long.

THIS COUPLE'S children, all older teen-agers, held a meeting. Then they informed the parents that, after going to the prayer group, they found them more thoughtful toward each other, life at home was happier and communication better.

The kids said they didn't know or care what went on at the prayer meetings. But it made life at home happier. So, like it or not, back the parents were sent.

Some of the other Catholics who

commonly have attended our prayer meetings struck me more as life's victims. They were there unabashedly to ask for help.

I think of a woman, a mother of four teenagers, whose husband had walked out on them. For a while, she managed to put on a good face. She was going to be strong; she would find work; she would meet the mortgage payments; she would keep the kids' grades up and the semblance of a middle-class life intact.

Then one day it all fell apart. The checking account was overdrawn. Two report cards included urgent notes about disciplinary problems. The crises started coming, too many and too fast, and she found herself breaking into tears at work. Like a ranch pond in the middle of a summer's drought, she found herself drained dry.

ANOTHER FREQUENT participant was a young man whom I can describe best as living on the fringes of society. He was coping with life, but only at great effort and with mixed success. Getting through each day, paying the bills and keeping even a simple job taxed his abilities constantly to the breaking point.

I single out those last two individuals because they typify an important part of parish prayer groups. They are the wounded. They have put aside any pretense at faking it.

These people no longer have any need to prove, to themselves or to others, that they really have it all together. No need to put on a good show. Life has dealt them a wal-

'I think of a woman, a mother of four teenagers, whose husband had walked out on them... Another frequent participant was a young man whom I can best describe as living on the fringes of society... I single out those last two individuals because they typify an important part of parish prayer groups. They are the wounded. they have put aside any pretense at faking it.'

ping blow and they are still reeling. They need help and are quite ready to ask for it.

People like them are a central



Like assembling the pieces of an intricate jigsaw puzzle, it takes time for a man living on society's fringes, a divorced mother, and older couple and several charismatic Catholics to discover how they are linked. Parish prayer groups are individuals called together by their common faith. (NC sketch)

need to watch the TV news to see people in real and immediate need. They helped me turn the words of Christ — about healing and compassion, about help and tenderness — from ideas or slogans into daily reality in my parish ministry.

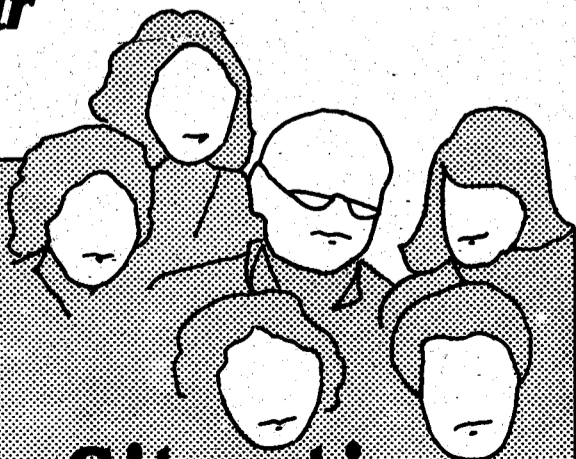
Parish prayer groups often call themselves just that — prayer groups. But they are much more. They are first and foremost groups of individuals, people called together by their common faith. And prayer groups are a sign both of that faith and the vivid reality of human need.

They bring home the reality that humans can be God's hands when they help to meet each other's human needs.

part of the membership of many prayer groups. They bring the painful reality of so much of human life directly before our eyes. I didn't

Know Your Faith

GOD
in the
Human Situation



'Where 2 or 3 gather...'

By Father John J. Castelot
News Service

Christian prayer is personal. But it is only private in a secondary sense.

God calls us into a community. We are baptized into the people of God, the family of God. A bond unites us with the Father and all our brothers and sisters.

Think about these words from the biblical letter sent to the people in the ancient Christian community at Ephesus: "At every opportunity pray in the Spirit, using prayers and petitions of every sort. Pray constantly and attentively for all in the holy company." (Ephesians 6:18)

GOD in the Human Situation

Parish 'families'

Given their differences, what can people really offer each other?

By David Gibson
NC News Service

One evening recently, after a holiday together, a group of my relatives walked to the Catholic high school in a small Midwestern city to watch one of our extended family's teen-age boys play in a basketball game.

Our group included: one grandfather, 82; two fathers, 56 and 42; one young adult, 26; four teenagers; and two younger girls, 10 and 7.

Looking at our group that evening, an outsider might have remarked on our unity — the bonds of blood and common background that link us. Those bonds are real.

But our differences are also real.

THE DIVERSITY of our unit that evening might have been seen in our lifestyles: apartment dweller, campus dweller, suburban dweller, small-town dweller. Our preoccupations and goals and perspectives could be shown to vary greatly.

That's the way families are.

In some ways, the members of a large extended family resemble the members of a parish. The people of a parish are united, but they differ too. Their differences are not unimportant. What unites them is not unimportant either.

You can't help being struck by the diversity among parish members these days. Seated next to you during Mass is a single parent with her two teen-age children. On the other side is an elderly parent with her two teen-age children. On the other side is an elderly couple, while next to them is a young couple newly arrived from another city.

A parish may include the employed and the unemployed; career women and full-time homemakers; childless couples; widows and widowers; spouses in mixed marriages; big families and small families.

Parishioners even differ in their backgrounds as Catholics and in what they seek from the parish. Some want to see the parish focus on service to people with special needs. Some want to find a small

group that will study Scripture and pray together. Some want a support group.

ONE WOMAN told me recently that she wanted her parish to provide activities that interested her, recalling another parish where she participated in a crafts group.

Parents may want the parish to support them in raising their children. Single adults want parish life to address them.

This list could continue and

• Do discussion groups or prayer groups become a problem — a source of tension — when those who participate in them are not enough alike in their interests and expectations?

The same questions could be asked about diversity within the family. What do an 82-year-old grandfather and a 27-year-old adult contribute to each other?

The group of relatives in the beginning of this article play an im-

are able to contribute to each other's growth and happiness.

The people of a parish are not exactly like the people of a family. But there are resemblances. Perhaps the resemblances are what some leaders have in mind when they organize small groups of parishioners with relatively different lifestyles and needs.

Perhaps the hope is that if people spend time together it will help. Over a period of time, people may



In some ways, the members of a large extended family resemble the members of a parish. The people of a parish are united, but they differ too. The Walton family of television fame (pictured) depicted well the ways an extended family can draw on each other's strengths without eliminating differences. Members of a parish can do the same thing. (NC photo)

perhaps it should. For church leaders today are pointing out that in order to feel wanted and appreciated, people must feel that their own special needs are recognized and understood.

But there are some questions to ask here about parishes:

• What can people rally contribute to each other when they have different needs and expectations?

portant role in each other's lives. But they do not always relish each other's differing perspectives on life.

Still, they know each other fairly well. So they can hope to offer each other real support and understanding and care.

AND THEY have spent much time together. They draw on each other's strengths. Without eliminating their differences, they

learn to see their differences less as grounds for conflict and more as a framework for sharing.

One of the big challenges facing people in parishes today is to discover how those who share the same faith, but whose personal needs, concerns and backgrounds differ, can contribute to each other's growth and happiness.

Those words urgently request that the people pray, as a community, "for all in the holy company" — that means for every brother and sister.

God saves us as members of a community. Through the community we learn what he has done for us. For us, to be Christian is to be with and for others.

ST. PAUL very pointedly reminded the people in Corinth about this. And in the letter to the Ephesians we read: "You are strangers and Aliens no longer. No, you are fellow citizens of the saints and members of the household of God. You form a building which rises on the foun-

dation of the apostles and prophets, with Christ Jesus himself as the capstone. Through him the whole structure is fitted together and takes shape as a holy temple in the Lord." (Ephesian 2:19-22)

This sense of community seems especially difficult for many modern people to grasp. A fierce individuality is practically built into us by our culture.

Now, a certain strong and personal independence is a good thing. It keeps us from being simply swept along by the crowd.

But a rugged, isolationist individualism can be self-destructive. Whether we realize it or not, we do

need each other — desperately.

MORE and more people are coming to this realization. A gnawing and sometimes unbearable loneliness drives them to seek others with whom they can share hopes, dreams or fears. People seek out groups and communities where they feel welcomed, where they can pray with others, share with others.

More and more Catholics are approaching this problem by becoming part of small groups within their parishes. In these groups they pray or discuss Scripture, especially the Sunday readings. Other times they share their experiences, their successes and failures in living a Christian

life.

Often participation in such a group leads to a deepened feeling of really belonging to God's family. This can mean that later, during the Mass, people may see more clearly that they are not simply worshipping alongside others who happen, for the sake of convenience, to be in the same place at the same time. Rather, they are really together.

The whole community benefits when its people appreciate more fully what Jesus meant when he said: "Where two or three are gathered in my name, there am I in their midst." (Matthew 18:2)

Priest becomes Father to homeless boys

By Jennifer Willems

Proving that Fatherhood is a state of love. Fr. George Clements, a Chicago archdiocesan priest who adopted a teenage son in 1981, has announced that he plans to adopt another homeless boy.

THE SECOND FORTUNATE waif is Friday Ndumele, a 14-year-old born and raised in Nigeria. The priest said he met Friday in Lagos, Nigeria during a visit to St. Gregory's college there in April.

"I needed a guide and he knew Lagos, so he volunteered. We got to know each other very well," said Father Clements, who is pastor at Holy Angels Parish on the city's south side.

"Friday has an extended family but no immediate personal family," he said. Father Clements did not elaborate on Friday's family life in Nigeria, but said the boy's family was in complete agreement to the adoption.

So is Joey, the 16-year-old Father Clements adopted in 1983 and with whom he has "experienced the normal ups and downs of a father-son relationship."

"I TALKED IT over with Joey; he had been saying all along that he wanted a brother," Father Clements said.

To bring Friday to the United States Father Clements had to secure a passport from the Nigerian government and a visa from the United States. The boy "will automatically become an American citizen when he becomes adopted," the priest said.

"I hope his adoption will become final this summer," Father Clements said. He is working with the Illinois Department of Children and Family services "so as to facilitate the legalities involved in an adoption of a youngster from overseas."



BOUNDARIES BROKEN — Fr. George Clements, a Chicago priest who gained world-wide wide attention in 1981 when he adopted a son has added another boy to his family. At a recent news conference, he introduced Friday Endumele, 15, of Nigeria, while his first son, Joey, 16, looks on. (NC photo).

THE PRIEST SAID that "internal problems in Nigeria" are "complicating the resolution of the adoption."

Just because he is opening the door to a child from overseas does not mean he is closing doors to children in this country, Father Clements said.

"Everyone knows that I have been pushing for adoption of children in our own country, but the homeless child is an international

phenomenon," he said. "Concern for the plight of the homeless knows no national boundaries."

Father Clements said he intends to continue working with programs to increase adoptions of American minority children, "specifically the One Church-One Child Campaign," which, he said, will be accelerated locally and nationally.

Father Clements said he had not

yet talked with his archbishop, Cardinal Joseph Bernardin of Chicago, about Friday's adoption but will do so soon.

"I DON'T ANTICIPATE any problems," he said.

While Joey quipped he had "somebody to beat up now," Friday said, "I'm very happy to be here."

Friday, Joey and Father Clements live at the Holy Angels rectory.

the Saints *by Luke*

The SEVEN HOLY FOUNDERS



THE SEVEN HOLY FOUNDERS OF THE SERVANTS OF MARY (SERVITES) ST. BONIFILIUS AND COMPANIONS, ALL WERE BORN IN FLORENCE AT THE CLOSE OF THE 12TH CENTURY. IN TIME THEY ASSEMBLED TOGETHER IN "THE LAUDES," A CONFRATERNITY, WHOSE MEMBERS WERE CALLED "THE PRAISERS OF THE BLESSED VIRGIN." ON THE FEAST OF THE ASSUMPTION, IN 1233, THE SEVEN WERE IN PRAYER WHEN MARY APPEARED AND PERSUADED THEM TO GIVE THEMSELVES WHOLLY TO GOD. THEY THEN LEFT THEIR FAMILIES, HOMES AND BUSINESSES AND LIVED IN SOLITUDE IN A CAVE ON MONTE SENARIO. SOON MANY FLOCKED TO THEM AND SOUGHT ADMISSION TO THEIR COMPANY. BISHOP ARDINGO ADVISED THE SEVEN TO DRAW UP A DEFINITE RULE.

IN 1240, ON GOOD FRIDAY, MARY AGAIN APPEARED AS THE MOTHER OF SORROWS, VESTED IN BLACK, SAYING SHE HAD ACCEPTED THEM AS HER CHILDREN. SHE INSTRUCTED THEM TO WEAR BLACK IN MEMORY OF HER SORROWS, TO FOLLOW THE RULE OF ST. AUGUSTINE, AND TO SPEND THEIR LIVES SERVING HER UNDER THE TITLE, "SERVANTS OF MARY."

THE SEVEN ORIGINAL SERVITES ARE THE ONLY CONFESSORS IN HISTORY TO BE CANONIZED COLLECTIVELY. TODAY, MORE THAN 700 YEARS LATER, MONTE SENARIO IS STILL THE MOTHER HOUSE OF THE ORDER. THE FEAST OF THE SEVEN HOLY FOUNDERS OF THE SERVANTS OF MARY IS FEB. 17.

Holy Smoke

By Hilda Young

I've got one I wish Emily Post were still around to handle. How do you ask a priest not to smoke in your home?

"Tell him just like you tell everyone else," advise oldest daughter.

"Say, 'Sure, I don't mind if you smoke. Mind if I have the dog breathe in your face?'"

"Right on," I said. "You tell him."

"No way," she said shaking her head.

"She does have a point," said spouse. "Why should we allow a priest to violate our custom when we ask other people to respect them?"

"I agree," I said. "You ask him."

"But I'm a convert," he replied.

"Is that supposed to make sense?" I asked.

"Priests don't take things well from converts," he said.

"Remember the time I told Father O'Neill I like his homily as much as when I hear it the first time six months earlier?"

"You're chicken too," I said.

"It's just that everybody talks about priests being Jesus' representative on earth," he said defensively, "Would you ask Jesus not to smoke if he came to dinner?"

Our 7-year-old looked offended. "Jesus wouldn't smoke," he chimed in.

"Why do I got the feeling I should be trying to find an ashtray somewhere?" I said.

"Maybe you could ask him to smoke by the fireplace or by the air cleaner," suggested daughter.

"Or may we could serve him dinner on the porch through the window," spouse said sarcastically.

About that time Father O'Neill rang the door bell. We are stiffened. I smiled, greeted him and took the plunge. "Father," I gulped, "we all want to ask you something about your smoking."

"You mean why I quit?" he asked. "Well, I gave that up months ago. My mother wouldn't invite me to dinner anymore until I did."

I resisted the urge to say, "Holy smoke!"

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