



REPENT!

Pope, bishops ask prayer, sacrifice, penance as Lent begins

Page 4



FAMILY PRAYER

Parish-based program here to help families unite in prayer this Lent

Page 12

THE VOICE

Presidential candidates poll

Pages 10-11

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School prayer

—Now the debate begins

WASHINGTON (NC)—Congress took up the controversial issue of school prayer this week as supporters and opponents rallied outside the Capitol.

Debate began in the Senate on a constitutional amendment to restore school prayer while, in the House, pro-school prayer members held an all-night session.

At issue in the Senate was a proposed amendment backed by President Reagan, who has made school prayer a mainstay of his political agenda of social issues.

The amendment, offered by Sen. Strom Thurmond, R-S.C., states that the Constitution:

- Does not prohibit individual or group prayer in public schools or other public institutions;
- Does not require anyone to participate in prayer, and
- Prevents the government from drafting the prayer used.

Another proposed amendment, sponsored by Sen. Orrin Hatch, R-Utah, would provide for silent prayer or meditation. A third, offered by Senate Majority Leader Howard Baker, R-Tenn., would affirm the rights of people gathered in public places to pray.

IF PASSED by both chambers of Congress on two-thirds majority votes and approved by three-quarters of the state legislatures, the amendment would remove the Supreme Court's 1962 ban on organized school prayer.

As Congress pondered, groups backing and opposing the amendment rallied outside. Capitol police estimated about 1,000 participants at



PRAYING FOR PRAYER — Three athletes and an actor pray before speaking at a forum by a House study committee on prayer in public schools. They are pro football star Rosey Grier, former Harlem Globetrotter Meadowlark Lemon, former pro football star Lenny Moore and actor Demond Wilson. (NC photo).

the pro-school prayer vigil and about 100 in a rally against the proposal.

Another 60 supporters gathered inside a House meeting room for all-night singing and praying.

In the Senate, the fights for and against the amendment were being led

by Republicans — on one side Baker and on the other Sen. Lowell Weicker of Connecticut.

Amendment backers contend the measure would, in Reagan's words, help "find room in our schools for God" as well as promote public

morality, shore up school discipline and help children avoid the evils of drugs.

Opponents claim that God has not been expelled from classrooms since any child who wants to pray silently

(Continued on page 3)

In the eye of the storm

By Betsy Kennedy
Voices Staff Writer

Priest struggles to keep lid on Miami tension

In the streets of Overtown, Liberty City and Little Havana rumors can appear as abruptly as bullets and misinterpreted information can cause unrest.

From the onset of the manslaughter trial of white Miami police officer Luis Alvarez, accused of shooting Nevell Johnson, Jr., a black man, these communication problems have plagued city officials and created a pressure cooker of racial unrest which threatens to boil over at any moment.

Standing coolly in the middle of the heated frustration and anger is Mon-

signor Bryan O. Walsh, chairman of the Community Relations Board. Along with acting CRB director Aristides Sosa, black and Hispanic leaders and elected officials, Msgr. Walsh has been working at a break-neck pace to heed the "warning signs of increased racial and ethnic tensions."

Shoulders the world

Known through the community as a champion of all minorities, Msgr. Walsh seems to have the magical movements of a leprechaun, showing up at meetings in every part of the

city, and the energies of man decades younger.

Yet his dedication to social justice and peace does take its toll—he is often fatigued and sometimes has the look of a man shouldering all of the community's problems.

He is greatly disturbed by "the confusion over the legal and official phase of the Alvarez trial, when it was reported one week ago that the prosecution had rested its case. People thought that this would mean that Alvarez would be set free. We had hundreds of calls. It was hard work setting things straight. It was also

thought that Alvarez was charged with murder when in fact the charge is manslaughter, carrying a maximum sentence of 15 years...this has also been constantly mis-interpreted by people on the streets."

On February 2 Walsh's voice was the echo of reason at a press conference when he presented the CRB's views and asked the community to listen not to "excited or angry voices."

Another meeting was then planned for mid-February involving groups led by Les Brown, a black leader, and

(Continued on page 3)

Success, sex greater concerns for Catholic youth, survey finds

NASHVILLE, Tenn. (NC) — A new survey of fifth- through ninth-graders from 13 religious groups and agencies shows that Catholic students care more than others about academic success but that they are also "more interested and active in the area of sexuality," according to Marianist Brother Bruno Manno, a researcher.

Brother Manno is director of research for the National Catholic Educational Association, one of the sponsors of the project.

The \$500,000 research effort involved 8,165 adolescents and 10,467 parents from religious demonstrations and youth-serving agencies. Part of the survey was a study of 1,100 Catholic elementary school students and 1,000 parents conducted by the NCEA.

THE SURVEY said that American families are healthier than "the common stereotype of American family life." It said that the parents and children surveyed represent families "relatively immune to major crises such as chemical dependency, abuse or violence."

IN THE February issue of *Momentum*, the NCEA magazine, Brother Manno cited differences between the national sample and the Catholic component.

He found that there may be a "Catholic work ethic that rivals the Protestant one" being transmitted from Catholic parents to their children. Those parents give a high ranking to "being successful" and "having lots of money" as desired values in life.

Brother Manno found that Catholic students do more homework and report a more orderly and positive school environment. However, they also have what he called an "achievement anxiety. They are less optimistic than other students as to how well they are doing academically. They also worry more in other respects," such as whether they will be able to



ACCUSED PRIESTS — The long-delayed murder trial in Manila of three priests and six Catholic lay workers has opened. Charged with multiple murders in the town of Kabangkalan, are, from left, Fathers Brian Gore of Perth, Australia, Vicente Dagonof Negros of the Philippines and Niall O'Brien of Dublin, Ireland. (NC photo from Wide World.)

get a good job.

Brother Manno also said Catholic youth "report higher frequencies of thinking about sex and they date more often." At the same time, they expressed more interest than other young people in programs which could help them better understand sexuality.

CATHOLIC youth are more likely to see abortion as wrong, but adhere slightly less to other traditional moral positions and are more likely to use alcohol, smoke cigarettes and attend parties where alcohol is used, Brother Manno reported.

The overall report said that the young adolescent "has more redeeming qualities than many are willing to admit."

Despite an onslaught of biological

and emotional change, the vast majority of youths are doing constructive things such as "building friendship skills, growing in empathy, valuing independence, opposing racial discrimination, caring about the hungry and the poor and contemplating the future," the report said.

It said that the survey might not be representative of the total population because the sample was chosen from church-related families.

The survey noted some trouble spots, including:

- The nearly 20 percent of young people who experiment with sexual intercourse, as reported by seventh-, eighth- and ninth-grade students;

- The worry about sexual and physical abuse that a significant num-

ber of adolescents expressed;

- The involvement some young adolescents have with alcohol and marijuana;

- The worry about nuclear destruction that adolescents expressed;

- The tension experienced by some families, including family violence and marital conflict;

- The relatively commonplace occurrence of some forms of aggression among adolescents and the social alienation experienced by some youths, particularly males.

The survey was conducted by Search Institute of Minneapolis, an independent, non-profit organization which has done youth-related research for 25 years. Funding was from the Lilly Endowment, Inc.

News at a Glance

Priest encourages black Catholics

SAN DIEGO (NC)—Black Catholics "don't have to run off to a Baptist church" to express outwardly their inner religious feelings, said Father George Stallings Jr. at a recent week-long revival at Christ the King Church in San Diego. "As a black person, I can be instrumental in telling other blacks that within Catholicism there is a place to worship and experience the Lord," said Father Stallings, who is pastor of St. Teresa of Avila Church in Washington, D.C. The revival focused on the need expressed by some to recognize an authentic spiritual which is both black and Catholic.

Hospitals urged to help poor

SACRAMENTO, Calif. (NC)—Catholic hospitals should take a leadership role in providing health care for the poor during this time of federal and state cutbacks, a California Association of Catholic Hospitals task force said. The report was mailed to the 46 member hospitals and to their 20 sponsoring congregations. Saying that "the provision of health care for those who require it is an obligation of justice, as well as of charity or mercy," the CACH task force members called on Catholic hospitals to be advocates for the poor.

Cardinal's letter talks of life issues

VATICAN CITY (NC)—A letter written in Pope John Paul II's name to a national meeting in Spain says life issues are wide-ranging and include not only abortion and euthanasia but broader questions of social philosophies and ecology. The letter, written by Cardinal Agostino Casaroli, Vatican secretary of state, was addressed to Jose Ragagie, president of Spain's National Social Week. It said that each person is entitled to a "right to live from the moment of conception until in God's providence the person arrives at his final days and there opens before him the road to his eternal destiny."

Millionaire calls wealth 'stone around my neck'

ROTTERDAM, Netherlands (NC)—A Catholic millionaire said March 2 that he would sell shares in his privately owned company and donate the estimated \$150 million proceeds to missionary projects which help the sick and poor. "My wealth has been like a stone around my neck. I'm glad to get rid of it. I could shout with joy," said Piet Derksen, 71, one of the richest men in the Netherlands. Derksen, who is married and has four children, said he was giving his money away because of his strong religious beliefs.

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Fighting tension in Miami

(Continued from page 1)

several Hispanic organizations.

At that time the CRB also presented a 10 point plan to the community to alleviate racial tensions. Among the recommendations which were followed was a daily program on the WMBM black radio station. It's aim was to disseminate accurate information about the judicial process to the black neighborhoods.

"The board felt the community did not understand the final verdict in the McDuffie case, which detonated the bloody riots in May 1980 in Miami," said Sosa.

Self-fulfilling prophecy

"During all of this process the CRB has taken a pro-active stance—this was determined only after a serious discussion of 'the self-fulfilling prophecy,'" emphasized Msgr. Walsh. The CRB realized, he said, that they could spawn the very violence they wished to avoid if they concentrated too much on its possibilities.

The priest continue to be the quiet eye of the storm. He urged the media to be cautious in their capsuled news reports and he began a number of appearances on television talk programs to clarify the controversies surrounding the trial.

When asked if he feels the press has been doing a fair job of reporting on these issues, Msgr. Walsh was quick to respond.

"They have been doing an extremely responsible job and have handled each issue in a sensitive manner."

Commissioner Jorge Valdez and Commissioner Barbara Carey spearheaded a recent meeting at the Caleb Center, and along with residents of Overtown, attempted to open the door to a fresh wave of dialogue.

Still, various little crises have been overlapping the main issue of the trial," said Walsh. For example, the firing of police chief Kenneth Harms by City Manager Howard Gary, as well as the death of a black man who

died at police station No. 5 in the southwest Dade shortly after being apprehended on an alleged assault charge.

Regarding the Harms incident, "it was the first time a powerful white official had been fired by a powerful black official. A reaction was not that much of a surprise...many people had objected to the manner in which Harms was fired, in the middle of the night," he added.

"It was not a racial issue but an issue of authority."

The Hispanic community was upset because many felt Harms was supportive of Alvarez.

Sosa feels the CRB was partly instrumental in heading off a proposed solidarity demonstration in support of Alvarez by the Hispanic Policeman's Association as well as a counter-demonstration by blacks.

Untimely Death

When the untimely death of the black man occurred in South Dade while he was in custody, youths in the Richmond Heights area near the police station threatened bottle throwing retaliation. The media had reported the man had succumbed to sickle cell anemia and a lung disorder. And despite quick efforts of police and paramedics, nothing could have been done to avert the death, according to the Dade County Medical Examiner's office.

The youths were unconvinced until the CRB sent a crisis intervention team to the disturbance site to meet with them. The blaze of tempers were soon extinguished and a confrontation avoided. The NAACP also held meetings which aided in a peaceful resolution of the incident.

Despite the priest's tenacious efforts and the many successes of the CRB in heading off violence over these issues, the tension continues to grow again like a stubborn weed.

When asked if he feels there will be a repeat of the violence triggered by the death of black insurance salesman McDuffie, Msgr. Walsh stated "the

difference is that this time the community is well prepared." He is also optimistic that the community has learned its lesson and will not allow history to repeat itself.

Institutional Racism

Yet another cause which has seen Msgr. Walsh at the forefront is the debate over the jury selection process. On March 6th, a resolution was passed by the Metro Dade County Commission, focusing on a series of jury reforms. Only two commissioners, Barry Schreiber and James Redford, voted against the proposal.

"We (the CRB) aren't trying to make a legislation, but we're willing to assist and modify its form," he said.

"We want to get a clear message to the community that while we can't change the composition of the jury in the Alvarez case, we are committed to doing something about it."

He pointed out that there have been five trials in recent years involving white policemen who have shot blacks. Of these cases, three have resulted in acquittals, one has been a conviction and the fifth, the Alvarez case, is still undecided.

Articulate black leader Rev. James Stepherson of PULSE (People United to Lead the Struggle for Equality) led a group that have been monitoring trials in Dade County.

"There were people who pretended to believe we were trying to determine guilt or innocence. That was not our position. We want to bring to the attention of the judicial system that pre-emptory challenges were used in a discriminatory manner."

Rev. Stepherson strongly opposes any form of violence. "I've lived many years with prejudice and discrimination. Our people see wrong done and they don't know where to turn... but we have to live together in this world no matter what anyone says."

The jury selection process is clearly "a case of institutional racism...A

black lawyer I talked with recently said she is very militant, but she would use the pre-emptory challenge to knock blacks off the jury if she were representing Alvarez. (The pre-emptory challenge allows attorneys to eliminate jurors without being bound to explain why, citing only the best interest of their client.)

Attorneys for the state and the defense are definitely not using this to wave a flag of their own personal prejudices — it is the fault of the system according to Msgr. Walsh.

"You get caught up in the system and everyone becomes the victim. Like every other human institution, the justice system can be subject to abuse and infected with racism. But the beauty of the system is that it can be reformed. We have to keep it in a constant state of reform."

In the Archbishop's pastoral letter on racism issued May 8, 1981, Walsh said there were references to widespread institutional racism throughout the community and even touching the roots of the Catholic Church.

"...the people of God have the responsibility to create a spirit of brotherhood and respect for the law in our community, especially by their own example, and by their efforts to influence individuals and institutions of our community by Gospel values," said the Archbishop.

As far as he is concerned, Msgr. Walsh sees himself as a "reconciler in society." He feels this is compatible with his role as a priest.

"The pope has told priests not to run for elected office, not to participate in partisan politics. I agree with him 100 per cent."

He bristles when he is criticized for being too much in the limelight in the community, or veering too close to political involvement.

"What do people expect us to do, just stay in the sacristy?"

Now the debate begins

(Continued from page 1)

on his or her own can do so.

American religion has been split by the issue. Mainline Protestant and Jewish organizations oppose the move. But many Protestant groups and some Catholics, including the Knights of Columbus, favor it.

THE U.S. CATHOLIC Conference supports the idea in principle but wants any amendment to include provisions to allow public school children to be released from their classrooms for on-site voluntary religious instruction, periodically.

Baker said the Senate deliberation is "the best opportunity to pass this amendment that we've had." Both he and Weicker predicted a lengthy floor

fight.

Senate school prayer backers said as debate began that they lacked the necessary two-thirds support for the amendment to pass. Their strength was pegged at 47 senators in favor, with another seven joining in if the amendment specified silent, not oral, prayer. There were reportedly 28 opponents and 18 undecided as the first day's debate ensued.

"The issue here is whether we wish to surrender voluntarily and for all time the free exercise of religion and speech which Americans in every generation have struggled to secure," Baker said.

"It is no mere coincidence that the decline of public education parallels the banning of prayer in public

schools," added Sen. Jesse Helms, R-N.C.

Thurmond said the amendment has "vital importance to the well-being of our nation."

On the House side, Rep. Chalmers Wylie, R-Ohio, said the amendment would "permit the American people to reaffirm that there is a standard of right or wrong higher than the state."

REP. LAWRENCE Coughlin, R-Pa., noting that Congress has daily prayers, said "it's ironic that we open a day's session with prayer and flatly prohibit prayer in schools."

Weicker said the amendment backers want to institute government prayer.

"Those who are for voluntary

prayer are for the law as it now stands," he said. "Those who are for this amendment are for involuntary prayer."

He said Reagan is using the issue for political gain. "I would hate to see the American election decided on the basis of religion," Weicker said.

Reagan, in remarks prepared for an appearance March 6 at the National Association of Evangelicals convention in Columbus, Ohio, said that the amendment "would do more than any other action to reassert the faith and values that made America great."

Reagan urged the evangelical group's members to lobby Congress to "show the world that America is still one nation under God."

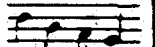
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Sacrifice, pray, forgive

Pope, bishops tell Catholics as Lent begins

By NC News Service

Peace, reconciliation and penance — both sacramental and personal — were key themes for Lent suggested by Pope John Paul II and many U.S. bishops.

In the United States, a number of dioceses sponsored programs specifically linking Lenten penance with peacemaking and with the U.S. bishops' 1983 pastoral letter on war and peace.

Operation Rice Bowl, a Lenten program for families in many dioceses that combines eating simple, plain meals with giving to the needy, took this year's theme, "Shaping a Peaceful World," from the war and peace pastoral.

Regulations

In the Archdiocese of Miami Ash Wednesday and Good Friday are days of both fast and abstinence — only one full meal may be eaten and meat is not permitted.

All the Fridays of Lent, which end on Easter Sunday, April 22, are also meatless days. Those who have reached the age of 14 are obliged to observe abstinence (no meat) on Ash Wednesday and Fridays in Lent. Those between the ages of 18 and 59 are obliged to fast on Ash Wednesday and Good Friday.

Operation Rice Bowl is sponsored by Catholic Relief Services, the U.S. bishops' overseas aid agency. One-fourth of the proceeds remain in the diocese to meet social needs locally, and the rest goes to CRS to help the needy around the world.

POPE JOHN Paul endorsed such programs in his 1984 Lenten message when he linked personal penance and conversion with direct action to achieve peace, combat injustice and meet the needs of those who are suffering.

The pope said that penance is needed to "stimulate within ourselves" concern for others and awareness of their needs. He urged Catholics to

translate their fasting and penitential practices "into real action, which your local churches will certainly urge upon you."

Many bishops stressed that the church's demands of abstinence on Fridays in Lent and fast and abstinence on Ash Wednesday and Good Friday are a minimum penance, to which each Catholic should add personal observances.

Archbishop John L. May of St. Louis expressed the idea behind Lent in plain language. Noting that many Americans jog or diet to get into shape physically, he commented, "Lent is a time for each one of us to get our flabby wills in shape."

He urged personal practices aimed at one's own flabby points.

"Cutting television time might be the best penance," he said. "Certainly cutting out alcohol and tobacco would be good penance and good sense."

RECONCILIATION — a major theme of last year's world Synod of Bishops and of the special Holy Year of Redemption that closes at the end of Lent — was also a recurring theme in Lenten pastorals by the nation's bishops.

Archbishop James A. Hickey of Washington took the occasion to stress sacramental reconciliation. In a lengthy pastoral read in churches throughout the archdiocese, he declared that "all of us, sinners of all shapes and sizes, need the strength and renewal that the sacrament of penance gives."

The archbishop urged people to go to confession individually and asked priests to preach on the sacrament and spend extra time in the confessional.

He stressed that individual confession should be the form of receiving the sacrament. He rejected the use of general absolution aside from "rare and exceptional cases" which he said were "extremely difficult to imagine" in the Washington Archdiocese.

JUST BEFORE Lent, Pope John Paul also stressed the need for fre-

quent confession.

"Those moments of sincere confession are among life's most comforting and decisive," he told a group of Italian pilgrims.

As an example for people to follow in Lent, Archbishop James V. Casey of Denver cited the pope's meeting of friendship and forgiveness earlier this year with his would-be assassin, Mehmet Ali Agca, in a Rome prison. "None of us can avoid the struggle

a special day," the bishop commented, "you have waited long enough."

A similar plea came from Archbishop John R. Roach of St. Paul-Minneapolis. Asking Catholics to offer their Lenten penances "for a safer and more peaceful world," he added:

"In fact, I encourage you to abstain from meat on each Friday of the year, asking God to heal the divisions and tensions in the world. The bishops of the United States pledged

Sin, with the need for reconciliation, is as close as cold indifference to a wife or husband; as near as an angry word spoken to a brother or sister; as painful as the cry of an abused child; as silent as the death of an aborted fetus; as lonely as the flight of a battered woman.'

to forgive," the archbishop wrote.

Sin, with the need for reconciliation, "is as close as cold indifference to a wife or husband; as near as an angry word spoken to a brother or sister; as painful as the cry of an abused child; as silent as the death of an aborted fetus; as lonely as the flight of a battered woman," he said.

Some bishops tied together the fast and abstinence regulations of Lent with the war and peace pastoral.

"In our recent pastoral letter on war and peace, each of the bishops committed himself to fasting and prayer for the cause of peace. I urge each of you to do the same during Lent," wrote Bishop Joseph Brunini, apostolic administrator of the Diocese of Jackson, Miss.

BISHOP John R. McGann of Rockville Centre, N.Y., quoted from the pastoral, "Each Friday should be a day significantly devoted to prayer, penance and almsgiving for peace."

"If you have not yet made Friday


to observe meatless Fridays as a part of our penance for the cause of peace and I invite you to join us."

BISHOP James Malone of Youngstown, Ohio, who is also president of the National Conference of Catholic Bishops, announced in his Lenten letter that the bishops' peace pastoral "will be the focus of adult education sessions throughout our diocese during Lent."

Bishop James J. Hogan of Altoona-Johnstown, Pa., also urged a peace focus on penitential practices. The bishops' promise to do penance for peace "was not a PR (public relations) initiative nor a grandstand play," he said, but a concrete recognition of Christ's words, "Unless you do penance you will perish."

But Bishop Hogan also urged Catholics to focus on another aspect of reconciliation in their acts of penance and charity, "to reach out in prayerful and tactful invitation to inactive Catholics."

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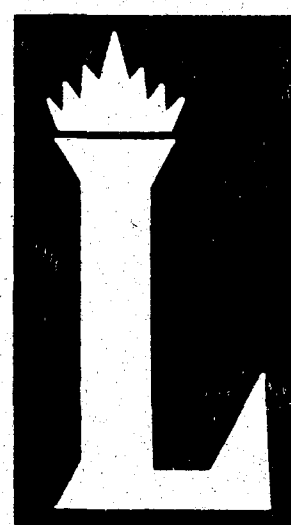
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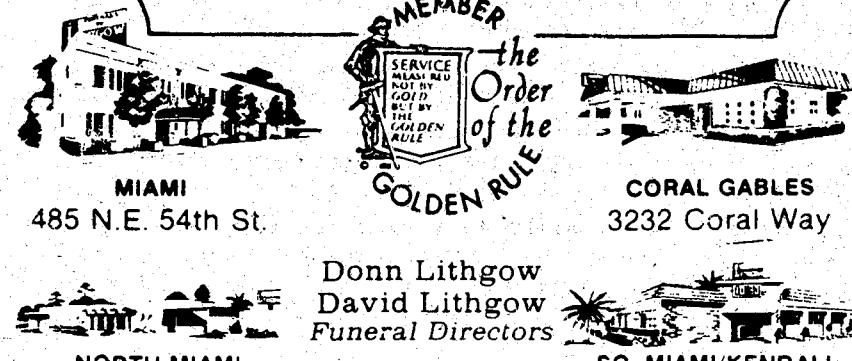


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**The First Amendment does not mandate
'complete separation of church and state.'**

Nativity scenes 'OK' — High Court

WASHINGTON (NC) — Communities may erect nativity scenes as part of their official Christmas celebrations without violating the separation of the church and state, the Supreme Court ruled March 5.

The First Amendment does not mandate "complete separation of church and state" said the court in the 5-4 decision.

Settling a dispute over a nativity scene set up in Pawtucket, R.I., the court said communities which erect such scenes, sometimes called creches, are merely taking note of "a significant historical religious event long celebrated in the Western world."

The case, Lynch vs. Donnelly, involved a nativity scene included in a display of Christmas symbols sponsored by Pawtucket in a park owned by a non-profit group.

Chief Justice Warren E. Burger wrote for the majority that the court has not considered it possible or desirable to enforce a regime of total separation of church and state.

"Nor does the Constitution require complete separation of church and state; it affirmatively mandates accommodation, not merely tolerance; of all religions and forbids hostility toward any," he wrote.

"Anything less" would entail callous indifference not intended by the Constitution, he said.

No 'hostility' intended

Moreover, "such hostility would bring us into 'war with our national tradition as embodied in the First Amendment's guaranty of the free exercise of religion,'" he added, quoting from a 1948 court decision, McCollum vs. Board of Education.

In McCollum, the court ruled against allowing representatives of Catholic, Jewish and Protestant faiths to give religious instruction on public school property during school hours.

Tracing the history of U.S. involvement with religion-related activity, Burger said members of the first Congress, approving the First Amendment, also approved the practice of having paid congressional chaplains.

Congress and presidents also have proclaimed Christmas and Thanksgiving as national holidays with religious overtones.

Pawtucket's Christmas display, Burger wrote, "is sponsored by the city to celebrate the holiday and depict the origins of that holiday. These are legitimate secular purposes."

The display also included such symbols as a Christmas tree and Santa's house. The nativity scene, or creche, was challenged in U.S. District Court for Rhode Island, which ruled against the display in a decision upheld by a federal appeals court. The Supreme Court reversed those decisions.

The court found in the Pawtucket case that "whatever benefit to one faith or religion or to all religions is indirect, remote and incidental; display of the creche is no more an advancement or endorsement of religion than the congressional or executive recognition of the origins of the holiday itself as 'Christ's Mass,' or the Exhibition of literally hundreds of religious paintings in governmental supported museums."

Burger wrote that "of course the creche is identified with one religious faith" but that it posed no greater problem than any other practices which the court has found acceptable over the years, including its 1983 ruling on the permissibility of chaplains for the Nebraska legislature.

Joining with Burger in the majority opinion were Justices Byron R. White, Lewis F. Powell, William H. Rehnquist and Sandra Day O'Connor. Justice O'Connor also filed a separate, concurring opinion.

Dissenters

Dissenting were Justices William J. Brennan, Thurgood Marshall, Harry A. Blackmun and John P. Stevens.

In the main dissenting opinion Brennan said that precedents "compel the holding that Pawtucket's inclusion of a life-sized display depicting the biblical description of the birth of Christ as part of its annual Christmas celebration is unconstitutional."

The action "amounts to an impermissible governmental endorsement of a particular faith," he said.

"It is plainly contrary to the purposes and values of the Establishment Clause to pretend, as the court does, that the otherwise secular setting of Pawtucket's nativity scene dilutes in some fashion the creche's singular religiosity, or that the city's annual display reflects nothing more than an 'acknowledgement' of our shared national heritage," Brennan wrote.

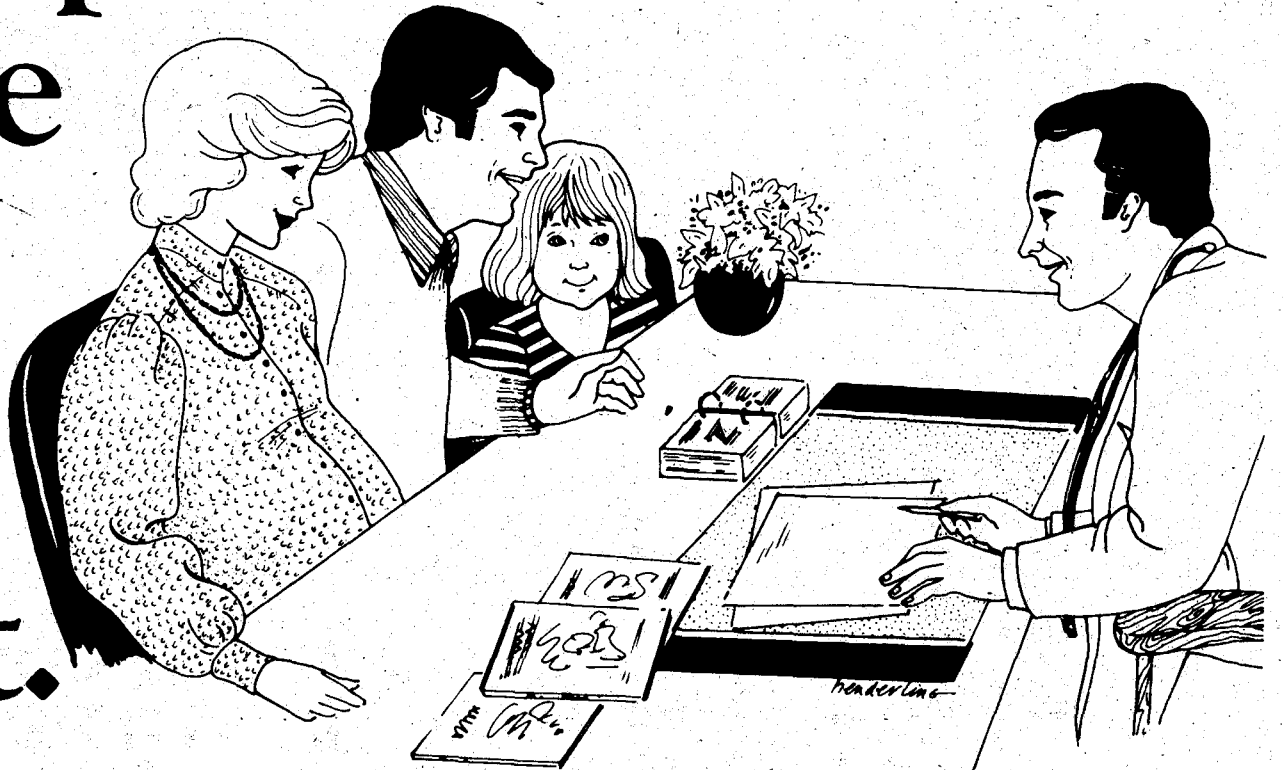
A creche has a religious purpose and to deny this is to do a disservice both to Christians and non-Christians, Brennan said.

"The essence of the creche's symbolic purpose and effect is to prompt the observer to experience a sense of simple awe and wonder appropriate to the contemplation of one of the central elements of Christian dogma — that God sent his son into the world to be a messiah," Brennan stated.

"To suggest, as the court does, that such a symbol is merely 'traditional' and therefore no different from Santa's house or reindeer is not only offensive to those for whom the creche has profound significance but insulting to those who insist for religious or personal reasons that the story of Christ is in not sense a part of 'history' nor an unavoidable element of our national 'heritage,'" Brennan added.

Blackmun and Stevens also issued a separate minority opinion.

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Vatican to pay \$250 million in bank case — Cardinal

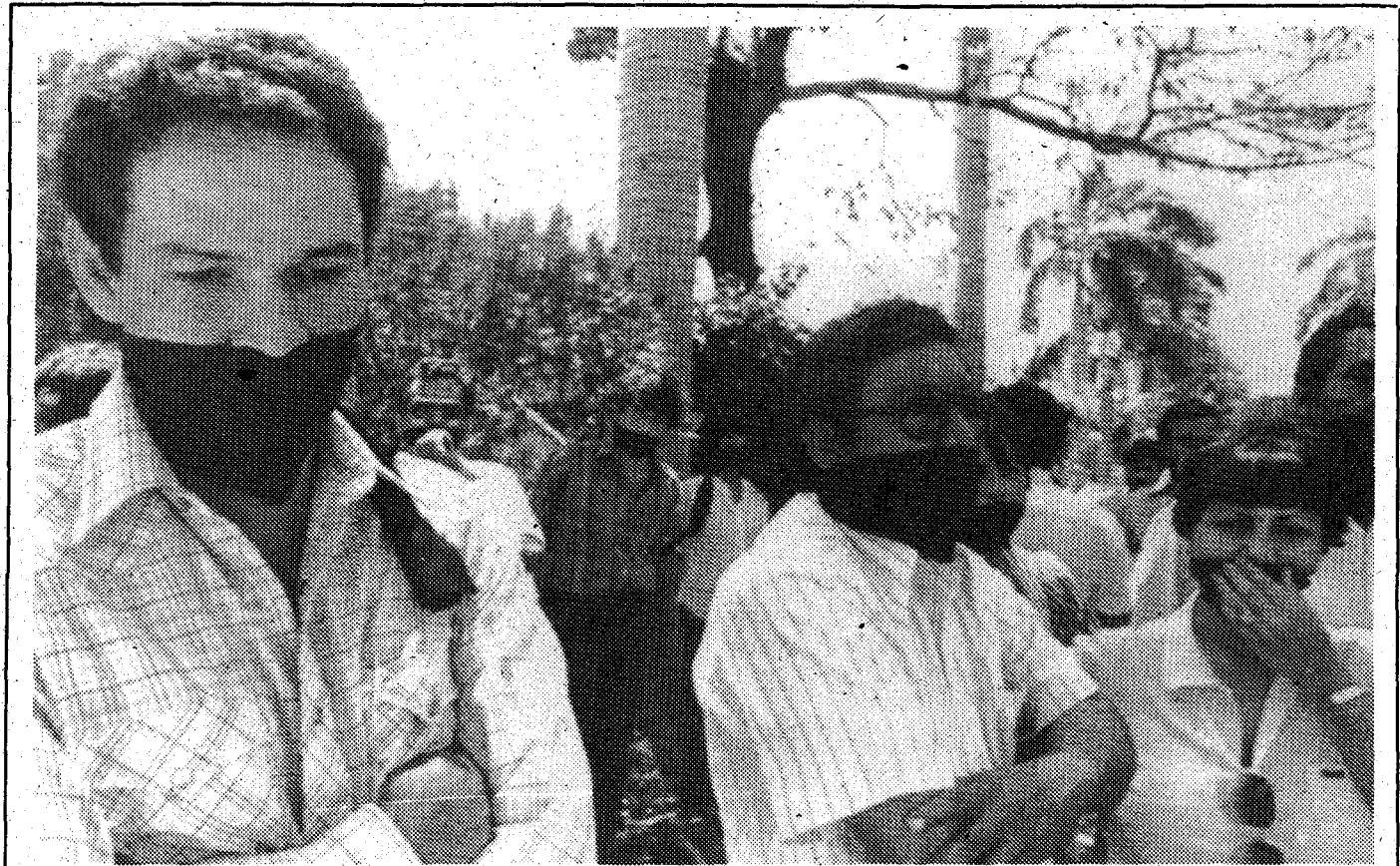
ROME (NC) — The Vatican plans to pay \$250 million as part of a settlement in the Banco Ambrosiano case, said cardinal John Krol of Philadelphia, a member of the council of cardinals advising the Vatican on financial problems.

Cardinal Krol is the first church official to be quoted publicly about terms of the settlement. He was interviewed by NC News Service in Rome after attending a meeting of the financial advisory council.

Cardinal Krol said that negotiations involving Italian banking authorities, Vatican officials and officials of Ambrosiano's creditor banks would likely culminate in a meeting to formalize a Vatican decision to pay \$250 million in three installments to the creditor banks.

COROLLARY of the payment would be a quit claim that no further action would be taken against the Vatican bank, said Cardinal Krol.

He added that the money was likely



PRESS GAG — Co-director of the opposition newspaper, *La Prensa*, Pedro Joaquin Chamorro Barrios, left, and others from his newspaper symbolically gag themselves to protest censorship of the paper by the Sandinista government. The demonstration, held outside the censor's office, was in response to official ceremonies honoring Nicaraguan journalists. (NC/UPI photo)

to be raised by loans and repaid by the Vatican bank out of its future earnings.

Previously, Vatican sources had said that a Vatican payment would be made for "goodwill" purposes although the Vatican considers itself to have no legal responsibility in the Ambrosiano case.

Cardinal Krol is the only U.S. cardinal on the 14-member Council of Cardinals for the study of the Organizational and Economic problems of the Holy See.

He said the council was "still pushing" for fuller disclosure of Vatican finances and had recom-

mended an independent audit of the Vatican bank as a step in that process.

BANCO Ambrosiano, Italy's largest private bank, collapsed in 1982 under bad debts totalling \$1.2 billion. Its president, Roberto Calvi, was later found hanged under a London bridge. A British court was unable to determine whether his death was a suicide or a murder.

Later in 1982, Vatican Secretary of State Cardinal Agostino Casaroli said that the Vatican, through an "abuse of trust" had become unwittingly involved by Calvi in the bad debts.

The council of cardinals met Feb.

27-March 2. A Vatican press release at the conclusion of the meeting said that participants had "an ample exchange of opinions" on the Vatican bank-Ambrosiano affair and that "in their own time the competent organisms will furnish adequate information."

THE VATICAN release estimated that the deficit from the Vatican's 1984 central administrative operations would be \$31 million.

Included in that figure was an estimated deficit of more than \$9 million for Vatican Radio, the Jesuit-run international broadcasting agency.

COMMISSION MEMBER SAYS:

Church wrong in calling Galileo a heretic

VATICAN CITY (NC) — A Vatican court was wrong when it called the scientist Galileo a heretic, according to the Vatican commission set up to review the 1633 condemnation.

Galileo, an Italian mathematician, inventor, astronomer and physicist of the late 16th and early 17th centuries, was condemned by the Roman inquisition for teaching that the sun was the center of the universe and that the Earth evolved around the sun.

"The so-called heresy of Galileo does not seem to have any foundation, neither theologically nor under common law" said Mario D'Addio in the March 2 edition of *L'Osservatore Romano*, the Vatican daily newspaper.

D'ADDIO is a member of the commission established in 1980 by Pope John Paul II to look into the conviction.

The commission has not yet released its findings.

D'Addio, in the signed article, said that in declaring the scientist a heretic for expounding his scientific theory, the court exceeded its authority.

The so-called heresy of Galileo does not seem to have any foundation, neither theologically nor under canon law.

"Galileo was well aware that he was upholding scientific truth in full respect of his faith," D'Addio said.

In 1983, the pope told a group of scientists that the Galileo affair had led the church "to a more mature attitude and to a more accurate grasp of

the authority proper to her.

"We cast our minds back to an age when there had developed between science and faith grave incomprehension, the result of misunderstandings or errors, which only humble and patient re-examination succeeded in gradually dispelling," the pope added.

THE SCIENTISTS were meeting in Rome to mark the 350th anniversary of the publication of Galileo's book, "Dialogues on the Two Great World Systems."

On that occasion the pope also said that "we should rejoice together that the world of science and the Catholic Church have learned to go beyond those moments of conflict, understandable no doubt, but nonetheless regrettable."

Galileo's thesis that the sun is the center of the universe was thought by many in the 17th century church to

contradict literal interpretation of Scripture that the sun moved around the earth and the theological belief in the centrality of humans as redeemed by Christ.

REMEMBER THEM IN YOUR PRAYERS

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March 13, 1965 Rev. Joseph J. Fahy

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Marian dedication to bring peace?

WORCESTER, Mass. (NC) — The conversion of Russia and an era of peace may occur if all the world's bishops join with Pope John Paul II in consecrating the world to Mary in March, says a Worcester priest knowledgeable about Marian apparitions.

Assumptionist Father Joseph A. Pelletier, a retired Assumption College administrator, said he believes the consecration by the pope and all the bishops would fulfill a formula for salvation revealed to Sister Lucia dos Santos in 1929 by Our Lady of Fatima.

Sister Lucia was one of the three Portuguese children to whom Mary appeared beginning in 1917. She is now a cloistered Carmelite sister in Coimbra, Portugal.

In a letter released in the United States Feb. 14, Pope John Paul asked the bishops to join him on March 24

or 25, the Feast of the Annunciation, in consecrating the world to Mary. The prayer he proposed asks Mary to deliver the world from sin and hate, "from every kind of injustice," and "from nuclear war, from incalculable self-destruction."

"This is a very important matter," Father Pelletier said.

Peace formula

According to the priest, Mary in 1929 told Sister Lucia that if the world followed a formula she set forth, there would be no punishment. However, if the world ignored her message, there would be a world war.

The formula she conveyed required the pope, in union with all the bishops of the world, to consecrate the world, and especially Russia, to the Immaculate Heart of Mary, Father Pelletier said. Then, Mary



'Annunciation' by De Flandes at the National Art Gallery in Washington.

promised, Russia would be converted and there would be peace.

"Mary foresaw what was coming"

and gave humanity a solution, he said. "But it has yet to be totally fulfilled."

Father Pelletier said that in October 1942, Pope Pius XII consecrated the world, and Russia, to Mary.

In 1982, Pope John Paul visited Fatima to thank Mary for protecting him after the assassination attempt on his life the previous year. He then consecrated the world to Mary, this time in spiritual union with the bishops of the world.

On neither occasion, however, did the bishops join the popes, Father Pelletier said.

Father Pelletier said if all the bishops join with the pope in March, "I believe the formula will have been satisfied and Mary will keep her word."

But, he added, it would not happen overnight.

Aborted babies blessed by the sack

VATICAN CITY(NC) — In a closet next to an operating room in a hospital in Milan, Italy, a Catholic chaplain has started blessing sacks filled with parts of aborted babies.

The chaplain, Father Angelo Bozzi, told Vatican Radio March 1 that he asked authorities at the state-run Mangiagalli Obstetric-Gynecological Clinic what became of the remains of children whose mothers had procured voluntary abortions.

Father Bozzi, who is at the clinic, was told they were brought to a local cemetery to be buried in a communal tomb together with still born children whose parents did not request their bodies.

The priest said that he then sought, and was given, permission to bless the

remains "to affirm the fact that these little children are human beings, are persons."

The remains, he said, are in plastic garbage bags labeled "ovular material."

For the blessing, he told Vatican Radio, he uses prayer's which are normally used for unbaptized children. But he said that the prayer formulas seem out of place, since they talk of "the grief of the parents, of their suffering."

He feels that other prayers should be written to be said over babies who have been voluntary aborted.

Italy's law allows abortion virtually without limit during the first three months of pregnancy.

Vatican Radio called the priest's activity "an important initiative on behalf of the little victims."

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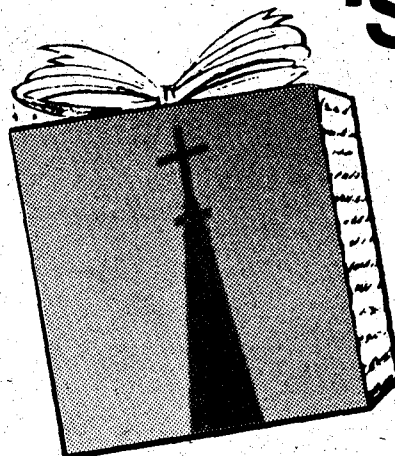
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Church leaders criticize ruling on Haitians

MIAMI (NC)—A federal appeals court ruling that Haitians seeking political asylum have no constitutional right to challenge U.S. immigration decisions drew criticism from Miami church leaders, including Archbishop Edward A. McCarthy of Miami.

Archbishop McCarthy said the Feb. 28 decisions may run "counter to a higher law of humanity."

The decision, by the 11th U.S. Circuit Court of Appeals in Atlanta, reversed an earlier ruling that the Immigration and Naturalization Service unlawfully discriminated against Haitians. The court ordered U.S. District Judge Eugene Spellman to vacate his June 1982 decision that the government failed to comply with regulations in enacting its detention policy for Haitians.

While admitting not to be an expert in constitutional law, Archbishop McCarthy said he was "concerned that our United States Constitution may have been interpreted as running counter to a higher law of humanity and to the rights to which all men are endowed by their creator."

He also said he wondered whether the decision adequately recognized U.S. obligations under a United Nations' covenant to refugees in a country of first asylum.

Msgr. Bryan O. Walsh, Miami archdiocesan director of Migration and Refugee Services, said that while he had not had time to review the more than 140 pages of the decision, it was

his understanding that "under the U.S. Constitution, every person, regardless of his or her immigration status, has some basic constitutional rights as a human being.

"These would include, I would think, the right to life, the right to due process and the right to equal treatment under the law," he said.

Neal Sonnet, president of the Dade County Bar Association, predicted that the case would eventually reach the U.S. Supreme Court. He said he hoped that the new decision will not mean reincarceration of the approximately 1,800 refugees released from Miami's Krome Detention Center by order of Spellman.

Father Thomas Wenski, director of the Miami Archdiocese's Haitian Apostolate, called the decision unfortunate and said it points up the need to pass legislation sponsored by Rep. Peter W. Rodino Jr., D-N.J., which would give legal status to Haitian and Cuban refugees.

In its decision the appeals court said:

—That administration officials have a right to discriminate on the basis of national origin in deciding immigration issues;

—That the INS is not required to notify arriving aliens of their right to seek political asylum, and

—That INS officials have the right to detain aliens indefinitely to prevent the United States from "losing control of our borders."

Conference on social justice March 31 at St. Juliana

A moral theologian who helped the U.S. bishops draft their pastoral letter on war and peace will be the keynote speaker at a day-long workshop on "Contemplation in the 80s: Integrating the Social and the Spiritual."

The workshop, organized by the locally-based Catholic Committee for Justice and Peace, will take place Saturday, March 31, from 9 a.m. to 3 p.m. at St. Juliana Catholic Church, 4500 S. Dixie in West Palm Beach.

Father Francis Meehan, author, teacher and moral theologian, as well as member of Pax Christi, USA, advised the U.S. bishops on their pastoral letter, "The challenge of Peace; God's Promise and Our Response," as well as on issues of the right to life.

He will deliver the keynote address in the morning and the homily at the 3 p.m. liturgy which closes the conference.

Other workshop presenters include:

- Ferdinand Mahfood, founder and director of Food for the Poor, a Fort Lauderdale-based organization which has distributed more than \$6 million in food to the poorest areas of Haiti and Jamaica;
- Jeronimo Camposeco, A

Guatemalan Indian who helps Indians adjust to their new life in the United States through the CORN-MAYA project;

- George Carr, a South Florida attorney deeply involved in defending the rights of farmworkers and refugees;

- Fernando Cuevas, a farmworker and officer of the Florida Labor Organizing Committee, a union of farmworkers;

- John and Patricia Frank, founders of Pax Christi Florida, a Catholic peace organization;

- Richard Greene, an attorney active in fighting the death penalty;

- Maria Ruiz, organizer of a local chapter of Santuario, a network of farmworkers helping defend the rights of undocumented workers;

- Tomasa Vurnes, director of Indiantown Non-Profit Housing; and

- Mary Fowler, member of a group which ministers to women prisoners in Miami.

Advance registration for the conference is \$5, cost is \$7 at the door. Translation in Spanish is available.

For information and registration write to: Catholic Committee for Justice and Peace, c/o Phyllis Jepson, 538 Riverside Drive, Palm Beach Gardens, FL 33410.

ABCD report

Archbishop's Charities and Development drive pledges are nearing \$4 million, with final reports due next week, according to Development director Charles Starrs.

Pastors will be receiving a letter urging them to get their parish pledges finalized this week, with the final report luncheon set for next Thursday noon at St. Henry's parish in Pompano Beach. This year's goal is \$4.5 million.

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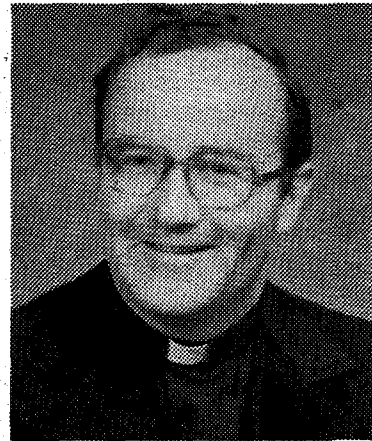
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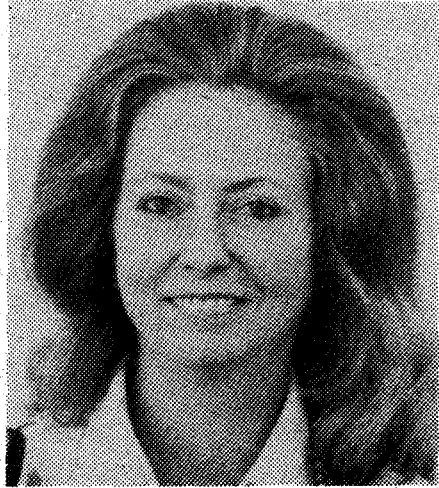
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Conference on church, state and Central America at regional seminary

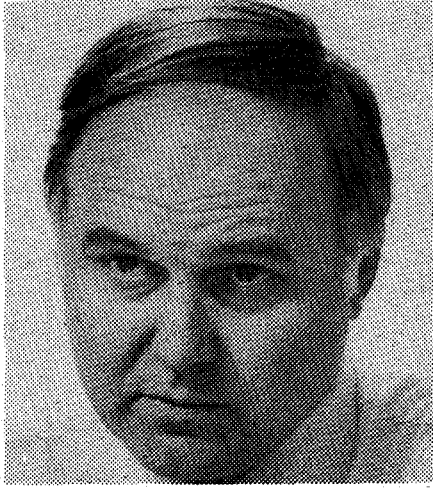
The Archbishop of San Salvador, a priest who is considered the founder of liberation theology and a controversial former U.S. ambassador in El Salvador will be only half of the six renown speakers discussing the Catholic Church's role in Central America during a symposium at St. Vincent De Paul Regional Seminary in Boynton Beach.

The symposium, to be held March 20-22, will present Archbishop Arturo Rivera Damas of San Salvador and Robert E. White, former ambassador to the country, giving their viewpoints on "Church and State in El Salvador."

Discussing "Church and State in Latin America" will be Michael



Penny Lernoux, Michael Novak (center) and Archbishop Arturo Rivera-Damas will be three of the participants at the symposium to be held March 20-22 at St. Vincent dePaul Seminary in Boynton Beach.



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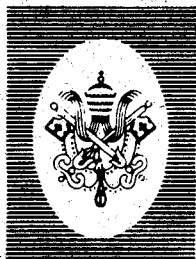
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Novak, leading Catholic columnist and commentator, and Penny Lernoux, investigative reporter, author of "Cry of the People," and Latin American correspondent for the *National Catholic Reporter*.

Father Gustavo Gutierrez, considered the founder and leading spokesman for liberation theology, will discuss "The Church and Liberation" with Father Orlando Espin, a Brazilian-born theologian who was ordained a priest for the Archdiocese of Miami after completing studies at both the major and minor seminaries here.

The public is invited and question-and-answer sessions will follow the speakers' presentations.

The program for the Academic Days is as follows:

Two viewpoints on "Church and State in Latin America:"

- Michael Novak, March 20, 7:30 p.m.
- Penny Lernoux, March 21, 9:30 a.m.

Church and state in El Salvador:

- Bishop Arturo Rivera-Damas, March 21, 2 p.m.
- Robert White, March 21, 7:30 p.m.

The church and liberation:

- Fr. Orlando Espin, S.J., March 22, 9:30 a.m.
- Fr. Gustavo Gutierrez, March 22, 2 p.m.

For information, call Father Robert Baker, 732-3442 in Boynton Beach.

Celebration for married couples

Some 100 married couples will observe the golden and silver anniversaries of their marriages during a special Mass of Thanksgiving which will be celebrated by Archbishop Edward A. McCarthy at 11 a.m., Saturday, March 17 in St. Mary Cathedral.

During the ceremonies inaugurated many years ago by the late Archbishop Coleman F. Carroll, first Bishop of Miami, the couples will renew nuptial vows in the presence of families and friends.

Special scrolls of recognition will be presented to each couple by the Archbishop and a reception will follow in the Archdiocese Hall, adjoining St. Mary Cathedral on 75th Street.

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Mar. 9-11 — Directed by Rev. Thomas Lay, S.J. Well-known retreat master from St. Louis University. \$60.00.

Mar. 16-18 & 23-25 — Both weekends given by Rev. John Walchurs, S.J., from Boston, Mass. He is a popular lecturer and author. \$60.00.

Mar. 30-4/1 & Apr. 6-8 — Directed by Rev. Trafford Maher, S.J. from St. Louis University. He is a well-known writer on the relationship of spirituality & psychology. \$60.00.

Retreats open with Friday supper at 6:30 p.m.

MID-WEEK PROGRAMS DURING LENT

Mar. 6, 13, 20, 27 — "Journeying in the Master's Footsteps." How Does Jesus' Story Give Meaning to My Story? Given by Sr. Judith Osterburg. 10-12 noon or 7:30-9:30 p.m. \$2.00.

Tues. Mar. 20 — Scripture Study Day, 10 a.m.-3 p.m. Given by Sr. Madeline Cavanagh. (Reservations). \$8.00.

Wed. Mar. 21 — Third Wednesday Morning of Prayer. Given by Rev. John Walchurs, S.J. \$3.00.

Wed. Mar. 21, 28 — Two Evenings on Spirituality of Stations of the Cross. Given by Rev. Greg Comella, CPPS & Cenacle Staff, 6:30-10 p.m. (Reservations). (Supper & Eucharist included). \$10.00.

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CANDIDATES' POLL

PRESIDENTIAL PREFERENCE PRIMARY

MARCH 13, 1984

FLORIDA CATHOLIC CONFERENCE

This poll of Presidential candidates is published in the Catholic diocesan papers throughout Florida as an informational aid to voters in the coming election. Candidates Richard B. Kay and Stephen A. Koczak are not included in this poll as they were placed on the Florida ballot after this poll was undertaken.

The poll on issues of concern to Catholics was developed by the Florida Catholic Conference in conjunction with the editors of Florida's Catholic papers and the Florida Council of Catholic Women. The Church engages in registration and get-out-the-vote campaigns and efforts to educated voters on various moral issues. It does not endorse or campaign for candidates or political parties. It does urge each of its members to become involved in the political process as part of their Christian responsibility.

KEY TO POLL
S = Support
O = Oppose
NP = No Position

Candidates were asked whether they support or oppose the following:

1. **Right to Life:** A proposed amendment to the United States Constitution which would reverse Roe v. Wade, eliminate the constitutional right to abortion, and permit legislation to protect the life of the unborn child (Hatch-Eagleton Amendment)?

DEMOCRATS

<u>S</u> Reubin Askew	<u>O</u> Ernest Hollings
<u>O</u> Alan Cranston	<u>O</u> Jesse Jackson
<u>O</u> John Glenn	<u>O</u> George McGovern
<u>O</u> Gary Hart	<u>O</u> Walter Mondale

REPUBLICAN

S Ronald Reagan

2. **Capital Punishment:** The elimination of capital punishment?

DEMOCRATS

<u>O</u> Reubin Askew	<u>O</u> Ernest Hollings
<u>S</u> Alan Cranston	<u>S</u> Jesse Jackson
<u>S</u> John Glenn	<u>S</u> George McGovern
<u>S</u> Gary Hart	<u>NP</u> Walter Mondale

REPUBLICAN

O Ronald Reagan

3. **Peace/War:** Bilateral, verifiable agreements for a halt to the testing, production and deployment of new nuclear weapons systems and for deep cuts in the nuclear arsenals of both super powers?

DEMOCRATS

<u>O</u> Reubin Askew	<u>S</u> Ernest Hollings
<u>S</u> Alan Cranston	<u>S</u> Jesse Jackson
<u>S</u> John Glenn	<u>S</u> George McGovern
<u>S</u> Gary Hart	<u>S</u> Walter Mondale

REPUBLICAN

S Ronald Reagan

4. **Hunger:** An increase in real funding for food and nutrition programs for low income people?

DEMOCRATS

<u>S</u> Reubin Askew	<u>S</u> Ernest Hollings
<u>S</u> Alan Cranston	<u>S</u> Jesse Jackson
<u>S</u> John Glenn	<u>S</u> George McGovern
<u>S</u> Gary Hart	<u>S</u> Walter Mondale

REPUBLICAN

S Ronald Reagan

5. **Education:** Income tax credits that would assist parents of children in nonpublic elementary and secondary schools?

DEMOCRATS

<u>O</u> Reubin Askew	<u>O</u> Ernest Hollings
<u>O</u> Alan Cranston	<u>O</u> Jesse Jackson
<u>O</u> John Glenn	<u>O</u> George McGovern
<u>O</u> Gary Hart	<u>O</u> Walter Mondale

REPUBLICAN

S Ronald Reagan

6. **Housing:** Housing programs that would create credit, public housing, and housing assistance payments to low income people?

DEMOCRATS

<u>S</u> Reubin Askew	<u>S</u> Ernest Hollings
<u>S</u> Alan Cranston	<u>S</u> Jesse Jackson
<u>S</u> John Glenn	<u>S</u> George McGovern
<u>S</u> Gary Hart	<u>NP</u> Walter Mondale

REPUBLICAN

NP Ronald Reagan

COMMENTS: Candidates were asked to submit comments limited to 50 words per question.

1. **Right to Life**

Reubin Askew "I believe life begins before birth. We must strive to fulfill the potential of life both before and after birth. The constitution was never intended to provide a constitutional right to an abortion."

Jesse Jackson "It is not right to impose private religious and moral positions on public policy as a matter of law, even though I support the right of all to differ and try to change public attitudes through persuasion. As a private matter, I would not, except in medically extenuating circumstances, advise a woman to have an abortion."

Ernest Hollings "I believe it is a woman's right to decide whether or not to bear a child and I believe that Congress should refrain from tampering with this right. I have opposed legislation like Senate Joint Resolution 3 which attempted to overturn the Supreme Court's decision."

George McGovern "I do not believe that the Constitution is the proper vehicle for individuals or groups to take a position on which there is no consensus."

Ronald Reagan "I support a constitutional amendment to end the tragedy of abortion. I am profoundly disappointed that the Supreme Court has struck down several states' efforts to limit abortion. We must protect the fundamental right of the unborn to life, liberty, and the pursuit of happiness."

2. **Capital Punishment**

Reubin Askew "I worry about the fate of prison guards and inmates who would be the potential victims of convicted murderers serving life sentences with the knowledge that there was no steeper penalty. Without capital punishment the rapist would be tempted to murder the victim to eliminate the witness to the crime."

Ernest Hollings "I support and in the past have voted for efforts to reenact a rational procedure so that the death penalty could be implemented. I have co-sponsored legislation requiring the death penalty for certain well defined instances, provided that such statutes meet the Constitutional requirements mandated by U.S. Supreme Court decisions."

George McGovern "I do not believe in capital punishment and will work to see it abolished."

Ronald Reagan "I proposed legislation to toughen bail, standardize sentencing and change the insanity defense. I also support the reinstatement of capital punishment for certain federal crimes. We must combat violent crime by punishing the guilty and deterring those considering lawlessness. We can achieve this while meeting the Supreme Court's constitutional requirements."

3. **Peace/War**

Reubin Askew "Arms control is the paramount issue of our times. But, a freeze would prevent the selective improvement of our forces that are needed to maintain the nuclear balance that keeps the peace; be very difficult to verify; and would impede development of the effective agreement we need to secure lasting arms reduction."

Alan Cranston "I strongly favor a mutual, balanced, verifiable negotiated freeze. I am an original co-sponsor of the Kennedy-Hatfield freeze resolution and have led the effort in the Foreign Relations Committee on behalf of the freeze. As President, my top priority would be to begin immediately the process to achieve such a freeze."

Ernest Hollings "I am a cosponsor of both the Nuclear Freeze Amendment and Comprehensive Test Ban Treaty resolutions. A nuclear freeze is an important first step that will signal the world that Americans want to stop, once and for all, the senseless march toward a nuclear holocaust."

(continued)

CANDIDATES' POLL

(continued)

3. Peace/War

Jesse Jackson "I would support an immediate freeze, and would seek direct negotiations with the Soviets to establish a speedy but rational process for arms reductions. We must choose the human race over the nuclear race."

George McGovern "I am calling for an immediate freeze of production and deployment of nuclear weapons. I hope that such a move on the part of the United States will result in negotiations aimed at reducing nuclear arms levels worldwide."

Ronald Reagan "I offered a comprehensive set of arms reduction proposals to the Soviet Union. We must achieve real reductions in armaments and the goal of banning all nuclear weapons. But we must maintain our deterrent: a nuclear freeze would not permit us to do that. Peace rests on the pillars of dialogue and defense-- verifiable arms reductions and strong deterrent forces."

4. Hunger

Reubin Askew "I would restore some cuts that have been made in that small portion of the federal budget that goes to the poor. But, spending would be within the context of my foremost domestic priority--reduction of the deficits, without which we won't have the economic growth and fiscal stability to meet human needs."

Alan Cranston "The existence of hunger in this nation is intolerable. We need more than just tinkering with the food assistance delivery system- as proposed by the President's Task Force on Food Assistance. We need leadership and the commitment of resources with the goal of eradicating hunger in America."

Jesse Jackson "The Reagan Administration has dangerously gutted basic nutrition programs. I would restore existing programs and design others to ensure that no child went hungry or lacked an adequate or nutritional daily diet."

George McGovern "I think that the government must stop paying farmers not to produce and start paying them for food which could be used to feed the hungry at home and abroad. I am also proposing programs which would revitalize the economy, reducing the number of needy."

Ronald Reagan "If even one American is forced to go hungry, or denied the dignity of proper nutrition, this is one American too many. But history shows us that funding alone is not the answer. This year we will spend \$19.4 billion on food assistance programs-- \$5.1 billion more than the Carter-Mondale administration spent its last year. Yet there are still hungry people. That's why I established a task force to find out if the problem is distribution or awareness of program availability."

5. Education

Reubin Askew "Instead, I favor a constitutionally acceptable

federal program, similar to the Minnesota Plan, that would provide tax deductions for parents of all children who attend schools that do not discriminate, private and public alike. I am a strong supporter of public education, yet believe in a strong and viable independent education system."

Ernest Hollings "Government has an obligation to provide and ensure that public education is open to all. But it has no obligation, indeed has no right, to tax citizens to support people who want an alternative to the public services."

Jesse Jackson "While I recognize such schools as an important alternative to public education, I feel that the federal government must use its resources to address the needs of our public school system."

George McGovern "I do not favor any program which would undermine funding for public schools. This nation's strength was built, in part, on our public school system. I favor helping districts improve and increase funding for these school systems."

Ronald Reagan "We can achieve excellence in our schools through the greater competition tuition tax credits can provide. It's also a question of fairness. After all, those who pay private school tuition also pay taxes to support the public schools."

6. Housing

Reubin Askew "One of the means-tested programs that has been cut unfairly and disproportionately by the current administration is housing assistance to the poor, I would restore many of those cuts and consider other initiatives in housing assistance. I support decent and affordable shelter for all Americans."

Gary Hart "Congressman Parren Mitchell and I introduced into Congress the Community Assistance and Revitalization Act (CARA), which provides for jobs in low-income areas, and empowers community residents to influence real estate development in their own communities. I am committed to developing a comprehensive housing program that combines the best of existing programs with further innovations."

Jesse Jackson "The right to decent housing, like the right to decent health care and adequate food, must be accepted."

George McGovern "Adequate housing is a basic right and I favor adequate funding for programs designed to ensure that all people, no matter what their income level, have adequate housing."

Ronald Reagan "Our efforts to reduce mortgage rates have made the dream of home ownership a reality for millions of American families. I have also worked to assure that housing assistance is available to all who truly need it. By October 1984, 3.8 million low-income households will be receiving housing assistance-- 700,000 more than in 1980. My FY'85 budget provides assistance to an additional 100,000 families. Moreover, I proposed eliminating elements in current programs that are needlessly inefficient, costly and limit a family's choice of housing."

Villanova sponsors drug prevention programs

A prevention workshop on teenage alcohol and other drug abuse will be held at St. Bernard Church, 8279 Sunset Strip, Sunrise, beginning Monday evening, March 5, from 7:30 to 10 p.m. Participants will receive ten hours of professional training on four successive Mondays, concluding on March 26.

Sponsored by St. Thomas of Villanova University (formerly Biscayne College), the workshop is entitled "EPIDEMIC: KIDS, DRUGS AND ALCOHOL." It is geared to parents, teachers, counselors, school administrators, coaches, social workers, nurses, and anyone working with or

interested in youth. A certificate and CEU's (Continuing Education Units) are granted on completion.

The program, begun two years ago, is presented in a different location in the archdiocese each month. "The abuse of alcohol and other drugs is epidemic in our society," said Rev. Patrick O'Neill, O.S.A., university president, "especially among our youth. The university is making a commitment to address this problem in South Florida.

Rev. Michael P. Hogan, O.S.A., an alcohol/drug specialist at the university is director of the program. "The workshop content will contain

not only basic information about alcohol and other drugs," Father Hogan said, "but will focus on prevention, education and early intervention, particularly through a values-based, family-oriented ap-

proach. We believe that effective parenting is of primary importance in preventing substance abuse."

For further information and a brochure, call Fr. Hogan, 625-6000, Ext. 113.

St. George celebrates black history

On Sunday afternoon, February 19, the inter-racial family of St. George in Ft. Lauderdale presented a very informative and entertaining program in honor of Black History Month. James Hill, the assistant City Manager of Ft. Lauderdale, was the master of ceremonies and William Hutchinson, a prominent attorney, gave an inspiring talk on the role of blacks in America today.

The children of St. George spoke about well-known blacks in the history of our country and explained what each of those individuals contributed to the life, spirit, and growth of America.

In addition to the above members of the St. George family, the talented and well-known Emmanuel House of Prayer choir electrified the gathering

with their singing. At the conclusion of the program Fr. Edward Lowney O.M.I. spoke of how proud and privileged he is to be a part of the St. George family where blacks and whites worship, work, and socialize together striving to build up the Kingdom of God.

St. Matthew celebrates 25th

St. Matthew Parish in Hallandale celebrates its 25th Anniversary on Sunday, March 11, with Archbishop Edward McCarthy celebrating the Mass of Thanksgiving at 11:30 a.m. Former Pastors, Rev. John Skehan, Rev. James Keogh and Rev. Ronald Brohamer will assist. There will be a reception after the Mass until 4 p.m. to which all are invited.

Barry holds Pan American ball

Pan American Day will be a special day for Barry University. The first Inter-American Ball, a Hispanic gala, will be held on April 14, at the Biscayne Bay Marriott Hotel and Marina.

Members of the Inter-American Ball committee were guests of Sister Jeanne O'Laughlin, president of Barry University, at a reception and dinner on Wednesday, February 15, on campus.

Miami mayor and Mrs. Maruice Ferre will co-host the dinner dance

with Sister Jeanne, on behalf of the Barry University Hispanic Scholarship Fund. Mercedes Ferre is an alumna of Barry University.

The Honorable Thomas P. "Tip" O'Neill, Speaker of the U.S. House, welcomed guests at the reception held in the university president's office. He and Mrs. O'Neill were the honored guests of Mrs. Dwayne (Inez) Andreas, chairman of the Barry board of trustees and also a Barry alumna.

Family prayer

South Florida parish-based program unites families this Lent

By Betsy Kennedy
Voice Staff Writer

'Lord teach us to pray—it's been a long and cold December kind of day—with our hearts and hands all busy in our private wars, we stand and watch each other now from separate shores—we lose the way.'
(World Library Publications, Cincinnati, Ohio)

In response to Archbishop Edward A. McCarthy's Lenten call for parish renewal and intensified prayer, parishes throughout the Archdiocese will participate in the Families for Prayer program beginning this Sunday.

The five-week parish renewal is designed to promote the unity, spirituality, mission and vocation of the family through daily prayer in the home. Launched in 1973 by Fr. John Gurley, C.S.C. and Sr. Angelita Fenker, S.C.C. the program under the protectorate of the Holy Cross order, was recommended by the U.S. bishops—and included in their pastoral plan for action in the decade of the 80s.

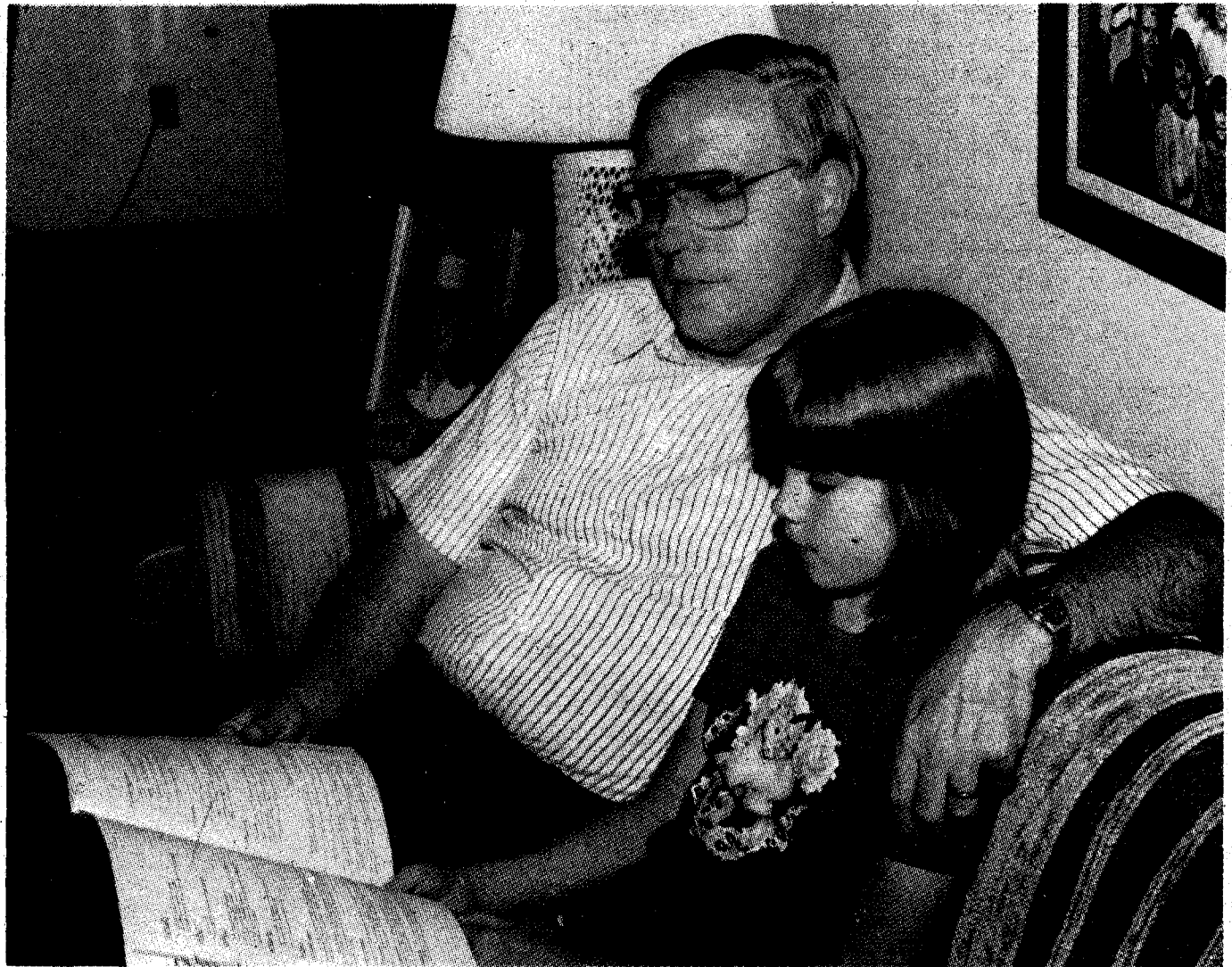
Both Fr. Gurley and Sr. Angelita have traveled extensively across the U.S. and Canada since its inception, inspiring more than 1,000 parishes to successfully complete Families for Prayer.

Healing Power

"Our aim is to develop an apostolate of ministering to families and to pass the healing power of their experience on to the parish community... we want to stress the importance of the family and reality of God in every day life," said Fr. Gurley.

In the intimacy of their own living rooms, hundreds of families will follow the guidelines in a home prayerbook and will be encouraged to focus on their most important family member — Christ.

The flexible program is aligned closely with the concepts in Vatican II's Decree on the Apostolate of the Laity which state in part "the family has received from God its mission to be the first and vital cell of society. It will fulfill this mission if it shows itself to be the domestic sanctuary of the church through the



Through the Families for Prayer program which runs throughout Lent, Don Kirchmeier and his daughter Kathy will set aside the distractions of a busy world to draw closer to God and each other. (Voice photo by Betsy Kennedy).

open their doors. Others wondered if it would cost them something — of course it doesn't — But most people welcomed us and when they realized how much this would bring to their families, the support and sharing, they couldn't wait to begin..."

Sr. Angelita was a fireball when she spoke at our Masses at St. Gabriel (in Pompano Beach) said parish coordinator Dorothy Fitzgerald.

"We knew the program would work when we realized her sincerity and heard the stories of the miracles it has brought about."

Fitzgerald explained that "many of our parishioners are snowbirds

shut-ins and plan projects to help the needy and handicapped. They are encouraged to add their own creative spark to the spiritual flame by implementing their own ideas.

In the CCD classes and parochial schools, a teacher, principal or religious education coordinator establishes the goals of the family's mission in the classes. The children are assigned specific tasks such as letter writing, artwork, or creating their own blessings for mealtimes.

"More than 800 families will take part in our parish through religion and CCD classes, reported Jeanette Lawlor, principal of St. Gregory School in Plantation.

The parish is planning a strong educational thrust because "we want to emphasize to our children the importance of being both Christian and Catholic. We want our children to be little missionaries."

When they participate in sports activities in public, said Sr. Lawlor, children from St. Gregory's are expected to behave better. Projects in Families for Prayer will stress the need to set a good example.

"Some of our kids come from unhappy homes, and this will help reinforce the positive image of the family for them.

Also, it will bring out the need for vocations — it will put Christ squarely among us.

"The teachers are excited about the projects... they can't wait to get started," she added.

Perpetuating Prayer

Fr. Gurley believes "ten years ago families didn't pray often enough together... now there is an upsurge of unified prayer... people are praying everywhere in thanksgiving... in adoration..."

"We often get asked the question, how do you measure the results of the program? It operates on many different levels of living. Family

"A" might already have a solid prayer foundation which is thus improved by the prayer experience. Family "B" might begin to pray together for the first time and Family "C" might just learn to spend more time together. Even if we make that happen we've accomplished something important."

After the actualization phase, the parishes can "perpetuate the healing power of prayer," by utilizing continuation materials, for example, a weekly publication called "Together," said Sr. Angelita.

For some families prayer has already planted a mustard seed of renewed faith in their homes.

Dr. Charles Rea and his wife Mary of San Marco Church on Marco Island have been married for 46 years but were 'divorced' in their prayer life.

"We were always blessed with an abundance of love in our home, but we prayed individually. After I heard Sr. Angelita talk about Families for Prayer I was enthusiastic," said Mrs. Rea.

She suggested to her husband that they set aside a special time at dinner to pray together. he agreed, and in just a few weeks Mrs. Rea said she felt the mysterious forces of prayer at work in their lives. She also sat down and wrote a letter which became the harbinger of peace for the entire family.

"I asked all seven children and 15 grandchildren to pray with us."

Since the time all of her children agreed to participate, Mrs. Rea said the family has endured several illnesses — and we've all helped them through it with our prayer."

"The program has already caught on in this Archdiocese. People are calling us about it. And 25 more parishes plan to implement Families for Prayer in the Fall," said a smiling Fr. Gurley.

'...It will bring out the need for vocations — it will put Christ squarely among us...'

—Sr. Jeanette Lawlor

mutual affection of its members and the common prayer they offer to God..."

Families for Prayer actually began six months ago when parishes formed leadership teams to organize the three phases of the program — preparation, actualized and continuation.

Opening Doors

To prepare families, area representatives served as evangelizers, knocking on doors to make a warm personal presentation of the prayer experience to each family in the parish.

With 2500 parishioners registered at Nativity Church in Hollywood, that meant a lot of leg work and late dinners for parish coordinator Kathy Kirchmeier.

"Some people are hesitant to

who only stay in the area three months out of the year. Often they are stashed away in high rises and condominiums. Families for Prayer helped us reach them.

Some she visited were incapacitated and needed help, said the energetic lay worker.

"This experience will translate into a broadened social ministry long after it is completed."

During the actualization phase of the program, a specific theme is stressed in the parishes such as "Prayer: Encounter with God, Self and Others." Priests stress family life in their Liturgies.

Teen Apostles

So that everyone can reap the rich prayer harvest, from the youngest to oldest, youth groups are given the role of apostles. They visit elderly

Homosexual Catholics want Christ-like understanding...

...National Dignity president says here

By Ana Rodriguez-Soto
Voice News Editor

Homosexual Catholics recognize what the church teaches. But they also know that God alone will be their ultimate judge, as is the case with heterosexuals.

What gays and lesbians seek is compassion and understanding from the people who profess to follow Christ — the Good Shepherd who left the flock to seek the last, lost sheep.

"The first, the biggest issue is acceptance by the Church," says John Hager, president of Dignity International, the association of gay and lesbian Catholics.

As he and others see it, "it's really a case of a group of people being rejected or at least passively ministered to by the Church because of their sexual orientation," which they do not choose.

Wouldn't it be wonderful, he asked, if the Church "came down as strongly on bigots as it did on gays?"

Hager and two other Catholics active in the national organization spent a weekend in Miami recently, taking part in a meeting of representatives of Dignity chapters from the southeastern United States.

The meeting was hosted by Dignity Miami, whose ministry to gay and lesbian Catholics is recognized by the Archdiocese. As part of the weekend activities, Father Gerard LaCerra, chancellor, substituting for Archbishop Edward McCarthy, celebrated a Mass with the members of Dignity present for the meeting.

During a wide-ranging conversation with *The Voice*, Hager and the others expressed hope that the Church will come soon to a greater understanding of the real needs of homosexuals.

The attitude of bishops across the country has improved dramatically in the last five to ten years, Hager said. Today, more than 100 Dignity chapters are active throughout the United States and Canada, many of them with the knowledge and approval of local bishops. More than 4,000 homosexual Catholics are members of Dignity International.

But Hager and other homosexual Catholics say much remains to be done before gays and lesbians can claim their rightful place in the Church. They perceive an overwhelming and unnecessary preoccupation with the sexuality issue, as it applies not only to homosexuals, but to heterosexual Catholics as well.

"Let (the pope) say that married men cannot look at their wives in lust and listen to the uproar," commented Elinor Crocker, treasurer of Dignity International and the "straight" mother of a homosexual woman. (See accompanying story.)

"But let him say 'Stop the fighting' in Lebanon and Northern Ireland and nobody listens," she said.

Crocker adds that starvation, poverty, bigotry and social justice "are far more important (issues) to be involved with than what's going on in someone's bedroom."

She and others compare the issue of homosexual activity to that of heterosexuals using artificial means of birth control.

"Most married couples now form their own consciences and they don't even discuss it in the confessional. The same thing is happening with gay people as well," she said.

The Church's position is that homosexual Catholics need a ministry which is understanding and compassionate, but their sexual activity can-

not be condoned, since it falls into the category of sex outside of marriage, which applies to unmarried heterosexuals as well as to those who are remarried outside the Church.

Dignity makes the Church's position clear to its members. But its constitution "puts the responsibility (for sexual activity) upon the individual," Hager said. "It says we can exercise our sexuality in a manner consistent with the preaching of the Gospel.

"Some members of the hierarchy have serious problems with Dignity because of that statement. They would rather it said, 'No sexual expression of sexual orientation.' We don't agree," he added.

Bishops who support Dignity "look more at the more at the role of ministry that we're trying to do and see that as much more important," Hager said, "than letting the sexuality issue become a stumbling block."

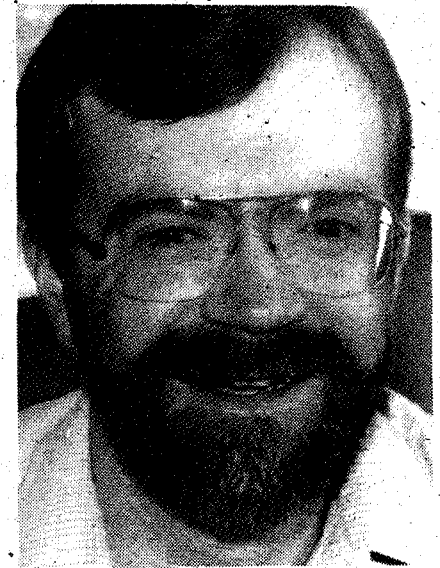
He added that Dignity is not a "gay dating service," but a group whose focus is spirituality and whose purpose is education, especially of the majority of heterosexual Catholics, to the fact that "gay people are like everybody else."

In addition, the group provides psychological and spiritual support for Catholics undergoing the trauma of admitting and accepting their homosexuality and fearing how they will be treated by clergy and laity within the church.

Dignity's statement of purpose says the group wishes to work with the church "for the development of a sexual theology."

Hager adds, "You can't do what we're doing and expect the gratification to come tomorrow. It's a long haul."

"People can understand color of one's skin," he said, referring to the



John Hager: Heads Dignity International, association of gay and lesbian Catholics "and their friends"

issue of civil rights for blacks, which nevertheless continues to divide the country, despite federal laws and Church statements against racism.

"But sexual orientation takes on all sorts of new overtones. So we've got a long road to go. It's not hopeless, and it's very encouraging now. But it's not going to come yet," Hager said.

He added that acceptance of responsible sexual activity by homosexuals is not a matter of changing the Church's theology.

"The Church's understanding of God and of the role of Jesus Christ in redemption is really something that doesn't change ..." Hager said.

When the Church opposed slavery after accepting it as the "status quo" for many years, when as a result of Vatican II it gave a greater role to women and laity, stopped celebrating the Tridentine Mass and stressed a less legalistic and more pastoral concern for Catholics using artificial means of birth control or for those who are divorced and remarried, it proved that theology doesn't have to change to accommodate ministry in the real world, Hager said.

The Church will change its position when "the leadership and membership realize that its ministry is not as effective as it could be..."

'Don't stop loving children,' gay woman's mother advises

By Ana Rodriguez-Soto
Voice News Editor

Elinor Crocker found out her daughter was gay when the young woman was 21. Her daughter knew when she was seven.

The gradual realization that her daughter was a homosexual, so upsetting at first that Crocker preferred to push it aside for four years, eventually led the 54-year old mother of five to a deep "concern for gay people...I want to make a positive contribution to the gay community."

The Washington, D.C. — area resident now serves as treasurer of Dignity International, a group she has been involved in for the past six years. She is also a member of Parents and Friends of Gays, a support-group for people whose sons and daughters are homosexual.

In Miami for a meeting of Dignity representatives from the southeast, Crocker shared with *The Voice* the story of her discovery and subsequent acceptance of her daughter's homosexuality. She also offered advice to parents of gays.



Elinor Crocker: Daughter knew she was gay at age of seven

"I realized it gradually," Crocker remembers. "My first reaction was the Sodom-and-Gomorrah-she's-going-to-hell-this-is-the-terrible one. (I thought) 'it's not her fault. This is —————'s fault...Somebody else has persuaded her to do this..."

"I just wouldn't discuss it for four years," she continued. "(I figured) someday she would just

come back to normal and be okay. This is rather typical of what parents go through.

"I finally realized it wasn't going to change and I went to a priest. He was tremendously helpful."

THE PRIEST was a Dignity chaplain. After six months of counseling, Crocker said, "I 'came out' as a gay parent."

Her daughter, now 32, is not involved in Dignity. Once a high school senior seriously thinking of becoming a religious sister, "she had a very bad experience with the Church" ten years ago, Crocker explained. Since then she stopped going to Mass and refuses to talk about what happened.

Before going public with her ministry to gays, however, Crocker "asked for (my daughter's) permission... because... it was going to be very obvious which of my five children I was speaking of."

Now she spends "hours on the phone, just listening" to parents struggling to deal with their children's homosexuality.

Usually, the mothers have an

easier time accepting it," she says. "Fathers eventually come around... People are parents first and bigots second."

Continue to love your child, she advises, and stop blaming yourself.

DON'T CHANGE how you feel about your child. You can continue to love your child. Your child has not changed. He or she is exactly the same person he was before you found out this new piece of information. He or she loves you just as much as he or she ever did.

It is not your responsibility," Crocker says, "that this person is gay. There is no overt thing a parent can do to change a child's orientation."

She recommends that parents avail themselves of the "tremendous help" offered by support groups such as Parents and Friends of Gays.

It does help (the child) to know that we're supportive," she adds, because, whatever the parent feels, "coming out" is a very personal kind of hell for gays themselves.

Matter of Opinion

Public schools need a prayer

There is more to prayer in the schools than just prayer in the schools.

The subject being debated in Congress now goes to the heart of the relationship between religion and our public institutions.

One view, in essence, is that religion should simply be totally separate from all government institutions and events. The government does its business and religion does its business separately and privately.

The other view is that there should be at least a degree of mingling.

The first view, total separation, sounds neat and simple. No problems, no conflict, everything separate.

We can understand that sentiment, coming as it does from

EDITORIAL

many mainline churches, not just from atheists.

However, we just cannot accept that as the best approach to the church-state relationship.

The reason is that religion, by definition, as a spiritual reality to believers, is basic to everything we do and, further, is necessary to a strong and enduring society. When you segregate religion, so to speak, you run in to problems just as you do when you segregate people.

In recent years, through one court ruling after another, religion has been pushed farther and farther out in left field in this country, while at the same time rampant materialism, selfishness, anti-child attitudes, the right to sell human debasement of the grossest kind as entertainment, and many other empty values have risen higher and higher in our society, many through actual legal and legislative assistance.

The country has begun to lose its soul.

Divorce, single parent families, kids in foster homes, drug and alcoholism and other such symptoms of a weakening social fabric have risen.

Now, we are not out to suggest that school prayer is going to suddenly cure all that. What we are suggesting is that we, as a society, have begun to drift, to doubt, to lose any sense of what our values are and where they come from.

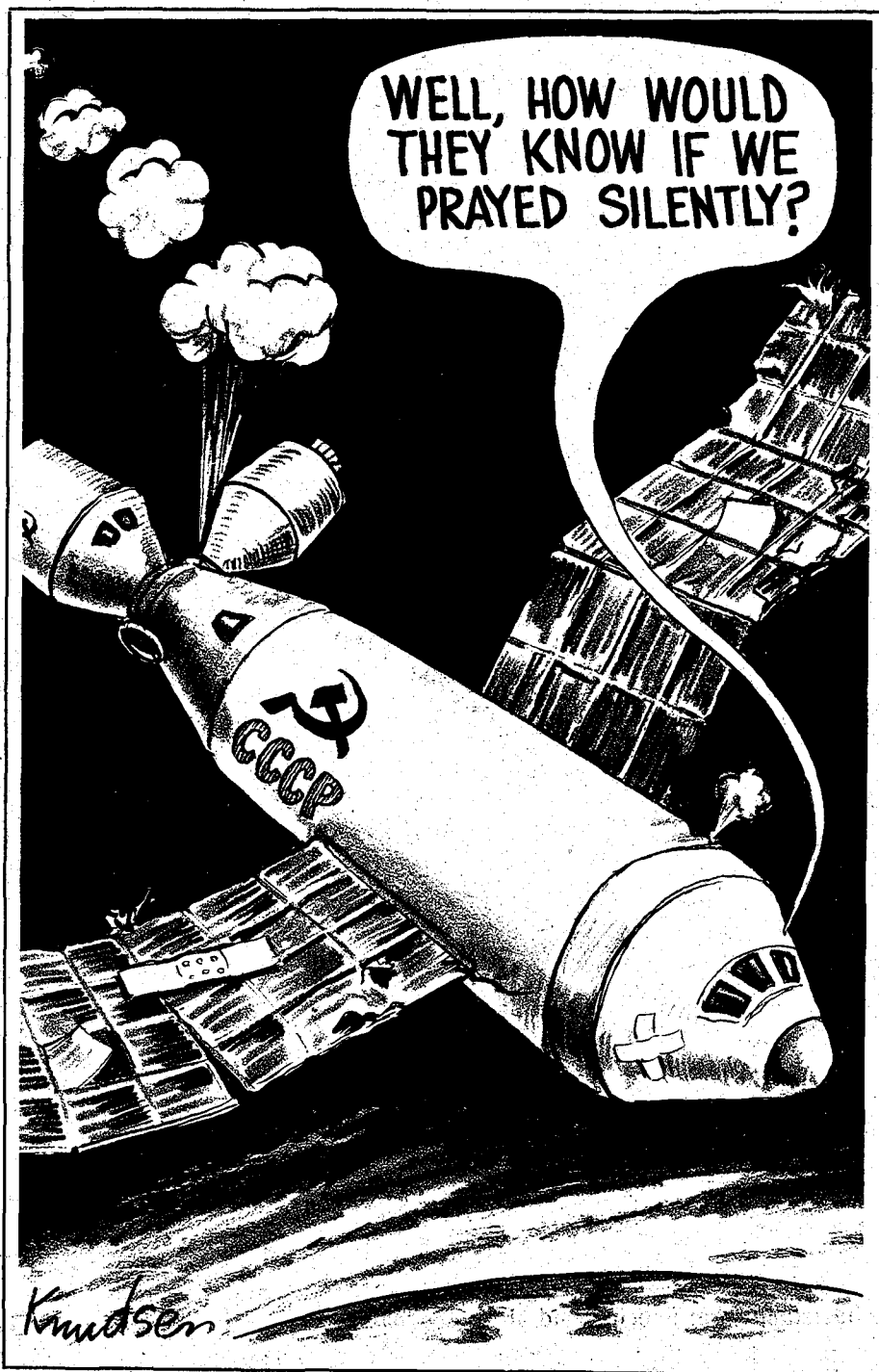
This, we believe, is the result of secularism which is what you have left to fill the void when God is pushed off into the private corners of society.

The basic argument against prayer in the schools, as enunciated by Sen. Lowell Weicker, is that "you already have freedom to pray in the schools," silently, to yourself. That's really a pretty ridiculous argument, if you think about it. After all, you can pray in Russia in front of a squad of secret service goons with no ill effects—if you do it silently. What kind of right to prayer exists if you have to do it only in the secret recesses of your mind? And only individually?

No, there is something inherently wrong in the land when praying openly together in our most influential and massive public institution—the public schools—is actually *banned* by the government.

One of the key strengths of our nation, of our government, has always been the underlying assumption, made by our Founding Fathers, that the nation's laws, its founding documents, the validity of its human rights, derived from God.

Until recently we had been turning our backs on that principle.



Chief Justice Warren Burger, in the nativity ruling this week, restored some balance, writing that the Establishment clause referred to an official establishment of a state religion and did not mandate total separation from any religion at all.

No one in this country wants an official religion. Saying a simple prayer in school acknowledging a supreme being to start the day is never going to turn this country into an Iran or Lebanon. Such talk is a fear tactic.

On the contrary, for Jewish and Catholic and Protestant and Muslim children to come into class and say a prayer together acknowledging their common Creator — that will be a step forward in religious relations. Such children will be less likely to grow up with fear and animosity toward each other than if they never utter a prayer in each other's presence because it is against the law as is now the case.

It is time to put aside fear and learn that our pluralism need not be used to keep us apart, time to let a spiritual lifeblood flow back into our public institutions and thus into our whole society.

Letters to the Editor

Immigrant criticizes American Church

To the Editor

It is time that someone begins to think about how to "keep Latins." Being an immigrant myself, not from Cuba but from another communist country, I would like to make a few comments. I agree with Bishop Roman that we have, "a cup of coffee whose sugar has not been stirred." Yes, we have very good coffee but we stir it with salt and people do not want to drink it. The salt in this case is nothing else but American Catholicism.

We came here from different places, but those places had something in common: our Church tried to fulfill our spiritual needs. This is not the case in the United States.

Here are just a few examples;

We can not understand why American Catholics hate Cubans, Haitians, blacks and other immigrants.

We can not understand why American Catholic schools are open only to those who can pay for them.

We can not understand why those who hardly can afford Catholic schools are not equally treated with those who are rich.

We can not understand why nuns teach science and lay people teach Catholicism.

We can not understand why so much money is collected for Missions in Africa while we have our cities full of poor blacks.

We can not understand why Catholic newspapers print articles that are not consistent with our faith. (I refer to the letter to the Editor of The Voice, Feb. 14, by M.D. Kennebeck, saying ".....that women can and will be priests." and so on.

Please do not take this letter as a complaint. I just want to invite all of you who suffereed enough living in

communist countries to pray. To pray for American Catholics and those responsible for our spiritual needs.

To you, my dear American Catholics, we might look and behave differently. Our English sounds funny to you, but look at us more closely and you might see your forefathers, and can imagine what they went

through. You are proud of them because they make this country great as it is now. We need your help now, that one day our grandchildren will become proud of us, too.

Lav Vrdoljak
Boynton Beach

'Thriller' just fun

To the Editor:

This is to reply to the letter in the February 17, issue of *The Voice*, asking for the opinion of other Catholics to the showing of the video, "Thriller," to third grade children.

First of all I wish to clarify the point in the letter that not mentioning hell and the devil in post Vatican II religious books is *not* for fear of frightening the children, but to bring back the true message of the gospel—God, a loving and merciful

Father—which was lost during the middle ages.

There is nothing wrong with showing the video, "Thriller," as a reward for good behavior to 8 year olds, since it is nothing more than a musical version of the "Werewolf" and Dr. Jekyll and Mr. Hyde movies, we all saw when we were young. And if Mr. Entwistle never saw these a child he does not know what a "thrill" he missed.

Mr. Gonzalez
Miami

The funeral sermons: Homily or Eulogy

During my teen days Tom Hogan often gave me a ride home after evening basketball practices or Friday night games.

In those World War II years gas rationing kept parents from the role so common today of being ever available chauffeurs for their active teenagers and prevented high schools from providing bus service following sports events.

I had several possibilities for covering the ten or so miles from Camden High School to our country home when practice sessions finished around 5:00 p.m. I could peddle my bicycle, hitchhike/walk, squeeze with too many others into Elmer Graham's jalopy for part of the journey or ride stretched out in the closed trunk of Pauline Buck's coupe as she returned from a day's work at the Mystic Stamp Company.

THESE ALTERNATIVES were not available later on when we practiced at night, played a game or had a dance, so it was either stay overnight at Jack Plumley's home or catch Tom Hogan when he finished his afternoon shift in the wire mill.

Tom, a huge, but most gentle person with sparkling eyes and soft smile, brought with him from Ireland a noticeable brogue, a capacity for work, a strong Catholic faith and a wealth of stories.

I can't remember the content of those tales now nearly 40 years later, but I do recall Mr. Hogan telling them as just the two of us traveled homeward at that midnight hour. What came back to

BY FR. JOSEPH
M. CHAMPLIN



me most vividly during Tom's funeral just before Christmas, however, was an incident and its aftermath when we weren't along on this journey.

That day he had ridden instead with a few other workers who didn't seem to mind taking this teenager with them on the way home. Nevertheless, it was pay day and they wanted to stop en route at a tavern to cash their checks. Tom felt some reservations about the suggestions, but, as sort of a guest, he could not say too much.

The cash checking stop turned into an hour long stay. When we finally started home both the content and language of the conversation turned pretty earthy and adult. While a few of the items registered on my impressionistic mind, I more clearly recollect Tom's deep, regretful concern afterwards that a supposedly innocent youngster had been exposed to such bad example.

I VISITED TOM HOGAN in the hospital some weeks before he died. The same sparkle and smile

were there and the same strong faith. Although not well educated, this very wise and intelligent man had regardless known from memory since his earliest years the litany of our Lady. He recited the rosary daily and was fingering those beads in the ambulance as drivers rushed him one more time to the emergency room in a final, but futile dash to stave off death through heart collapse.

What do you say about him at the funeral? Should his deep virtues and noble deeds be mentioned? Or does that turn the homily into a Church-prohibited eulogy? Should the preacher speak solely of how Christ conquers death and will raise up Tom Hogan to everlasting life? Or does that reduce the homily to an impersonal discourse which could be given at anyone's funeral by simply changing the deceased's name?

The Church seems to answer those questions not in either/or, but both/and fashion. The "Rite of Funerals," article 41, states that the homily should be brief and not become any kind of a eulogy. The same article, however, mentions that the homily may properly include an expression of praise and gratitude for the gifts God gave the deceased.

Tom Hogan's funeral homily consequently ought to have and did include words about his goodness which prompts our praise and leads us to imitate him. It likewise should have and did bring all of his life into the context of Jesus' ultimate Easter victory over sin and death.

Connection and distinction

There was a protest from some pro-life leaders when it was proposed that whatever involves human life is connected and that our concern must be for human life at every stage and in all aspects.

I understand what is being said about the way human life issues are linked and I agree with it. If we are committed to pro-life, we must be committed all the way. Questions of social and economic justice are human life issues. Human life is involved in capital punishment. Most especially, peace is a pro-life cause to which we must all be committed.

But I understand the protest, too, and I empathize with it. Those who for more than a decade have been battling against the rising tide of legalized abortion, who have an acute awareness that the nation is drenched in the blood of millions of unborn infants, want nothing to divert them from the immediate task of ending the destruction of infants in the womb. They hear the call to extend the pro-life commitment to every stage of life as a call for diffusion of the struggle against abortion.

Those who are concerned with other human life issues sometimes accuse the opponents of legalized abortion of showing no interest in other human life issues. It is a criticism that can be turned in both directions. Pro-life people involved in the battle against abortion say that those concerned with economic and social issues, capital punishment and nuclear armaments give no support to the opposition to abortion.

We really don't need any more divisions among

BY
DALE FRANCIS



ourselves. We should all be concerned for human life at every stage of life and in all aspects of life. It does not follow that we must all dedicate ourselves with the same intensity to the pro-life struggle at every stage and in every aspect but we must be supportive of all human life causes. We must therefore accept the connection between all pro-life issues at every stage of life and in every aspect. But if we are to do this, we must not do it platitudinously, piously saying we're pro-life in relation to everything. We must make distinctions.

Let me give you an example where my own public position has been clear. I have been vigorously opposed to legalized abortion since long before the Supreme Court decision of 1973 opened the floodgates of abortion in our nation. I am opposed to capital punishment for many reasons, which I'll not discuss here. They are both issues concerning human life. But there is no co-relationship between the two. It is an absurdity to suggest the reason we must oppose the deliberate destruction of innocent unborn life is the same reason we may oppose capital punishment for

those convicted in the courts of law for capital crimes. We can be opposed to both abortion and capital punishment—and I believe we should be—but to suggest they are both basically the same issue is irrational.

We must be concerned for economic and social justice for all, for help for the poor, the handicapped, the aged. No one is really pro-life who is not concerned for the quality of life for all. But how this is to be achieved is a matter on which people of equal good will may differ. No one committed to pro-life could deny that such justice must be achieved but those committed to pro-life can disagree on what economic and political programs can best achieve this.

Peace is a pro-life commitment. As the U.S. bishops reminded us no nation can use nuclear arms to attack population centers but there is a disagreement concerning the use of nuclear weapons as a deterrent as the nation seeks to eliminate nuclear arms in the world. Pro-life concerns may lead to different conclusions as to how to keep peace.

The pro-life issue concerning legalized abortion is, I submit, of a different nature. First of all, the carnage already exists, it must be ended. But, most important, there cannot validly be opposite opinions that would suggest abortion is acceptable. We must have concern for human life at all stages, in all aspects, but the pro-life issue of unborn infants is immediate and demands the concern of all.

(Dale Francis is a nationally syndicated columnist)

By Frank Morgan

The Father of Caroling

St. Francis of Assisi, who invited the people to sing in 1223, is known as the father of Christmas caroling. Before his time only the clergy sang. In Switzerland, Christmas Carols are yodeled.

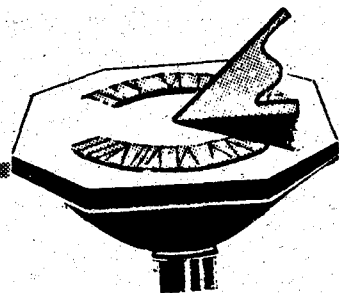
"God Rest Ye Merry Gentlemen" dates back to the 1500's. "Joy to the World" was arranged by Lowell Mason to the music of Handel in the 1700's. "It Came upon a Midnight Clear" was written by Edmund Sears, a pastor in Wayland, Massachusetts. "O Little Town of Bethlehem"

was written by Phillips Brooks, a Boston minister in 1868. The words to "Silent Night, Holy Night" were written by Joseph Mohr, a pastor in Oberdorf, Austria while his church organist Franz Gruber wrote the music on Christmas Eve in 1818.

"Hark! the Herald Angels Sing," was written by Charles Wesley, who was called the "Prince of Hymn Writers." He wrote more than 6500 hymns, many while he was riding his horse. But one day

after his clumsy horse stumbled and fell on him, Wesley testily wrote in his diary that "the accident spoiled my hymn writing for the day."

Just before he died, Daniel Boone had a coffin made for himself. After it was completed he laid down in it to test its comfort. He found it too snug in the shoulders and had it rebuilt to give him more room.



What's your therapy?

It's been a long time since I've heard anyone complain about having an "identity crisis." I think I've figured out why. Everyone is in therapy — and concentrating on being "healed" instead of understanding self.

I hear people talking about therapy so often these days that I don't know if it's a new phenomenon or merely a new buzz word.

The other day a woman told me about a new group she had joined that was trying out "hug" therapy. These people feel that our society has gotten too cold. People aren't close enough to one another and are suffering from "skin hunger," she said. Hug therapy works on this problem.



BY
ANTOINETTE
BOSCO

Other people tell me they're into "running" therapy. It's a great way to stay healthy and get a real high, some say.

APPARENTLY THEY'RE not kidding. What's coming to light is that runners get compulsive about running and for a good reason. Something happens to the body from running, a release of certain chemicals that give a real sense of well-being, a "high."

I've seen several articles about "runner's addiction," though the joggers I know still insist it's therapy for them.

But there are plenty of other kinds of therapy: There's message therapy; laugh therapy; scream therapy; kitchen therapy (I think it means cooking) and on and on.

Apparently all this need for healing means we're a pretty unhealthy bunch. Or does it mean that we've come up with a more acceptable way of saying that it's human nature to try and find pleasant ways of doing nice things for ourselves?

I remember that when I was much younger, if a woman was depressed, the standard advice always was: "Go out any buy a hat!" Would this be called hat therapy today?

Good advice for overworked people used to be simply: Take a vacation, relax with a glass of wine in front of a fireplace, read a good book, take a hot bath, meditate, go to a beach, gaze at the heavens, communicate with God.

Monday morning conversations can be humorous.

"What did you do this weekend?" I asked people. The answers I got ranged from ski therapy to therapeutic socializing to nature therapy (that was a description of ice-fishing). One person mentioned jazzercise therapy.

When someone asked me the same question, I replied honestly: "I did the oven." In defense of myself, I added that everybody should do something that's good for them on their time off, something healthy. Since a clean oven gives me peace of mind and that contributes to my better mental health, why shouldn't I do this?

'Now overworked people have to have therapy. It's the latest justification for doing something outside the realm of everyday, ordinary activities.'

BUT THEN I decided to modify my answer. I admitted that I had done Easy-Off therapy.

I was just starting to think the whole thing was getting out of hand when I read a medical note. It said 30 percent fewer Americans died of heart attacks in 1983 than 15 years ago.

Could the lower death rate be connected to all the therapy we're getting? Far be it from me to argue with success.

So I'm getting into the therapy business myself. Starting with the therapies I've always wanted more of: sitting before a fireplace therapy, daydreaming therapy, phoning-a-friend therapy, listening to the opera therapy.

NC News Service

The sisterhoods today

A letter came to me recently from a nun asking my prayers for a special intention. "Please pray for my health so I can still work in the kitchen. At 72, I've been having dizzy spells for the last month and was off-duty. There are 42 of us here, most are retired Sisters. May God bless you." Her letter spoke volumes. I promised her my prayers and asked for hers.

Even though some of the more traditional communities are doing well as far as vocations are concerned, many others have a median age of 65 or more. Nuns in their 80s and 90 are fed and cared for by those in their 60s and 70s.



BY FR.
JOHN CATOIR

Younger religious are serving in various capacities to support those who cannot work. Needless to say, the situation is bleak in many convents.

Among the key challenges facing Catholics in the 1980s, is the one involving thousands of religious women who sacrificed themselves for others. They gave up their lives to teach us the faith; they ran our hospitals, cared for the sick and the poor, and every charitable institution in every diocese is concerned for the welfare of these good women, and well they should be. The Sisters have a prior claim on our charity, and justice demands even more. But let me address a related question.

THE FACT that some forms of religious life may be fading does not mean that today's young women are less generous or less holy than in the past. Religious life has undergone a radical change in the last 15 years. In most cases, those who choose the convent today enter a far different world from the one their predecessors entered prior to Vatican II. That doesn't make them better or worse.

The style of religious life has changed. Many Sisters are working in less formal structures. They believe that God Himself is directing their lives into new channels, helping

them adapt to a new era. Constitutions have been reformed through painstaking consensus, with approval from the highest authority.

ULTIMATELY IT all comes down to the same objective; charity rooted in faith. No one system or lifestyle can guarantee selfless love. Such a blessing is not of human creation. True religious dedication, whatever form it takes, always was and always will be a gift from above.

Pray for our sisters, young and old; they have dared to be holy in a world that scorns religion. Thank you, Sisters, for your courage and your love.

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



"I PUT IT THERE WHEN NEWS AROUND THE WORLD STARTED TO WORSEN."

Why do I have to go to college?

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

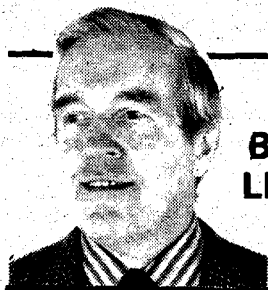
A. No law of the land will force you to go to college. Indeed, before you decide that you will, you should consider many angles.

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

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

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

MYSSI'S STORY is just the oppo-



BY TOM
LENNON

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

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

Bob, on the other hand, seems to be just drifting. Although he did not go to college, he has acquired some skills in the construction field.

But not much construction is going on in his area, and for many months now he has been drawing unemployment compensation. Bored to death, he can't figure out what his next move should be.

And what will your story be?

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

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

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

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

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

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

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

War and peace in the family

Dear Dr. Kenny:

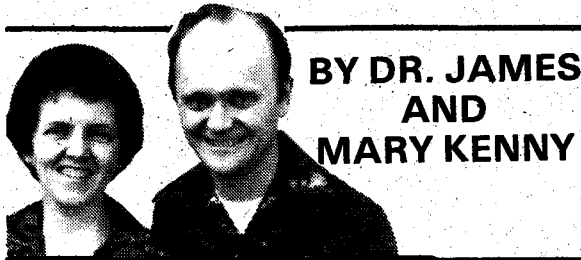
I applaud the bishops' statement on peace and want to do my part to bring peace about. I am dismayed by war. How can men kill one another over so-called principles? Although I am not able to stop war by myself, I feel we must do our part at home, with our family and friends and in our personal relationships.

I am the mother of four children and hoped I could make a difference there. Yesterday I was shattered to hear my 15-year-old daughter shout at her 13-year-old sister, who had borrowed her blouse, "I hate you. I'd like to kill you." What can I do to change this? (Illinois).

Violence is physically harmful and is different from verbal abuse, no matter how unpleasant the verbal abuse may sound. It is a long way from angry teens shouting at one another to world war.

Some would argue that verbal shouting matches lead to physical violence. Others argue that expressing one's anger in words helps "get it out" and may prevent violence. Both statements have some merit. Verbal statements can get out-of-hand. Yet suppressed anger does not go away.

Peace is not the absence of conflict but rather the non-violent resolution of conflict. Disagreement is a necessary part of life. Whether the dispute is over a borrowed blouse or a claim to land, human beings will continue to have disagreements. Rather than try to suppress con-



BY DR. JAMES AND MARY KENNY

flict, families need to teach how to resolve it without resorting to physical force.

When things get too noisy in a family, a major temptation is to order the trouble to stop. Unfortunately, even if the noise stops, the dispute does not go away. When a disagreement arises, the parties involved may need to "keep a lid on," but they probably need to keep talking. Putting anger into words is an effective and mature way to handle it.

Parents may be wise to prohibit fighting words. Certain words, including obscenities and blasphemies, may only infuriate. Words which increase rather than resolve conflict may call for parental intervention.

Another simple aid is "time out." Every good coach calls a time out when matters get out-of-hand. The parent may simply separate the combatants before tempers lead to a physical fight, long enough for matters to cool down.

We probably have far too many referees who resolve children's disputes by adult decision.

Children and teens need to talk and listen, and sometimes to shout at one another as they learn their own style for resolving disputes and getting along with agemates.

Give your teens room to argue and disagree. If you try to solve their problems by command, you are teaching that conflicts are best resolved by the command of the person who has the most power. Letting the most powerful force dictate the terms has led us to a dangerous arms race, and is a poor formula for peace at both the international and family levels.

Finally, parental example is the best teacher. Surely you and your husband have disagreements. How do you resolve them? It is hoped that you talk and listen and even argue without striking one another as they learn their own style for resolving disputes and getting along with agemates.

Give your teens room to argue and disagree. If you try to solve their problems by command, you are teaching that conflicts are best resolved by the command of the person who has the most power. Letting the most powerful force dictate the terms has led us to a dangerous arms race, and is a poor formula for peace at both the international and family levels.

Conflict need not cause dismay. Rather, conflict in the family may provide the opportunity for your children to grow in skill at resolving disagreement in a non-violent way.

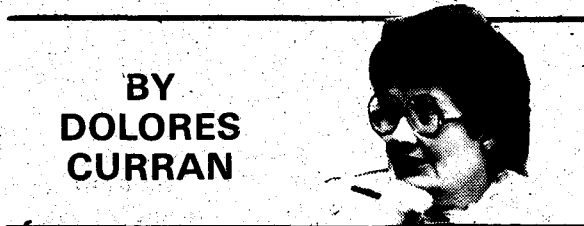
Lent I: Pride and the family

"I subscribe to all the capital sins, whatever they are," a Catholic comedian quipped and proceeded to tick them off on his fingers: pride, covetousness, lust, anger, gluttony, envy and sloth. He got the laughter he wanted from his primarily Catholic audience and then added, "I wonder why they call them deadly."

To many of us, the seven capital or deadly sins were a list we had to learn from a catechism text, and like many catechism lessons, we promptly forgot them when we grew up because we didn't know how to apply them to our daily lives. Yet, they exist, in different form perhaps than the examples we learned as children, but they remain constant, lurking and deadly in family and individual life today.

This Lent I want to take a look at the seven capital sins and suggest how they manifest themselves everyday in modern family life. I invite families to use these as a basis for a weekly discussion during Lent with the goal of establishing a more spiritual and enriching family relationship.

Let's begin with pride. There's a Chinese proverb that goes, "Nobody's family can hang out the sign, 'Nothing the matter here.'" We realize the truth in this saying but still we struggle with accepting ourselves, our spouses, our children, and our failings because of pride. An oversupply of



BY DOLORES CURRAN

pride can make any family miserable.

Here are some familiar examples of pride which create problems in families. Look at them closely and see which ones rise to the top in disrupting harmony and love in your family life. Don't forget to ask the children's opinion, too.

1. **Perfectionism:** We foster the idea that a good family is a perfect family without problems. When we have a problem like children's behavior, unemployment, or school dropout, we feel as if we have failed as a family. We blame and berate one another and accuse them of tarnishing the family name, which we worship as an idol.

2. **Refusal to forgive and reconcile:** We are unable to say, "I'm sorry," or "I was wrong." We won't take the first step in making up. We never put closure on a family fight but just let it simmer until the next blowup. We always have to be right or to win an argument.

3. **Making peace with relatives:** We have certain relatives with whom we are not on speaking terms because of something they did years ago. We can't forgive our aging parents for being human in rearing us or our grown children for wanting to live their own lives. If we're children, we charge our parents with not trusting us when they refuse to let us have our own way rather than trusting them to do what they think is best for us because they love us.

4. **Sabotaging family faith:** We are too proud to pray and ritualize with our family because we feel it's a childish thing to do. Whenever one member of our family shares a deep feeling, we scoff and make light of it because scrutinizing our feelings makes us uncomfortable. We don't want to go to church because somebody might see us there. We're too proud to ask God for help because we don't feel we should need it. We believe we should always be in control of our lives.

5. **Consumerism:** If we don't have Addida, Oceans Pacific, or Porsche labels on our goods, we are embarrassed. We believe others are always judging us by what we have rather than what we are. We make ourselves and our families unhappy because of our demands and expectations. We're an advertiser's dream.

Family Night

Opening prayer

Dearest Father, thank you for this past week and for all you have given our family. Thank you for our mountains, for our deserts in bloom, our brilliant colored sunsets and for all our friends and neighbors in this diocese. Bless each of us this evening and help us to respond more and more each day to your call to be ever open and filled with love, especially within our family. *Amen.*

Lesson

Each family has a specialness all its own that makes it the family others see. Often the family isn't aware of what makes its own specialness and importance. Every family member is very special and precious, too. He helps to make up the family's uniqueness, what makes it different from every other family. To help discover what each family's specialness is, let us share thoughts.

Young Family

Materials: Paper, crayons. Each divides his paper into four sections; a different picture is to be drawn in each block.

1. A picture of myself, showing my feelings about myself through color or choice, example: yellow, sunny; blue, gentle, peaceful; orange, strong.

2. Draw the house or apartment the family lives in and decorate it with things that make it special to me.

3. Draw a picture of all the family members with colors showing my feelings about each person.

4. Draw a picture of the very best thing I like about my family. After all have finished the drawings, each may have a chance to explain about his picture, then name what he thinks is the most special thing about his family.

Middle Years Family

Materials: Paper, pencils, enough for each person. Pass out paper and pencils. The paper may be divided in-

to three columns.

1. Make a list of five qualities I like most about myself; (this isn't as easy as it may seem; often we tend to be negative about ourselves).

2. Make a list naming all the members of the family and after each name list three qualities I like most about that person.

3. In four sentences or less; name the family's most endearing quality and why I chose that particular quality. Share and discuss what each has written.

Adult Family

Materials: Paper, pencils. Divide paper into three columns.

1. What am I most thankful for in my family? Why?

2. Name two qualities I most admire in each person of the family.

3. As a whole, what is my family's number 1 quality and how does it relate to God's presence in our family?

Share and discuss what each has written.

Snack

Entertainment

Sharing

—Each may share a high and low point of the last week.

—Each may share a moment he felt especially close to God.

Closing Prayer

—Spontaneous prayer.

—Scripture: Ephesians 1:3-6

—Lord's Prayer and Hail Mary.

—Suggested prayer: Dear Father, our family thanks you for this evening and for the qualities you have helped reveal to each of us. Thank you for loving us so much. Bless your Church and our Christian family throughout the world. Help each of us to build your kingdom on earth as we witness you wherever we are and whatever we do this coming week.

Amen

Scriptural Insights

FIRST SUNDAY OF LENT

Beware of glamorized sin

Fr. Felipe Estevez

THEME:

There is a search for peace in the world; peace between nations; peace in the workplace; peace in the family, peace of conscience. Sin destroys peace, but what is its source? We only have to look into ourselves. The fine line separating good from evil is found in the human heart.

'The challenge of the Christian is to give to the world... a powerful example of contempt for sin.'



The Old Testament reading graphically depicts the entrance of evil into the world. In our early history, human beings misused the gift of free will and disobeyed our God. This first or original sin has since saddled the human race with an inclination toward evil. Centuries of experience document our frequent

consent. These temptations do not lead to sin if we resist their promptings. Jesus confronted the inducements of the Devil in the desert and emerged victorious. His victory can be ours by admitting our weakness and relying on His strength. (Gospel) Grace and redemption come from Christ whose act of obedience to the Father outweighs the act of disobedience. (Second Reading)

'Jesus confronted the inducement of the devil in the desert and emerged victorious.'

succumbing to wicked desires. (First Reading)

We are frequently assailed by evil thoughts and feelings which demand

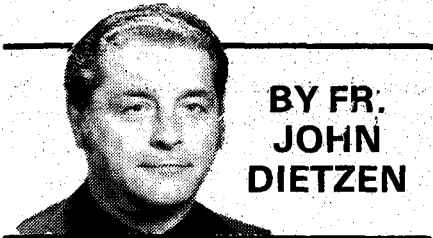
The challenge of the Christian is to resist temptation, to give to the world in which he or she lives a powerful example of contempt for sin. This revolution against sinfulness by the followers of Jesus is critically needed in our times when sin is being glamorized in the press, the media, in entertainment, in social behavior and even, at times, in political decisions.

Can yoga help us find paradise?

Q. Does the church approve a priest teaching yoga? I thought it was a religion, but a priest in our area is having classes in it.

(New Brunswick, Canada)

A. Even if yoga were a religion a priest might well conduct a class in it, just as he might a class in the Moslem or other religions.



BY FR. JOHN DIETZEN

Yoga, however, is not a religion; it is one school or branch of Hindu philosophy. In its classical form, called Raja Yoga, or Royal Yoga, the individual experiences a process of eight steps, attempting to free the mind from the influence and limitations of the body.

In practice, however, yoga has a wide variety of forms and practices.

While some of these are based on rather loose religious beliefs, the elements of meditation, self-discipline, posture, body control,

concentration on the center of one's being, and so on, have proven helpful in some instances in Christian meditation and contemplation.

One must keep one's ideas straight, of course, but it is entirely possible to teach the elements of yoga and even apply some of its ascetic methods in a Catholic context.

Franciscan Father Bede Griffiths, one of the most respected Catholic authorities on Eastern religions and philosophies, said of yoga: "It marks the deep aspiration of the Indian soul to return to God, to recover the lost state of paradise; But, lacking the light of revelation, it is inevitably exposed to the dangers of illusion and of magic and superstition. Yet, on the whole, one must say that the desire to know God is the fundamental motive of yoga." (New Catholic Encyclopedia)

(A free brochure explaining why the current Catholic regulations on joining the Masons and other societies is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

Q. Several years ago when we lived in another city, we asked our pastor if we could have our first baby baptized in our home. He seemed to think that would be all right, but in fact we ended up having it in the church with a group of other children.

'It is inevitably exposed to the dangers of illusion... yet one must say that the desire to know God is the fundamental motive of yoga.'

Now we are expecting our second child. Our pastor now says we cannot have the baptism at home, that it should be in the church. Are there two different answers? Or is there some rule about this? (Ohio)

A. Your present pastor is definitely correct. The church has a centuries-old bias for locating important events of our faith in the community's special place of worship — the parish church.

As I have noticed before, our parish church is more than just a building where we do our religious thing. It is truly the religious home of the parish family, the group of people who believe and share their faith together in their worship of God, in the celebration of the Eucharist and other sacraments, including baptism.

The church's regulations on this are in the introduction to the Rite of Baptism for children. According to these guidelines: "So that baptism may clearly appear as the sacrament of the church's faith and of admittance into the people of God, it should normally be celebrated in the parish church."

The Bishop may permit baptism to

take place at a baptismal font in another church or place of public worship in the parish, but in these places also it is the normal right of the parish priest to celebrate the baptism.

The instructions continued: "Outside a case of necessity baptism is not to be celebrated in private homes" without the bishop's permission. (No. 12) Except in an emergency or some other pressing pastoral reasons, baptisms are not to be performed even in hospitals. When such an emergency occurs the parish priest is responsible for assuring that the parents are "suitably prepared beforehand."

While most priests try to be as considerate as possible in such situations, they have a responsibility to consider the faith of the individuals involved and the faith of the whole parish family and to respect the church's instructions for the administration of the sacrament.

I'm sure your parish priest, as most priests, will do everything possible to make the baptism of your new child the joyful and happy event it should be.

Q. Is a priest required to say only one Mass every day? Someone told our study club that this is true. But, if so, why do priests, at least in some of the parishes in our areas, have several Masses every Sunday? (Nebraska)

A. By general church law, priests are allowed to offer no more than one Mass each day. Bishops may permit them to offer two Masses on Sundays and special feasts if necessary.

However, the basic principle of the church in all such matters is that the reasonable needs of the people must be met, especially where Mass and the sacraments are concerned. It is not uncommon for priests to offer two Masses on weekdays — for example, when a funeral Mass must be added to the Masses already scheduled in the church or elsewhere in the parish that day.

Many priests frequently offer three Masses on Sundays to fulfill a minimum schedule of Masses in a parish church. With the disproportionately small number of priests available in some parishes, this must be done if the priests wish to give appropriate opportunity to the people for participation at Mass.

The church has no strict law about when a priest is required to offer Mass, but urges frequent celebration of the Eucharist.

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Entertainment

USCC film ratings, Part II

More keys to the box office

By Michael Gallagher

NEW YORK (NC) — In a recent column, I began a description of the U.S. Catholic Conference's movie classification system.

Last time, I went into our first three classifications: A-I — general patronage; A-II — adults and adolescents; and A-III — adults. Now I want to say something about the classifications A-IV — adults, with reservations; and O — morally offensive, and how our board of consultants decides whether a film goes into one or the other.

A brief historical note is in order here. The A-IV classification came into being about 25 years ago at a time when European films were coming in-

The fundamental principle that guides our judgment is that there is nothing pertaining to the human condition that can't be presented in film... What is important is the manner of any such presentation and the intention that guides it...

to this country dealing with the kind of mature themes that Hollywood, long preeminent with general audience films, had never dared to touch — films by such soon-to-be famous directors as Bergman, Fellini and Kurosawa. And even now most of the films that land in the A-IV category come from abroad.

By establishing the A-IV classification, then, the Legion of Decency, the organization that originated the classification system and which still



BALLET OF BEAUTY — The renowned Ballet Nacional de Columbia continue to perform at the Epcot Center in Orlando through March 16th. The troupe is the first South American group to participate in the Walt Disney World International Festival program. (photo from Walt Disney Productions).

controlled the process at that time, was implicitly acknowledging that there could be movies that were definitely not everybody's cup of tea, particularly not for immature viewers.

Those movies nonetheless had a right to exist and, in many cases, were able to convey insights of far greater artistic, moral and religious value than the convention-burdened and commercially oriented general audience films that were Hollywood's forte.

The fundamental principle that

guides our judgment is that there is nothing pertaining to the human condition that can't be presented in film, an aesthetic stance based squarely on Aristotle and Thomas Aquinas. What's important is the manner of any such presentation and the intention that guides it.

As long as we are in classical territory, let me take an example from that era. Both Greek and Roman dramatists took dark and bloody legends as the stuff with which they worked. The difference was that the Greeks kept the sex and violence off-stage, being more concerned with the themes, which, more often than not, had to do with the relation of humanity to the divine will.

The Romans, on the other hand, especially in their decadent period, cared little about the divine themes that undergirded the old stories and cared very much about the opportunities for a display of sex and violence that they offered. So the Roman dramatists brought it all on stage and outdid one another in horrible effects, a bent of mind that, unhappily enough, seems all too familiar to us today.

But let's take some specific modern example to show how we apply our principles.

There is no need to linger long over deciding where to place a movie like "Blame It On Rio," a wholly witless comedy whose centerpiece is an affair between a married middle-aged man and the teen-age daughter of his best friend. Its abundant nudity and its utter disregard of moral considerations rate an O both in terms of theme and treatment.

"Star 80," however, presents a dif-

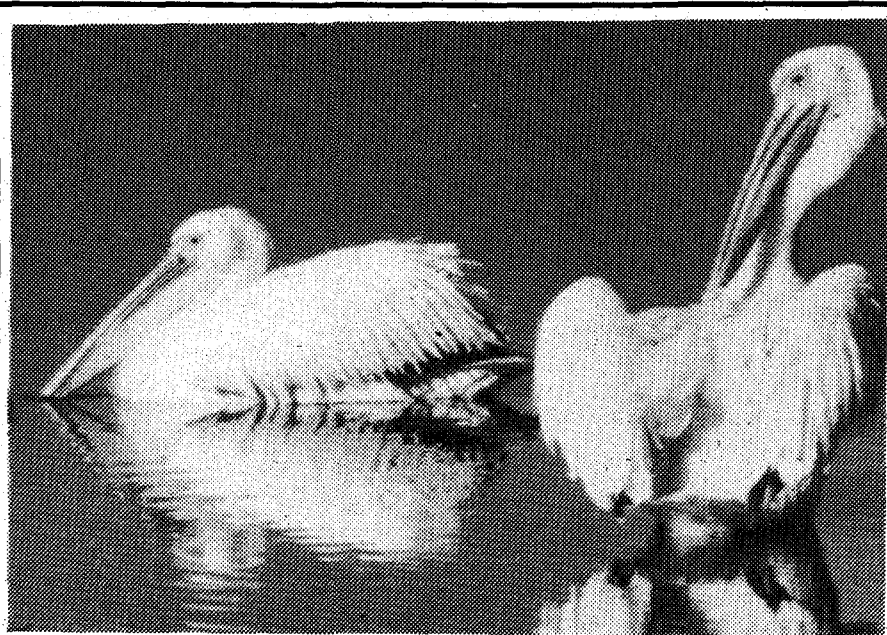
ferent case. This story of a Playboy bunny brutally murdered by her ex-husband did contain some nudity (though nothing like that in "Rio") and some graphic violence and the threat of violence. But despite certain flaws, the movie shed some clear, effectively satiric light on the celebrated Playboy empire and the hip, shallow hedonism that characterizes it.

"Star 80," even if almost despite itself, is a kind of a moral play. But, given the nudity and violence, we realized that not everybody would see it as a cautionary tale; hence the A-IV classification we settled upon, reinforced with a carefully nuanced review.

A final instance of A-IV classification is "Gorky Park." Though in the review we noted that the movie was a rather uninspired version of the novel about murder in Moscow, it was a seriously intended movie. And so a very brief but relatively graphic bedroom scene, meant to establish the terrible need for love in a cold, loveless world, was judged to be acceptable for mature viewers, especially since it was brief and was the only instance of this in a very long movie.

Finally, working with a different context, we judged another brief bedroom scene to be unacceptable and gave the otherwise innocuous "Unfaithfully Yours" an O classification. The reasoning here was that the scene was gratuitous in terms of light comedy.

As inadequate as this brief treatment of a very complex subject is, I hope that it does give you some idea of how the U.S. Catholic Conference evaluates films. It is a subject that I will return to frequently.



PELICANS PERISH — the bird sanctuary/national park of Bhaptur, in Northern India is the location of the "Mission Monsoon." The rosey pelicans were threatened with extinction when the monsoon rains did not come to Bhaptur in 1979. Travel there with PBS, Channel 2 on "Nature" which airs Sunday, March 11 at 9 p.m.

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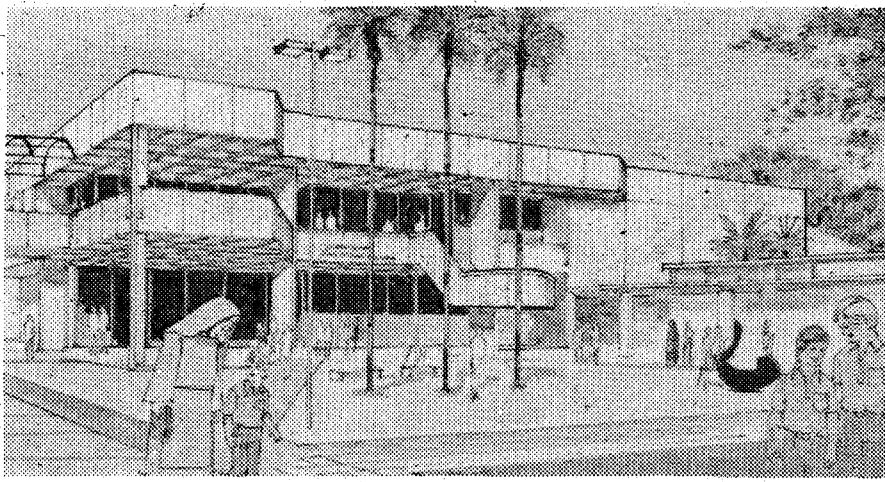
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Artist's rendering of new educational center

Epiphany parish breaks ground for ed center

Epiphany Parish in South Miami broke ground last weekend for a \$2.375 million addition to the school grounds to be named after founding pastor Msgr. John O'Dowd.

The Msgr. John O'Dowd Education Center will house a computer lab, science lab, library and projection center plus an art room and administrative offices which will allow Epiphany School to meet the education challenges of the 80s and give the Parish the

facilities needed to strengthen the community.

The project, scheduled to be completed by August, 1985, also includes the addition of a new kitchen and two meeting rooms to the existing Parish Center.

Present for the dedication ceremony last Saturday, March 3, were Auxiliary Bishop John Nevins, Msgr. O'Dowd, Mother Maria Pacis, foundress and first principal of the school and Msgr. Jude O'Doherty, current pastor.

Regional Seminary publishes articles by Fla. church leaders

The St. Vincent De Paul Regional Seminary, of Boynton Beach, has put together a special publication that represents the knowledge and philosophies of bishops, pastors and theologians throughout the diocese of Florida.

"Welcome the Stranger: Contemporary Ministry in the Church of Florida," published by the newly established Regional Seminary Press, is a combination of articles by the leaders of various

fields of ministry in the state of Florida. Edited by Father Robert Baker, of the seminary faculty, and Jane Quinn, writer for the *Florida Catholic*, this is a fitting tribute to the unity and ministry in this state.

Topics covered in the book range from "The Church Coming of Age in Florida," by the Most Rev. Thomas J. McDonough, to "Ministry to the Migrant," by the Rev. Msgr. John McMahon, to "Capital Punishment: A Christian Response," by the Most Rev. Rene

H. Gracida.

There are a total of 17 separate articles covered under five topics.

The book is available to the public at \$7.95 plus tax and postage, and can be ordered through the seminary at St. Vincent De Paul

Barry open house

MIAMI SHORES, — Barry University will hold its annual spring open house for undergraduate and graduate students on Wednesday, March 14.

Juniors and seniors from local high schools in Dade, Broward and Palm Beach counties have been invited to become acquainted with Barry University, from 9 a.m. until 2 p.m.

The daylong program will include application and financial aid information, visitation of classes, campus tour, entertainment and a free lunch.

At 7 p.m. the graduate open house will be held in Thompson Hall for those interested in earning a master's degree.

For further information call Ext. 241 at Barry University.

Regional Seminary, P.O. Box 460, Boynton Beach, FL 33435.

Evangelization Lenten Concerts

Sponsored by the Archdiocesan Evangelization Office and featuring Concerts in English by Roger Grenier and Paul Lambert and in Spanish by Soiree. Free Admission.

March 10 — Little Flower (Coral Gables), 8 p.m., Soiree;

March 19 — Sacred Heart (Homestead) 8 p.m., Roger and Paul;

March 24 — San Isidro, 8 p.m., Soiree;

March 27 — St. Martha 7:30 p.m. (Songs in French & English), Roger and Paul;

April 2 — St. Thomas the Apostle, 8 p.m., Roger and Paul;

April 9 — Visitation, 7:30 p.m. Roger and Paul.

To arrange a concert for your parish during or after Lent, call the Evangelization Office, 757-6241 Ext. 188.

Boucek, St. Rose of Lima pioneer, dies

A Mass of Christian Burial was celebrated Monday in St. Theresa Church, Wexford, Pa., for Mrs. Margaret Boucek, a Miami resident since 1951.

The 93-year-old pioneer member of St. Rose of Lima Church, Miami Shores, died last Friday in Lakeland after a long illness. She had moved there a few months ago with her daughter, Mrs. Gertrude Dobbins.

A native of Pittsburgh, Mrs.

Boucek was a member of St. Rose Altar Guild and a founding member of the Young At Heart Club.

In addition to her daughter she is survived by two sons, Dr. Robert Boucek, a veteran of 30 years as professor of medicine in the University of Miami Gerontology Dept. now residing in Loma Linda, CA. and serving as well as a consultant at the U. of Miami; and Dr. George P. Boucek, Pittsburgh.

It's a Date

St. Patrick's Day Events

Good Shepherd Church in Miami will host a St. Patrick's night dance on March 16, from 8 p.m. to 1 a.m. at Sunset Dr. and 142nd Ave. Entertainment. Food. All welcome.

The St. Hugh School in Miami is sponsoring a St. Patrick's Day dinner dance in the Glorie Hall at 3460 Royal Rd. in Coconut Grove on March 17. \$15 per person. For tickets and info, call 444-8363 on Mon-Fri. 9 to 5.

Mary Immaculate Church will hold a St. Patrick's Celebration March 17, at the Cardinal Newman High School Cafeteria, 8:30 p.m. to midnight. Dancing — Music. Donation \$6. Benefit of the building fund.

St. Vincent Parish in Margate will host a St. Patrick's Day dance and dinner March 17. Tickets are \$15 per couple and can be purchased by calling 972-4114.

The Ladies Society of Little Flower, Hollywood, will sponsor a St. Patrick's dance on Saturday, March 17, in the school auditorium from 8 to midnight. Live music by The Variations. Buffet of corned beef and cabbage and other variations of food. Reservations early. Tickets \$7.50. Call Pauline McShane at 923-7309.

Christ the King Women's Guild is holding its Annual St. Patrick's dance on Saturday, March 17. Music by Hal Greene Orchestra. Refreshments and entertainment featuring Kathleen Rondeu, founder of Galic Highstepping. Donation \$6 per person. Time: 8 p.m. to 1 a.m.

Festivals

St. Anthony will present its fourth annual Country Fair on the school grounds, 820 NE 3rd St., Ft. Lauderdale. The dates are March 29, from 5-11 p.m.; March 30, from 5-11 p.m.; March 31, from noon to 11 p.m., and Sunday, April 1, from noon to 10 p.m. Ethnic foods, carnival rides, bake shop, handmade crafts.

Our Lady of the Divine Providence Catholic Church, 10205 W. Flagler St., will have a festival with rides, foods and games from 6 to 11 p.m. on March 8, from 6 p.m. to midnight on March 9, from 2 p.m. to midnight on March 10, and from 10:30 a.m. to 11 p.m. on Sunday, March 11. Call 551-8113.

Single/divorced/widowed

The North Dade Catholic Singles Club will hold a Bible Study on March 14, at 8 p.m. at

the St. James trailer and a perpetual adoration from 7 to 8 p.m. at St. James Chapel on March 15. For more information, call Paulette at 895-4734 or Carol at 895-5848.

The Widow and Widowers Club of Broward County will have a social gathering on April 1, from 2 to 5 p.m. and every 1st and 3rd Sunday at the Wilton Manors Recreation Hall, 509 N.E. 22nd. Drive in Wilton Manors. For more information, call 564-1180 or 753-8363.

The Single Again Group on March 8, at 8 p.m., will feature Dr. Vincel Herlovich, a family psychologist. A social hour will follow the program being held in St. Andrews social hall. All divorced and separated persons are invited to attend. Call Nancy 752-0106 or Rick 753-4644 for information.

Fashion Shows

St. Augustine Ladies Guild presents their annual fashion show/luncheon at noon on March 17, 1400 Miller Road. Lunch, door prizes and fashions by Ellens, Lanes men's store and Third Generation Children's shop. For reservations, call Maryann, 667-2879.

St. Vincent's Women's Club will hold a Spring Dinner, Dance and Fashion Show on April 7, beginning at 7 p.m. Ladies' and men's fashions will be displayed. Cost for the meal, open bar and evening of dancing is \$25 per couple. For reservations, call 972-0434.

St. Pius X Women's Club of Ft. Lauderdale will hold their Silver Jubilee St. Patrick's Day luncheon and fashion show, March 17, in the Commodore Room of Bahia Mar Hotel, Ft. Lauderdale. Cocktails at 11:30 a.m.; luncheon at 12:30 p.m. Fashions from Nicole's and The Lingerie Shop will be presented. For donation of \$15, reservations are available from Mrs. Frank Zink, 2200 NE 33rd Ave., Apt. 7E, Ft. Lauderdale, Fl. 33305. Telephone 561-2370.

Epiphany Women's Catholic Club will hold its annual fashion show and luncheon at the Calusa Country Club at 9400 S.W. 130 Ave., at 1 p.m. on April 7. This will incorporate upbeat, progressive music to match a new fashion collection courtesy of the Galleria Novita at 2150 Coral Way. The public is cordially invited to attend. Send \$25 to Nina Hall at 5645 S.W. 85th Street, 33145, or contact Denise Fisher at Galleria Novita at 854-0360 for luncheon and ticket information.

Meetings

The Secular Franciscans of St. Bernard

parish, 8279 Sunset Strip in Sunrise will meet at 1 p.m. in the Parish Center on March 11. Visitors welcome.

South Broward Deanery's spring meeting will convene Saturday, March 10. Registration is at 9 a.m. followed by the Business Meeting at 9:30 during which time election of officers will be held. St. Bartholomew Women's Club is the host affiliation. Luncheon will be at 12:30 p.m. at Valle's Steak House, 920 E. Hallandale Beach Boulevard, Hallandale. For more information, please call Mrs. Pat Muter 983-5496 or Mrs. Angie Turinese, 981-7948.

Catholic Daughters of Americas Court Holy Spirit No. 1912, Pompano Beach, Fla. will hold their monthly business meeting on Friday, March 9, at 2 p.m. at St. Elizabeth's Gardens, Pompano Beach, Fla. Please make every effort to attend, so we may project our charities Program for the coming year. Anyone desiring to become a member or transfer, kindly contact 941-5546.

Spiritual Renewal

St. Hugh Church in Coconut Grove will be holding a series of spiritual reflections led by Fr. John Walchans, S.J. over the weekend of March 9, 10, and 11. Fr. Walchans is a noted retreat master and spiritual writer. Please telephone reservations to 444-8363. For more info call Helen Ryan at 666-4508.

The Christian Mothers and Women of St. Jude Church will be hosting the annual East Coast Deanery Retreat program on April 7. For further information, please call Billie Nefzger, East Coast Deanery Church Community Commissioner, 842-2195 on or before March 27.

The St. Louis Church's parish mission will be held from March 10-15. Fr. Gerry Dye will be speaking at all the Masses on March 10 and 11. The first of four nights of renewal begins March 12 at 8 p.m. For further information, contact 253-3101 or 236-7562.

Potpourri

The Family Enrichment Center will hold a series of classes in a new method of Natural Family Planning beginning at 7:30 p.m. March 20 at the Enrichment Center, 18330 N.W. 12th Ave. in Miami. For further info, call Pat or Kathy Gent in Davie at 473-1046 evenings.

The St. Maurice Stable Trotters invites you to the Black Hills Passion Play on April 8. \$39. Call Roselle at 962-4518 for details.

The St. Clare Church at 821 Prosperity

Farms Rd. in North Palm Beach, will host a special presentation on the Shroud of Turin on Ash Wednesday at 8 p.m. Vice Admiral John Hayward, a member of the shroud team will be a guest speaker.

All Saints Church will host a performance of The Witness by the Joyful Nosis Ensemble on March 24, at 8 p.m. at the church in Sunrise. The Witness is a story in word and song about Christ's life. The group performs for the benefit of the poor in Jamaica and Haiti.

The Good Shepherd Parish Center, 14187 S.W. 72nd St., will be the location of the study sessions on conscience formation and the bishop's pastoral on war and peace given by Sr. Mary Emil Penet on March 27, April 3 and 10, at 7:30 p.m. CCD teachers can use this for certification.

Holy Family Women's Club is sponsoring in conjunction with churches and hospitals of this community a collection of clothes, staples, food and medical supplies for the "Food for the Poor" program. It will take place at Holy Family Parish Hall, 14500 N.E. 11th Avenue, N. Miami on March 16, from 8:30 a.m. to 4 p.m.; March 17, from 8:30 a.m. to 12 noon; and March 18, from 8:30 a.m. to 1:30 p.m.

Mass for the Deaf is continuing to be offered each Sunday at 8:45 a.m. at St. Vincent Church, 6350 N.W. 18 St., Margate. For information, contact the parish Outreach Office, 979-4281.

St. Vincent Men's Club sponsors a Family Breakfast on the 3rd Sunday of each month at the Margate church's Community Center between 8 and 11 a.m. For information, call 972-0434.

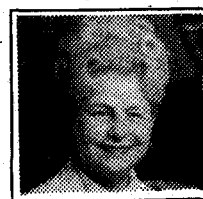
D.A.R.E. of Miami is sponsoring a series of drug prevention workshops at St. Patrick's Church, 3700 Garden Avenue, Miami Beach. They will be held March 5, 12, 19, 26 and April 2. Teachers, counselors, parents and religious are invited. For additional information, please call 573-1259. Workshops begin at 7 p.m.

St. Ann Church in West Palm Beach is announcing a new five-part Bible Basics Series, beginning Thursday, March 15, at 10 to 11:45 a.m. with coffee break. Presented by Sister Madeline Cavanagh of the Cenacle Retreat House. The meeting will be in the old Church at 310 North Olive Avenue, West Palm Beach. Repeated by popular demand.

The Annual East Coast Deanery Luncheon will be hosted this year by the St. John Fisher Women's Guild. On March 17 there will be a fellowship coffee in the Parish Hall beginning at 9 a.m. Luncheon follows. For further information, call Mrs. Nan Jacobi, 683-5782.

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5A-NOVENAS

PRAYER OF APPLICATION

To the Holy Spirit—"Holy Spirit, who lift all roads so that I can attain my goal. You who give me the divine gift to forgive and forget all evil against me, and who in all instances of my life are with me, I want in this short prayer to thank You for all things and to confirm once again that I never want to be separated from You even in spite of all material illusion. I wish to be with You in eternal glory. Thank you for your mercy toward me and mine. C.P.

5A-NOVENAS

ORACION AL ESPIRITU SANTO

Espiritu Santo. Tu que me aclaras todo, que iluminas todos los caminos, para que yo alcance mi ideal. Tu, que me das el don divino de perdonar olvidar el mal que me hacen y que en todos los instantes de mi vida estas conmigo. Yo quiero en ese corto dialogo agradecerte por todo y confirmar una vez mas que nunca quiero separarme de Ti, por mayor que sea la ilusion material. Deseo estar Contigo y todos mis seres queridos in Gloria perpetua. Gracias por tu misericordia para conmigo y los mios. (La persona debera rezar la oracion durante 3 dias seguidos.) C.A.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. Camille

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. B.J.R.

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

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

Thank you God and St. Jude for prayers answered. L.M.

5A-NOVENAS

THANKSGIVING NOVENA TO ST. JUDE

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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. N.D.

Thanks to St. Jude, St. Joseph, Holy Spirit, Sacred Heart, for answered my prayers. C.H.H.

5A-NOVENAS

ORACION AL ESPIRITU SANTO

Espiritu Santo. Tu que me aclaras todo, que iluminas todos los caminos, para que yo alcance mi ideal. Tu, que me das el don divino de perdonar olvidar el mal que me hacen y que en todos los instantes de mi vida estas conmigo. Yo quiero en ese corto dialogo agradecerte por todo y confirmar una vez mas que nunca quiero separarme de Ti, por mayor que sea la ilusion material. Deseo estar Contigo y todos mis seres queridos in Gloria perpetua. Gracias por tu misericordia para conmigo y los mios. (La persona debera rezar la oracion durante 3 dias seguidos.) Hortensia G.

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I ALWAYS FIND WHAT I WANT IN THE VOICE

A people on the move

By Joe Michael Feist
NC News Service

The young man's grip tightened around the rough wood. He strained noticeably as he lifted the cross-beam, then rested it on his shoulder. Slowly, he began the long trek through the narrow streets of his neighborhood.

On both sides of the man, soldiers prodded and shoved. Behind them, several women cried softly.

Soon the weight bore down on the cross bearer and he stumbled and fell. As he did so, the crowd following the man paused and meditated on the sense of suffering.

THIS VERY physical re-enactment of the Way of the Cross is repeated dozens of times in Mexican-American parishes throughout the southwestern United States each Lent. The procession is a reminder that Lent is a time of pilgrimage, a journey of faith.

In many ways, however, Hispanics in the United States are part of a constant pilgrimage. In fact the unofficial theme of a 1977 national assembly — an "encuentro" — of U.S. Hispanic Catholics was "un pueblo en marcha," translated as "a people on the move."

"(Hispanics) have not arrived. That is our blessing and our challenge," said Father Virgilio Elizondo, a theologian and president of the Mexican-American Cultural Center in San Antonio, Texas.

Father Elizondo sees a parallel between Lent, a time when people strive to move to a new point in their lives, and the position of Hispanics today.

"We are still on the move for our own identity in the United States, on the move as to what it means to integrate without losing our cultural identity, on the move as to what it means to be Catholic," Father Elizondo said.



The young man cries with agony as he drags the cross through the neighborhood. On both sides of the man, soldiers prod and shove him. Soon, the weight of the cross is too much for him and he stumbles and falls. This re-enactment of the Way of the Cross is repeated dozens of times in Mexican-American parishes throughout the southwestern United States. (NC/UPI photo)

He compared the Old Testament story of the Israelites wandering in the desert to the searching of Hispanics today, saying that "in this context, there is a sense of excitement about moving."

'(Hispanics) have not arrived. That is our blessing and our challenge.'

The "blessing" of not yet having arrived, suggested Father Elizondo, is that once a person feels he has no journey to make, he is overcome by complacency and ceases to grow.

HISPANIC Catholics in the Southwest often undertake pilgrimages to the Shrine of Neustra Senora de San Juan Del Valle in the Rio Grande Valley of Texas. They do so because of a promise they've made or as a sign of devotion to the Virgin Mary.

For example, a pregnant woman may make a "promesa," or promise, to journey to San Juan if her baby is healthy. Often, an entire parish or neighborhood joins in the pilgrimage.

It is the journey itself, "The getting there is what's exciting," stated Father Elizondo.

Said the theologian, the pilgrimage is a "symbolic reflection of our deepest life experiences, a cultic

celebration of our daily life struggle."

MIGRANT farmworkers and Central American refugees are others in the midst of a journey, both symbolic and actual.

"The Way of the Cross is being lived daily," said Father Elizondo. "For many people, life is one of coming and going."

During Lent, Father Elizondo believes, all Catholics are reminded of their passing state. Life is a journey and we must make the most of each step.

"A pilgrimage is not a vacation trip," added the Texas priest. "You experience suffering and doubts. But there's an assurance of the outcome because of our faith."

Know Your Faith

GOD in the Human Situation



Life, in dried bones

By Father John Castelot
NC News Service

God's people were in exile in Babylon. They had no hope of ever getting home again. The prophet Ezekiel was hard-pressed to keep the Israelites' hopes alive.

In fact, Ezekiel needed to have his own hopes bolstered. They were bolstered when he was favored with an encouraging vision, the vision of the dry bones.

In his vision, Ezekiel describes the Lord leading him into the center of a vast plain. It is littered with human bones — dry, scattered, utterly lifeless.

EZEKIEL hears the Lord asking him: "Son of man, can these bones

GOD in the Human Situation

Changing

People would rather fight than switch, psychologists find, but transformation is good for the minds and the soul

By Katharine Bird
NC News Service

As the man walked into his home, he heard angry voices upstairs. He couldn't make out the words but then he didn't need to: he knew. His wife and daughter were arguing about the disreputable state of the daughter's bedroom.

The same scene had been repeated every weekend for the past year.

Distressed, the man stood indecisively in the hall. Then his wife came angrily down the stairs.

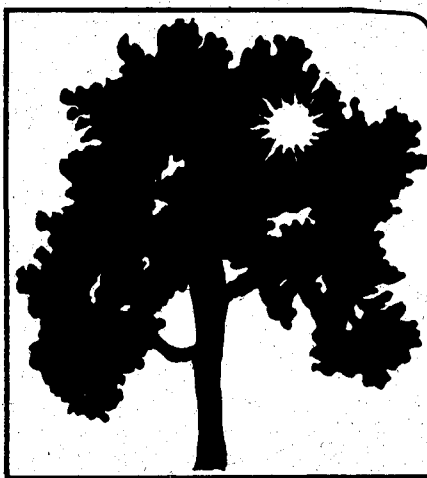
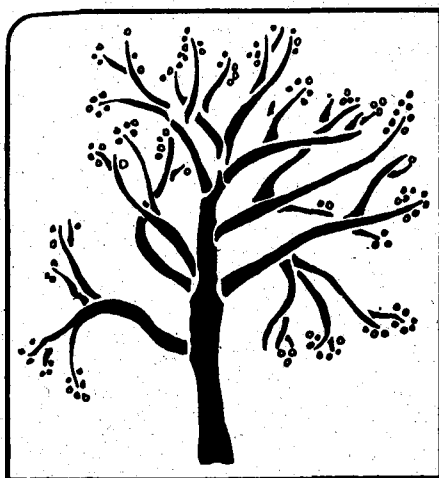
Eventually, the man went up to his daughter's room and found what he expected — chaos, a jumble of toys and clothes piled high. Now, he too, felt angry.

As always, the scene ended in an impasse with everyone thoroughly upset. The family felt caught in a troublesome pattern that kept repeating itself.

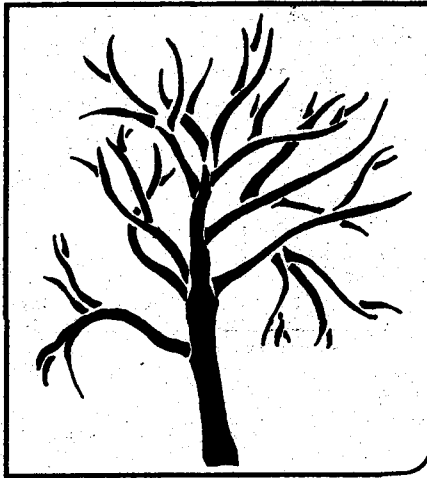
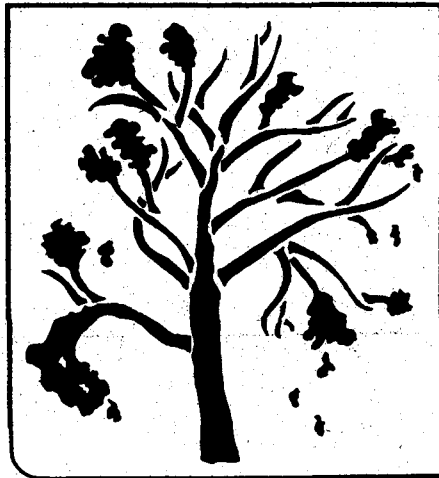
But they didn't know how to change it. As yet, they hadn't actually decided to take any steps that would alter the pattern in a positive way.

DOES THAT scenario sound familiar? Though it seems incredible that the same kinds of tensions can be repeated week after deadly week, according to psychologists people tend to pedal fast rather than change their established routines. By and large, the prospect of personal change is frightening.

As psychologist Howard Bregman of Arlington, Va., said, people will put up with an "astounding" level of discomfort to avoid change. No matter how uncomfortable they are,



— NC sketch



Like the change of seasons, people have to change throughout their lives or they begin living in the past. The major religions recognize this need. For Christians, Lent provides an opportunity to assess relationships to God, to other persons and to the world.

relationships to God, to other persons and to the world." Jews do much the same thing during Yom Kippur.

In Bregman's experience, it is often a crisis that forces a person to take steps to change an established pattern. A crisis may stem from a variety of sources. Sometimes, he added, "It involves the risk of a loss," such as a spouse threatening to leave an unhappy marriage.

At this point, recognizing "they can't go it alone," people may seek help from a friend, a counselor or an outside agency, Bregman explained.

What about the family that argued repeatedly over the state of their child's room? In that case the husband and wife turned to a professional for help. They decided a change was necessary and sought outside guidance.

But making a decision to seek change is only the first step. Bregman stressed that much more will be needed — including support and encouragement from others.

Some people are so unforgiving of themselves that they consider "any small failure a total failure," he stressed. That in itself can get in the way of personal change.

his practice to St. John the Baptist Church in Silver Spring, Md.

People resist, the counselor stressed, because every personal change "involves a tradeoff. You have to give up something to get something."

tion in the man's statement, Bregman said the alcoholic often finds a protective shield in alcohol.

But then, having developed a rather poor way of thinking about himself, he's afraid to stop drinking and face himself. He may regard himself as "worthless."

Yet, despite people's reluctance, psychologists and religious leaders alike emphasize that change — transformation — is an important human task. And it is possible.

BREGMAN commented that people have to change throughout life or they begin living in the past. The major religions recognize this need, finding a time in their yearly cycle to focus on self-evaluation and the potential for personal change.

For Christians, he added, Lent provides an opportunity "to assess

LENT I

This week, and continuing for the next six weeks of Lent, *Know Your Faith* will take time from its regular series to focus on "Lent and Easter: Accounts from the Life of Jesus."

Writers will use the Scripture readings for each week to explore what Lent can mean for modern-day Catholics, relating the reflections to the KYF theme for this year, "God in the Human Situation."

This week's topic: How the Lenten pilgrimage applies to you.

it's "easier dealing with what's known than with the unknown," added the marriage and family counselor, who in the evenings takes

He offered the example of the alcoholic who says he can't quit drinking or "he'll lose his wife." Explaining the seeming contradic-

come to life?" To this Ezekiel could only reply: "Lord God, you alone know that."

The Lord told Ezekiel to prophesy over the bones, saying, "Dry bones, hear the word of the Lord!" As the prophet watched, the bones started to come together, clickety-clack, clickety-clack. Soon they were covered with sinew and flesh, but remained lifeless.

Once again the Lord told Ezekiel to prophesy in his name with the words, "From the four winds come, O spirit, and breathe into these slain that they may come to life." Ezekiel did as he was told and suddenly a wind sprang up, symbol of the creative spirit of the Lord.

The wind brought life to the skeletons and soon a vast army stood at attention in the plain. Then God reproved the people for losing hope and saying, "Our bones are dried up, our hope is lost and we are cut off."

And he entrusted Ezekiel with a reassuring promise: "O my people, I will open your graves and have you rise from them and bring you back to the land of Israel."

EZEKIEL'S vision conveys a message. Neither as a people nor as individuals need we ever give up hope. God can go as far as the grave to recreate us. Raising his son from the dead was assurance of this.

Matthew's Gospel speaks of Jes-

us' death and resurrection in a way that recalls Ezekiel's vision: "Suddenly... the earth quaked, boulders split, tombs opened. Many bodies of the saints who had fallen asleep were raised. After Jesus' resurrection they call forth from their tombs and entered the holy city and appeared to man." (27)

This is the prospect Lent holds out: victory over death. "I have promised, and I will do it, says the Lord."

It means that Lent is a season of hope, of promise. It points to the possibilities for new life.

But to be truly one with Christ, people must follow along the same path he did. And during Lent peo-

ple can look for the occasions in their lives when they gain some understanding of what dying and receiving new life might mean.

Most people have some experience of failure, for instance. Or they go through a period when they are depressed and not feeling good about themselves. No matter how hard they try, they can't shake this feeling of failure or of being depressed.

Then later, after they become more hopeful about themselves once again, they may feel it took some activity on God's part to pull them out of it. They may realize a little better what Ezekiel was talking about in his wonderful and hopeful vision.

'Fathercise' classes keep body's temple fit

By Lydia Misiewich

EDMONTON, Alberta (NC) — "God said the body is a temple of the Lord, so why can't the church do something to keep it fit?" asked the secretary of a Catholic Women's League group.

AT EDMONTON'S ST. Joseph Cathedral, Susan Barylo, secretary-turned- "dancercise" -instructor, answered her own question by forming a class which exercises to Christian music instead of rock or jazz.

"The church should be able to offer the same kinds of things that the secular community can," Mrs. Barylo said.

Mrs. Barylo was trained to lead the class by an Edmonton Dancercise company. She brought Christian music from her own collection and the company choreographed a set of excercises to go with the songs.

THE FIRST CLASS with 25 participants, met twice a week for 10 weeks last fall. The second session began Jan. 30.

'A lot of modern music is not nice and doesn't have Christian morals.'



SPIRITED DANCE — Susan Barylo, right, leads her Catholic Women's League dancercise class through the paces in the basement of St. Joseph's Cathedral in Edmonton, Alberta. The class dances to contemporary religious music. (NC photo.)

The excercises begin with slow music, gets faster and returns to slow as in any dancercise class, Mrs.

morals," she said.

Music used in the St. Joseph's routine includes "Like a Shepherd"

"Jesus' Name Above All Others" by the Marathon Singers.

'The church should be able to offer the same kinds of things that the secular community can...'

Barylo said. Only the type of music is different.

"A lot of modern music is not nice and doesn't have Christian

from the Catholic Book of Worship II; "Blessed be the Lord" and "You Shall be My Witness" from the album, "Songs of Praise"; and

WOMEN IN THE FIRST class ranged in age from mid 20s to two sisters in their late 60s.

Ruth Essers, 61, said she was so surprised about the format that she called up before starting the class and asked how one could dance to religous music. She said she enjoys the classes very much.

Blindness helps couple find faith



LOVE STORY — John Longo and Debra Lell, members of Spirit of Christ parish in Arvada, Colo., plan to get married after college. After a tragic accident which left John blind at age 18, the couple's new-found faith brought them led them to an even deeper love. (NC photo.)

By Patricia Hillyer

Denver (NC)— Just before a car accident blinded John Longo and fractured every bone in his face six years ago; his girlfriend Debra Lell had been thinking of ending their relationship.

BUT THROUGH the ensuing months of Longo's hospitalization — during which Miss Lell visited him every day because "I knew in my heart that he needed me" — the couple discovered a renewed faith in God that has led them to a deeper commitment to one another and to the church.

Before the accident, Longo said, he had not been "very much in touch with God or the church," even though he was a Catholic. But after the accident, I was forced to rethink my values and I found I was totally dependent on God...The accident became a tool for God to use to change my life, so it was a real blessing."

"It was a tremendous adjustment. We had to weed through a lot...to move beyond the shock, the pity, the anger, the fear," Miss Lell said. "And it's taken along time, But through it all, we've found deep love we didn't even know existed."

AS MEMBERS OF Spirit of Christ parish in Arvada, Colo.,

"They are always where the action is," one parishner said, "Debbie leading the way, and John gently holding on to her arm."

The couple attends Mass every Sunday and often during the week. They have taught parish religious education classes as a team, work on pro-life issues and currently are enrolled in the Denver archdiocesan Catholic Biblical School.

Longo, who is 23, had been a budding artist when the accident occurred. Now, hoping to pursue a career in lay ministry, he is enrolled in Regis College's religious studies program.

Tapes help Longo to accomplish his schoolwork, but Miss Lell shares his study task. She reads texts to him, asks him questions and then records his answers.

Although Longo and Miss Lell said they anticipate marriage "sometime in the future," they said they are waiting until school is finished and they are economically stable.

"IT WAS A NIGHTMARE," Longo said of the accident and the disillusionment he experienced afterward. "But through it all I found God...and through God I found hope and happiness and a real appreciation of life.