

### 'THE CROSS'

Disabled man keeps faith and strength

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### 'WITH THE GREATEST OF EASE'

Nine-year old Miami gymnast prepares for future try at Olympic gold

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# THE VOICE

Largest weekly newspaper in Southeastern U.S.

Vol. XXXI No. 55

Catholic Archdiocese of Miami

Price 25¢

Friday, March 16, 1984

## AFTER SIMMERING 3-MONTH DISPUTE

# 1000s Protest crucifix ban in Polish school

CZESTOCHOWA, Poland (NC)—Thousands of Polish students have protested the removal of crucifixes from their public school classrooms and prayed at the shrine of Our Lady of Czestochowa and heard a bishop attack the Communist government for waging a "war on the cross."

*'It greatly disturbs us that a war on the cross has been declared in the Year of redemption...'*

The young people, many of whom participated in a one-day occupation of a state-run agricultural college in Mietno, arrived by foot, car and rail at the Jasna Gora monastery, where the shrine is located.

Poles traditionally have turned to Our Lady of Czestochowa, the nation's patroness, in times of crisis. About 94 percent of Poland's 36 million population professes Catholicism.

"IT GREATLY disturbs us that a war on the cross has been declared in the year of the Redemption and at the beginning of Lent," Auxiliary Bishop Franciszek Musiel of Czestochowa told an estimated 3,000 students during a sermon.

He accused educators of ignoring

"the highest order of teachings" and of showing intolerance for the religious beliefs of the students.

It was the fourth straight day of protest following the student takeover at the Stanislaw Staszic agricultural vocational school in Mietno, 40 miles southeast of Warsaw.

An estimated 400 of the school's 650 students staged the sit-in after a simmering three-month dispute over the removal of crucifixes from classroom walls. The protesters want the crucifixes returned to the classrooms.

The government last year ordered removal of crucifixes and other "religious cult objects" from schools and other public buildings, where they have long been a fixture.

The order, which prompted a sharp protest by Polish bishops last September, has not been enforced in many places of the country. But at the agricultural school, the crucifixes were taken down shortly before a Communist Party meeting in December.

The sit-in ended when government riot police threatened to enter the building. The students later went to a church in nearby Garwolin, where they met parents, priests and fellow students from three other area schools.

The provincial government has, meanwhile, ordered the agricultural

(Continued on page 3)

## Leprechaun day



Sure enough 'tis almost St. Patty's Day and the leprechauns at several Archdiocese schools such as Holy Family are gettin' a float together for Saturday's downtown Miami parade. The leprechauns are Kenny Sucher, Corey Sucher and Peter Powanda. (Voice photo by leprechaun Browning).

# Innocence loses out

## School disallows abortion science display

By Ana Rodriguez-Soto  
Voice News Editor

In the pointed question of a 15-year-old's science project on abortion, youthful, innocent idealism clashed with adult problems and restrictions.

Innocence lost.

Silvia Perez, a vibrant Catholic youngster completing the ninth grade at Miami Springs Junior High School, wanted to persuade others her age to reconsider skeptically the popular and facile reasoning on abortion: You're pregnant, you don't want it, get rid of it, it's not a human being.

She asked a pungent question: Is abortion murder?

She polled groups of people in three different places — outside a church, outside a supermarket, outside an abortion clinic.

She posed identical questions about the procedure to a doctor opposed to abortion and a doctor who performs them.

She talked to one woman who called her own abortion "a relatively small price to pay for the happiness that I have now," and another who still regretfully remembers "the child who never had the chance to grow up, cry or laugh."

She illustrated her project with pictures of healthy babies and gut-wrenching snapshots of tiny limbs, severed heads and fully-formed in-

fants dumped in plastic garbage bags after being burned by saline solutions inside their mothers' wombs.

She concluded, "In my opinion, abortion is as much of a crime as cold-blooded murder. Yet, I cannot make this decision for you. Where would you be, if your mother would have believed in abortion?"

Her science teacher gave her an 'A' for her work. Classmates called her project "the best."

It's not science, said the head of the science department. No experiment was performed.

The pictures are gross, said an assistant principal. The principal later agreed. So, according to him, did two Dade County School system officials,

other science teachers, officials of the Dade County Science and Engineering Fair and the president of the school's Parent-Teacher Association.

### Not 'scientific'

Less than two hours after being placed in the library for the school science fair exhibition, the project was removed. It was not shown again.

(Projects exhibited at the school fair are judged by teachers for presentation later at the Youth Fair's Science and Engineering competition.)

"The minute they use the word murder, they're out of science," says

(Continued on page 12)





**WAIF AND CAT** — A boy carries his cat through the rubble of a southern suburb of Beirut. The area has been one of the hardest hit during the nine-year Lebanese war with nearly every building showing some damage from shelling. (NC photo from UPI).

# Pope praises Thailand

**By Father Kenneth J. Doyle**  
**VATICAN CITY (NC)** — Pope John Paul II praised Thailand as a promoter of peace in Asia.

The pope spoke during a welcoming address at the Vatican for Owart Suthiwart-Narueput, the new ambassador from Thailand to the Holy See.

Although Catholics number less than 0.5 percent of Thailand's 47 million citizens, the pope said that "the Christian faith has found itself perfectly at home."

**MORE THAN 95 PERCENT** of Thais are Buddhists, and the pope said that the principles of Buddhism were largely responsible for "the respect, tolerance and understanding which the Thai people have fostered and enjoyed for so many centuries."

The pope told the 57-year-old diplomat that the "one concern above all others" that he wanted to mention was peace, because "there are so many grave and serious threats to peace in our contemporary world."

Pope John Paul added, however, that a growing awareness of the solidarity which links people and nations was one of "the positive

signs that are already piercing the darkness."

"In this respect," the pope said, "I appreciate the role that Thailand fulfills, especially in Asia, in promoting an outlook that upholds the value of peace among nations and respect for the unique dignity of every human being."

The pope closed his 10-minute English-language talk by expressing encouragement to the Catholic community and that it will be seen as a concrete expression of my respect for other religious traditions."

**POPE JOHN PAUL** announced that he would visit Thailand during a Pacific journey that will take him to South Korea May 3-7. The pope said he will also visit Papua New Guinea and the Solomon Islands, but no dates for his stops outside South Korea had been announced by March 9.

Suthiwart-Narueput — who formerly was his country's ambassador to India, Poland, East Germany, France and Switzerland — noted that the name "Thailand" means "land of the free" and that the Thai king is known constitutionally as the "upholder of all religions."

## News at a Glance

### USCC endorses protection for Salvadorans

**WASHINGTON (NC)** — Legislation which would suspend deportations of Salvadorans in the United States has been endorsed by the U.S. Catholic Conference, public policy arm of the U.S. bishops. Expressing "concern for the safety and well-being of all Salvadorans," Msgr. Daniel F. Hoye, USCC general secretary, urged swift passage of the legislation, which would suspend the deportations for three years. The bill, H.R. 4447, is sponsored by Rep. Peter W. Rodino Jr., D-N.J., chairman of the House Judiciary Committee.

### Clergy resign over tenure grant to lay woman

**COLLEGEVILLE, Minn. (RNS)** — Two priests and a nun resigned as top administrators of St. John's University School of Theology in Minnesota after the university gave tenure to a lay woman theology teacher. The Rev. William Skudlarek, dean-rector of the school, the Rev. Allan Bouley, associate dean of academic affairs and Sister Doris Murphy, associate dean of students, opposed the move. The teacher, Gabrielle Winkler, has been on the theology school faculty since 1977 and is a specialist in Armenian and Syrian Orthodox liturgy and hymnology. The three administrators opposed the tenure of Ms. Winkler on the basis of what they called "academic fitness," the future needs of the school of theology and her professional relationship with students and staff.

### Reagan aide says advisers should 'get saved'

**WASHINGTON (RNS)** — A few weeks ago, White House aide Carolyn Sundseth told religious broadcasters that senior Reagan administration officials should either find Jesus Christ or get out. Her remark drew fire from Americans United for Separation of Church and State, which called Mrs. Sundseth's statement a "blatant call for religious bigotry." Mrs. Sundseth is the administration's new liaison with religious groups. Asked about the comment, she said, "I still believe it, but I wouldn't say it again." The 61-year-old grandmother says she's been assured by White House Chief of Staff James Baker, an Episcopalian traditionalist, that there are "saved Christians" at the top of the administration. In her address to the National Religious Broadcasters, Mrs. Sundseth had charged that there were no longer any saved Christians among top White House officials with the departure of Edwin Meese. "If you want to know how to pray for the president, pray that anyone directly around him gets saved or gets out," she said. Now, Mrs. Sundseth says, "It's not my place to say who is or isn't saved."

### Food aid bill passes in the House

**WASHINGTON (NC)** — An emergency food aid bill that would send \$150 million in aid to drought-stricken Africa passed the House by a 374-29 vote. The House bill, sent to the Senate, included \$60 million above the amount recommended by the Reagan administration. The U.S. Catholic Conference, the bishops' public policy arm, supports legislation to provide emergency aid but has not endorsed a specific bill, according to Father Rollins Lambert, USCC adviser on African affairs.

### Italy, Bulgaria, resume ties

**ROME (NC)** — Italy and Bulgaria have resumed normal diplomatic relations after 15 months of tensions caused by an Italian investigation into the 1981 assassination attempt against Pope John Paul II. The investigation resulted in the arrest of a Bulgarian state employee as a suspected accomplice in the assassination attempt. The Italian Foreign Ministry announced the approval of the new Bulgarian ambassador to Italy, Raico Marinov Nikolov. Two months earlier, Bulgaria had approved the new Italian ambassador, Giovanni Battistini.

### Pope appoints Jesuit bishop

**WASHINGTON (NC)** — Pope John Paul II has named Jesuit Father Michael J. Kaniecki, a flying pastor, as coadjutor bishop with the right of succession for the Diocese of Fairbanks, Alaska. The announcement was made March 13 in Washington by Archbishop Pio Laghi, apostolic delegate in the United States. Bishop-designate Kaniecki, 48, superior since 1982 of the 45 Jesuits working in Alaska, continues the line of Jesuit bishops heading the Fairbanks Diocese since its first bishop was appointed in 1917.

### Bishops discuss moral issues

**DALLAS (RNS)** — The title of the workshop in Dallas sounded abstract — "The Bishop and Moral Theology: Certitudes and Doubts." But the topic proved a magnet to 240 Catholic bishops from the United States, Canada and Central America who gathered for four days of intensive discussions on bioethical questions. Some of the questions: When are life-supporting machines removed from a terminally ill patient? Should pre-natal screening of fetuses for signs of genetic problems be allowed? These questions are "the central issues that face bishops as pastors," said the Rev. William Gallagher, president of the Pope John XXIII Medical-Moral Research and Education Center in St. Louis. The meeting was not open to the press and no public notice of the event was given. The reason, said Father Gallagher, was to allow the bishops to speak their minds "without someone looking over their shoulder."

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Average Weekly paid circulation  
60,000

Distributed to the home by mail on  
Friday and bought in 132 churches on  
Sunday, 45 weeks in the year.

Second class postage paid at Miami,  
Florida. Subscription rates \$7.50 a year,  
Foreign \$10. Single copy 25¢. Published  
every Friday except every other week in  
June, July and August.

Ana Rodriguez-Soto-News Editor  
Prentice Browning-Staff Writer  
Betsy Kennedy-Staff Writer

Edith Miller-Display Advertising  
June Meyers-Classified Advertising  
Piedad C. Fernandez-Circulation Manager

(CPA) (USPS 622-620) (NC)

Archdiocese of Miami  
Weekly Publication  
Archdiocese of Miami  
Weekly Publication  
9401 Biscayne Blvd.  
Miami Shores, FL  
POSTMASTER  
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Miami, FL 33238-1059  
News: 758-0543  
Advertising, Classified  
Circulation  
Ft. Lauderdale 525-5157  
W. Palm Bch. 833-1951

Recent court rulings indicate shift

# Wall of separation beginning to crack?

By Liz Armstrong

WASHINGTON (NC)—Have some bricks been removed from what is popularly seen as a constitutional "wall of separation" between church and state to allow a little room for religion?

The Supreme Court's March 5 decision in the Pawtucket, R.I., nativity scene case and other recent court rulings indicate that it might be time for another look.

If there is a wall (experts disagree on its existence, although the court itself said in the Pawtucket case it has referred to one) it looks as if that wall might be less formidable than it once seemed.

The Catholic League for Religious and Civil Rights said the new decision, like a 1983 ruling on tax breaks for parents of parochial school children, seems to demonstrate new openness to religious freedom.

**IN THE PAWTUCKET** (Lynch vs. Donnelly) majority opinion written by Chief Justice Warren E. Burger, the court said that enforcing a regime of total separation of church and state had not been considered possible or desirable.

"Nor does the Constitution require complete separation of church and state," Burger said, speaking for the 5-4 majority. Instead, "it affirmatively mandates accommodation, not merely tolerance, of all religions and forbids hostility toward any."

Perhaps giving a further glimpse into the justices' views, Burger also repeated a quote from legal scholar Joseph Story, who in 1833, discussing the First Amendment, wrote: "The real object of the Amendment was... to prevent any national ecclesiastical establishment, which should give to a hierarchy the exclusive patronage of the national government."

**THE LYNCH DECISION** was the fourth high court ruling in the 1980s that at least made the proverbial wall seem less hostile. The other three cases were:

- A June 1983 decision, in *Mueller vs. Allen*, that a Minnesota law permitting annual tax deductions to parents of parochial school students is constitutional as long as parents of



Students appeal to Our Lady for help against government actions in Poland. (NC photo).

## Students protest crucifix ban

(Continued from page 1)

school closed indefinitely.

Parents of the students have refused to sign a statement recognizing the secular nature of the school and agreeing to the removal of crucifixes. Authorities said there would be no

graduation unless the statement was signed.

the stand-off with Ministry of Religion officials March 10-11, but no details on their talks were made public. The Garwolin area students said they hoped to meet church

leaders for a report on the talks.

Cardinal Glomp did not speak to reporters after arriving at the Warsaw airport, but during a stopover in Rome he said he was not surprised at the dispute over the crucifixes.

public school children can also claim the tax break under various circumstances.

"No 'imprimatur of state approval' can be deemed to have been conferred on any particular religion or on religion generally," the decision said. The court also found a state's interest in defraying educational costs "both secular and understandable."

- A July 1983 ruling, *Marsh vs. Chambers*, that the Nebraska legislature did not violate the Constitution by paying chaplains to lead daily prayers. There was no conflict with the First Amendment because of the practice and, in fact, the Founding Fathers who were responsible

for the First Amendment also provided for congressional chaplains, the court said.

- A 1981 decision, *Widmar vs. Vincent*, that state universities cannot deny student religious groups use of campus facilities for worship services.

In that case the high court found the issue involved the question whether a university "can now exclude groups because of the content of their speech." In addition, if the First Amendment barred government from doing things that might benefit religion, cities could not even provide fire department protection to churches, the court said.

In several of these decisions, the

court seems to be signalling its interest in "accommodating" religion—as long as freedom of religion is not thereby violated.

Burger wrote in the Lynch decision that "our history is pervaded by expressions of religious beliefs" and provides "evidence of accommodation of all faiths and all forms of religious expression, and hostility toward none." Thus, the court declines to take a "rigid, absolutist" view of the First Amendment, he added.

Religious groups themselves came down on both sides of the issue.

**THE CATHOLIC LEAGUE** stated that "it appears that the court no longer has a majority in favor of exalting separation of church and state to the detriment of religious freedom."

But the American Jewish Committee and the National Council of Churches suggested that sponsoring nativity scenes is not a proper role of government.

The U.S. Catholic Conference said the ruling appeared "to affirm the reasonable view that government can accommodate the interests of its citizens in this matter without doing violence to any constitutional principle."

## Catholics 'Family Day' next Sunday

In conjunction with the Vatican observance of the Holy Year Jubilee for Families inaugurated by Pope John Paul II the Archdiocese of Miami will celebrate Family Day beginning at 1 p.m., Sunday, March 25 at Villanova University, formerly Biscayne College, 16400 NW 32 Ave., Miami.

As Mass is celebrated in St. Peter Square, Rome, by the Holy Father, Miami's Family Day, expected to

draw Catholics from all areas of South Florida, will begin with a musical pageant by the Blessed Trinity group, Soiree, at 1 p.m.

Twice during the afternoon Father Patrick Mooney of Greenwich, Ct. will present a slide show entitled, "A School of Deeper Humanity," which explores the important role of parents and the need for others to respect this role.

A play, "Who's Counting?" will

be enacted by the United Family and Children's Services and portrays life in a family where senior citizens are involved. In addition movies for children, clowns for Christ and musical programs will be offered.

An outdoor Mass with Archbishop Edward A. McCarthy as the principal celebrant will be offered at 4 p.m. Father Patrick O'Neill, O.S.A., university president, will preach.

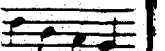
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# Salvadoran archbishop: Dialogue is only solution

By Sister Mary Ann Walsh

ROME (NC) — Dialogue among opposing groups, not military intervention, is the only solution to the political upheaval in El Salvador, said Archbishop Arturo Rivera Damas of San Salvador, in an interview with a Rome newspaper.

The interview appeared in *La Repubblica* March 8. Archbishop Rivera Damas was in Rome Feb.

country.

"In the Kissinger plan, we find many positive elements but naturally these reflect the point of view of the United States. In relation to American intervention, I believe that the facts of Grenada must be considered as a warning to the whole region," he said, without elaborating.

The Kissinger plan refers to the

"In 1982, there were elections in El Salvador," he said. "The vote of the people was interpreted as a vote for peace but the results were the opposite. I believe that these elections will serve very little unless government decides to open dialogue with the opposition."

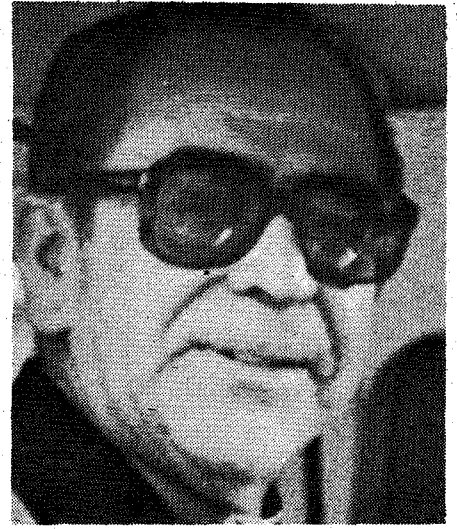
The 1982 elections were for a constituent assembly empowered to write a new constitution. The guerrillas did not participate in the elections and threatened violence against people who voted.

The March 25 elections will be for a president and legislature. The guerrillas are boycotting the election but have pledged not to interfere with the voting.

The archbishop denied that El Salvador's problems are solely the result of Soviet influence.

"TODAY, REGIONAL conflicts tend to be transformed into geopolitical confrontations between East and West," he said. "But one cannot say that the origins of the conflict are of this nature. The crises in El Salvador have their roots in internal social situations, even if the Guerrillas surely have foreign support."

Archbishop Rivera Damas said that his predecessor, Archbishop Oscar Romero, had been assassinated for his statements critical of the



Archbishop Arturo Rivera Damas of San Salvador

human rights situation. He added that he fears for his own safety.

"Truly, all Salvadorans are fearful," he said. "My auxiliary bishop and I, for our efforts in favor of justice and human rights, have repeatedly received warnings from Salvadoran death squads. We know they are serious but we will continue. We are in the hands of God."

Death squads are paramilitary groups in El Salvador responsible for the killings and kidnappings of people believed to be guerrillas or guerrilla sympathizers.

Archbishop Romero was assassinated in March 1980 and no one has been arrested yet in the case.

Vatican Radio reported in March that Archbishop Damas said upon returning to El Salvador that the church is studying the possibility of creating a mediation commission to attempt to end the fighting.

**'It is a position which not only conforms to the Gospel but also to the reality of Central America.'**

21-28 for his regular five-year visit to Vatican officials to report on the status of his diocese.

"I DO NOT KNOW of any other solution than dialogue with the opposition," said Archbishop Rivera Damas, when asked about the four-year civil war which has claimed more than 40,000 lives.

"It is a position which not only conforms to the Gospel but also the reality of Central America," he said.

When Pope John Paul II visited El Salvador in March 1983 he asked the Salvadoran clergy to be a reconciling force among the warring factions.

In the Rome interview, Archbishop Rivera Damas gave mixed reviews to United States' involvement in his

report on Central America prepared by a bipartisan commission appointed by President Reagan. The commission was headed by Henry Kissinger, secretary of state in the Nixon and Ford administrations. The commission recommended a greater U.S. military presence in Central America and increased military aid to El Salvador.

THE REAGAN administration says the military aid is needed to help the Salvadoran government defeat guerrillas supported by the Soviet Union, Cuba and Nicaragua.

Archbishop Rivera Damas said that he places little hope in El Salvador's national elections March 25.

# Sandinistas 'totalitarian,' bishop charges

MILAN, Italy (NC) — Nicaragua's Sandinista government is Marxist-Leninist and is not providing the proper atmosphere for free elections, said Bishop Pablo Antonio Vega, president of the Nicaraguan bishops' conference, in an interview with the Italian national Catholic newspaper *Avvenire*.

"The Sandinista government through its ideology and method is a Marxist-Leninist government," said Bishop Vega.

Bishop Vega added that the daily

workings of the government are not totalitarian, but this did not lessen its Marxist orientation.

"IN ITS DAILY praxis the govern-

**'The climate in which to conduct free elections does not exist..'**

ment does not act in an exclusively totalitarian manner," he said. "Historical factors and needs prevent this."

However, there is "total domination of the people," he said.

There is submission to "a totalitarian and materialistic state which at the same time does not respect human rights," he added.

Bishop Vega also discussed the national elections scheduled for November, the first nationwide vote since the Sandinistas came to power in July 1979.

"One cannot talk about free and popular elections," he said, when one does not say how these will take

place.

"In order to speak of free elections," he added, it is necessary that the citizens have full knowledge of what they are choosing.

"The climate in which to conduct free elections does not exist" because the government controls the means of communication, he said.

Bishop Vega said that the government has accused the bishops of being reactionary and said that such accusations reflect the "typical goals of atheism."



Father Bruce Ritter

## EVERY DAY IS GOOD FRIDAY

Lent—spiritual death and dying—is hard to live with.

Death and dying are a way of life on the street. Sin is an institution here. Organized sin is literally the

lifestyle of thousands—chosen only by a few, forced on many. Outside our centers, every day is Good Friday. Every day. Our Lord's passion and death is reenacted; every day, Pilates and Herods wash their hands; every day, crowds jeer and deride goodness and condemn the innocent; every day, children are scandalized and corrupted; and every day, young people by the thousands are bought and sold.

Those young people, in a way most of us will never comprehend, share in the pain, the abandonment, the loneliness, the utter desolation, the terror that was Jesus' short life and dying. They, more than any, are the poor to whom He longed to preach His good news; the outcasts and nomads with whom He was most at home. They are the very least of His brethren.

A girl said to me: Why do you and your friends run this place? You must be very rich! And I said: "No, I am always broke and we do it because of God and we care about you and love you." And she said: "Can I come to Church and pray with you?"

A boy (a street kid, a hustler) said to me, "Bruce, give me \$10,000, you must be a millionaire to run this place." I just laughed and said I didn't have any money and he asked me where I got it and I said I asked people for it. He laughed and said unbelievably: "What do you say?" I said to him, "Well if you had money and I asked you for some of it to help a bunch of really good kids who had no place to stay,

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

wouldn't you give it?" And he said, "Yes" and started to cry. I think because it had been a long time since someone had called him good.

**"Death and dying are a way of life on the street."**

You see the goodness is all around us here, in the beautiful kids who come to us. It's not always easy to love my kids—to see goodness. Our kids are beautiful, but sometimes it takes just a bit of looking for. We have to hope a lot and sometimes overlook the marks that pain and cynicism leave on a child's face.

Our kids are beautiful. They wouldn't like to hear me call them that. They would snort unbelievably and say I was crazy or weird and why did I think that. And that it just wasn't true. It would also mean that I loved them and there is no way they can believe that. No way.

Like Randy, I'll never forget him. He couldn't believe it. He was afraid to. "You want me to give up something for Lent, Bruce?" He said that incredulously, almost with a sense of shock and outrage. "I have a lot of getting to do. I ain't never had anything."

**"If He died for us—that was long ago and I don't believe it."**

Good-Friday was even less comprehensible: "If He died for us—as you say—that was long ago and I don't believe it. He never did anything like that for me. Nobody did. Nobody does anything just to be good. You guys don't. You're getting something out of it. All your staff does. It makes you feel good to help me. That's your bag, man. Don't lay your trip on me. You need me, man! I don't need Him or you." The boy was 16. A street kid.

To us, who are believers, the world is a different place

because of love and grace. The meaning the death of Jesus imposes on our lives is inescapable: He died for all of us because He loved us though we are not worthy of it and do not deserve it. And ever since that Good Friday, the only allowable reason for us to do good to anyone is out of love for Him. Most especially kids like Randy, still only 16, hurtling and crucified.

We'll be able to help a lot of kids like Randy at our new center in Ft. Lauderdale. Everything is right on schedule and, thanks to your kindness, we'll open our doors later this year.

Please pray for us every day. We always pray for you. Beyond any possible way of saying it, we are grateful to you and for you, for loving our kids.

I want to bring the hope of Easter Sunday to children who now know only the pain of Good Friday. Here is my gift of: \$ \_\_\_\_\_

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# PAPAL FAMILY DAY

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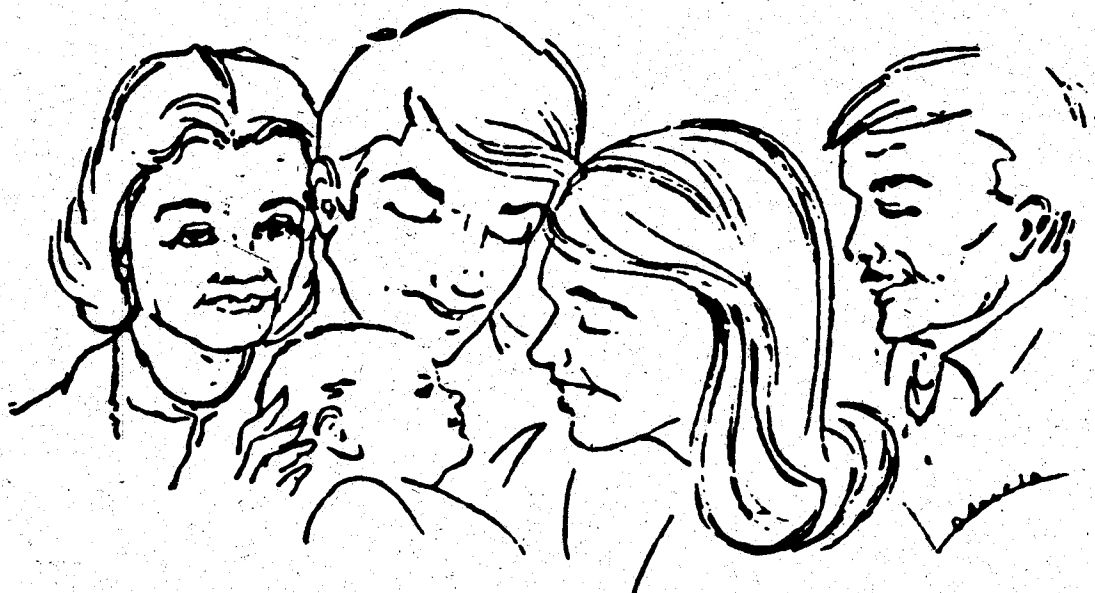
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# *Respect Life!*



# Posters 'warn' against Catholics

NC News Service

Posters warning of "Vatican ownership and manipulation" of major U.S. media have been appearing on buildings, telephone poles and bus stops in several U.S. cities.

The posters say that the Vatican secretly owns *Time*, *Newsweek*, *People* and *Life* magazines, *ABC*, *CBS*, and *NBC*, the Hearst newspaper chain, *The New York Times*, *The Los Angeles Times*, as well as local newspapers, television and radio

**'Like anything else if it's said often enough, some people may start believing it.'**

stations.

Catholic newspaper editors reported seeing the posters in Nashville and Clarksville, Tenn.; Evansville, Ind.; St. Louis, Springfield and Cape Girardeau, Mo.; New Orleans; Louisville, Ky.; Tulsa, Okla.; Atlanta; Des Moines, Iowa; Charlotte, N.C.; and Jackson, Miss.

**THE POSTERS** claim that "the Vatican uses these magazines to exalt and exonerate themselves (sic) from crimes that they have done and are currently doing," and uses the media "to smear and malign who they will secretly."

No one has claimed responsibility for hanging the posters.

In Evansville, the signs were posted only on vacant buildings, but in Springfield several were glued onto the windows of the Knights of Columbus building and in Des Moines they were pasted onto the windows and door of the chancery and the front doors of the cathedral.

The posters were first noticed

early in February in Des Moines and were put up as late as March 9 on the doors of the Catholic Center in Charlotte.

Father Stephen Bauer, associate pastor at Holy Family Church in St. Louis, was the first to report seeing posters in that city, where they were hanging on buildings, at bus stops and at a shopping center.

"Somebody is getting around pretty well and doing a lot of work against the Lord," Father Bauer told the *St. Louis Review* archdiocesan newspaper.

**THE PRIEST** said he pointed out the signs to parishioners and was disturbed by their lack of concern.

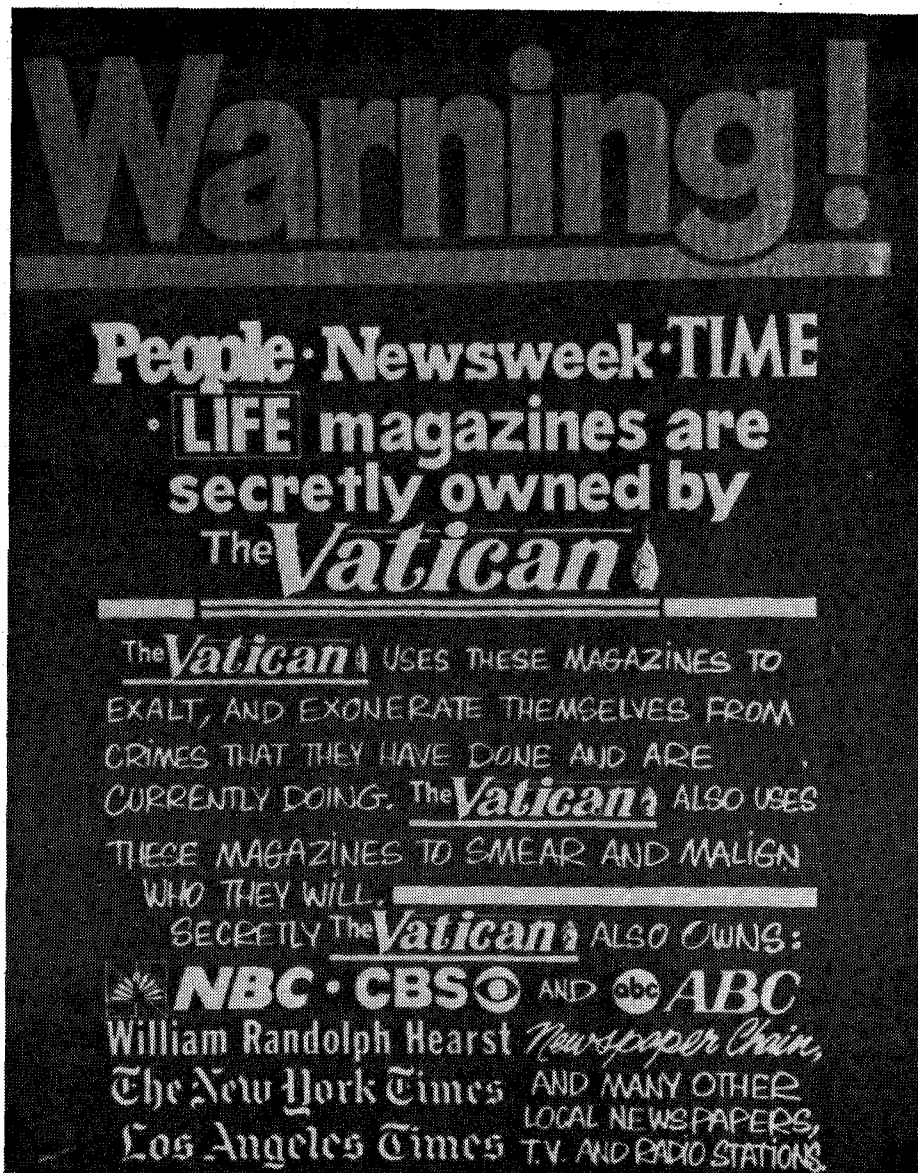
The charges may seem comical to some people because they are so patently false, he said, "But like anything else if it's said often enough, some people may start believing it. The people who put it up there obviously take it literally."

Father Bauer said Catholics need to be alert to these kinds of attacks on the church. "We just can't tolerate it anymore than any other faith should."

In Nashville the poster was seen in a store owned by the Tony and Susan Alamo Christian Foundation. According to the *Tennessee Register*, newspaper of the Nashville Diocese, a clerk at the store said, "a traveling Christian group came through town and asked to put up the posters."

**TERRY WHITE**, a foundation volunteer, told the *Message*, newspaper of the Diocese of Evansville, that the foundation bases its beliefs on the fundamentals of the Bible. She also said that the foundation has traveling missionaries, but denied any connection between the group and the posters.

Later, White was quoted in the



Origin of anti-Catholic posters like this one is unknown. (NC photo)

*Evansville Sunday Courier and Press*, a daily, as saying, "Did you know that *People*, *Newsweek*, *Time* and *Life* magazine are secretly owned by the Vatican? We have documented proof of this. The Vatican uses these publications to tell lies and smear religious leaders in our nation."

White declined to comment when contacted by NC News.

"**WE SUSPECT** that this rash of posters is another manifestation of the new wave of sectarian anti-

Catholicism which has swept the country since 1979," said Orlan Love, director of publications for the Catholic League for Religious and Civil Rights in Milwaukee.

Anti-Catholic incidents "have more than doubled in the last six months," Love said, and could be related to media coverage of U.S.-Vatican relations.

He also said that the league has noted a "growing trend" of anti-Catholic statements by radio and television evangelists.

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## Clergy, laity must cooperate — Meet

By Prent Browning  
Voice Staff Writer

Priests and laity may approach the issue from different perspectives but there is a need for more cooperation between the two groups. This was the consensus at a recent conference of the National Organization for the Continuing Education of Roman Catholic Clergy in Miami Beach.

The theme of the conference was "fostering the concept of clergy helping laity," according to organization president Fr. Bob Pearson.

"There is a greater realization in the church because of baptism, of the laity's role to carry on the work of the church."

**FR. PEARSON** said that clergy are more willing now than at any time in the past to share responsibility with the laity.

There are still priests that resist this change, he said, and part of the purpose of the conference was "to work on attitudes and behavior so that they

feel freer to allow this (cooperation with the laity) to happen."

One of the primary factors in this change in attitude has been the shortage of priests and the necessity of laity becoming involved in functions that formerly the priest carried out.

Even if there were 20 times more priests, he said, "people (laity) would still have the responsibility to do these things."

**ONE OF THE** panelists at the conference, Dr. Mercedes Scopetta, director of Lay Ministry for the Miami Archdiocese, agrees that the shortage of priests has prompted interest among the clergy in increased cooperation with the laity.

"Many priests have come on the bandwagon of lay ministry because of the shortage of priests," she says.

Therefore, many priests may be right in supporting the laity but for the wrong reason.

Lay workers should be valued, she said, because by virtue of their bap-

tism they are "disciple-makers" or evangelizers for the church.

"The church exists to support the lay community in evangelization," she said.

A psychologist, Dr. Scopetta related the structure to systems theory, a sociological concept. According to this theory a system is any organization large or small that has roles or functions. A system could be a family or a large institution that could include sub-systems such as siblings, in the case of a family.

**TRADITIONALLY THE** system of the church has been "patriarchal, hierarchical, with prescribed roles for men and women."

The church, like all institutions, she said, devotes a lot of its energies to preserving the status quo, to perpetuating its own organization or system.

This makes it particularly resistant to change, such as increasing the role of the laity, she said.

"The system will attempt to eliminate change." But the laity can act as a conscience, and help the church withstand the "anxiety" that comes with change, she said.

By their nature institutional systems tend to become "powerful and autonomous," and often "dehumanizing," Scopetta said, as they lose sight of their real purpose in an attempt to ensure their own survival.

**ULTIMATELY, MANY** systems try to usurp the power of the family, she said, forgetting that their real purpose is to serve the family.

The laity must guard against that happening.

They are a vital force for change not only within the church but outside the church as well, the director said.

"The priest has very little to say about what goes on in the world. Plumbers, doctors, housewives, can all have an effect."

### OFFICIAL

#### ARCHDIOCESE OF MIAMI

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

**THE REVEREND MONSIGNOR ROBERT SCHIEFEN** - to Associate Pastor, St. William Church, Naples, effective March 7, 1984.

**THE REVEREND TIMOTHY HANNON** - to membership, Priests'

Personnel Board, effective February 27, 1984.

**THE REVEREND THOMAS ENGBERS** - to membership, Priests' Personnel Board, effective February 27, 1984.

**THE REVEREND VINCENT KELLY** - to membership, Priests' Personnel Board, effective February 27, 1984.

**THE REVEREND JOSE NICKSE** - to Archbishop's representative, Priests' Personnel Board, effective February 27, 1984.

**THE REVEREND TIMOTHY PIANO** - to Associate Pastor, St. Henry Church, Pompano Beach, effective March 14, 1984.

### CORRECTION

The phone number to call for information on the symposium on Church and State in Central America, to be held March 20-22 at St. Vincent de Paul Seminary in Boynton Beach, is 732-4424. The number published in last week's *Voice* was incorrect.

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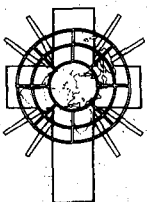
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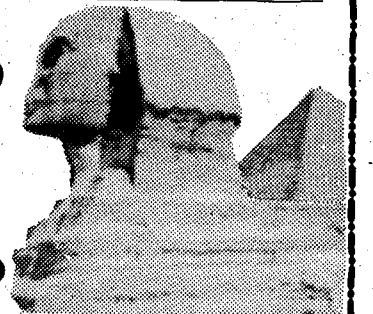
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# Youth

## Gibbons students recognized in Science Search

By Lisa Wolff

"There aren't many places where a student can display scientific achievement on a national level, and the Science Talent Search was one of the few opportunities," remarked Cardinal Gibbons High School Senior Dan Renuart.

Renuart is referring to the 43rd Annual Westinghouse Science Talent Search, the nation's top science competition which selects students who represent the best of their graduating classes in determining the Honors Group.

"It is the most prestigious search in the country to try to identify students with potential for real achievement in science in the future," commented Mrs. Dorothy Henley, who teaches biology and science.

The Westinghouse Honors Group was selected on January 17. Three hundred students were chosen from the 1,065 eligible entries. Of the 300, nine were from Broward County including three seniors from Cardinal Gibbons High School: Dan Renuart, Doris Hamawy and Ben Hicks.

Selection was based on the individual projects submitted by the students, their SAT scores, class

ranks, outside activities and involvement, according to Henley.

Renuart's project involved ways to use waste vegetation in order to reduce canal contamination.

The experiment was divided into three phases. The first was to determine that water hyacinth can take nutrients out of the water. The second phase involved the production of methane from the water hyacinth. The final phase was dedicated to using the byproduct or residue of the digestion as a soil supplement.

This is not the first time Renuart's talent has been recognized and awarded. His project took second place in the 1984 Broward County Talent Search, and he was selected as one of the Top Ten Teens of Broward County during his junior year.

"I'm very happy that I was recognized as one of the Westinghouse Honors Group and I hope for some good results in the future," Renuart said.

Hamawy's experiment concerned marking mosquito larva with vital dyes for larval ecological studies.

She developed the project while visiting Egypt where she worked with a Ph.D. entomologist at the U.S.



Three Cardinal Gibbons High School seniors took honors in the Annual Westinghouse Science Talent Search. From left, Dan Renuart, Doris Hamawy and Ben Hicks were three of Broward County's nine recipients. (Photo courtesy Chris Brooks)

Naval Research Base.

Regarding her decision to enter the competition, Hamawy stated, "Westinghouse likes to see what you've accomplished during your high school years in the field of science. I've been working on this project for two years, and I had another project in my sophomore year on seeing the effects of oxygen on radiation's ability to mutate fruit flies.

"Since I've had three years experience in science, I was interested in seeing how I could do in the Westinghouse competition."

Hamawy has received awards for this project in the past. In 1983, she took second prize in the Broward County Science Fair, third prize at the Florida State Science Fair and third prize at the junior Academy of Science.

"In the beginning I really wasn't sure what the Honors Group was all about; but, now that I've found out

how important it is, I'm really happy about being selected," Hamawy commented.

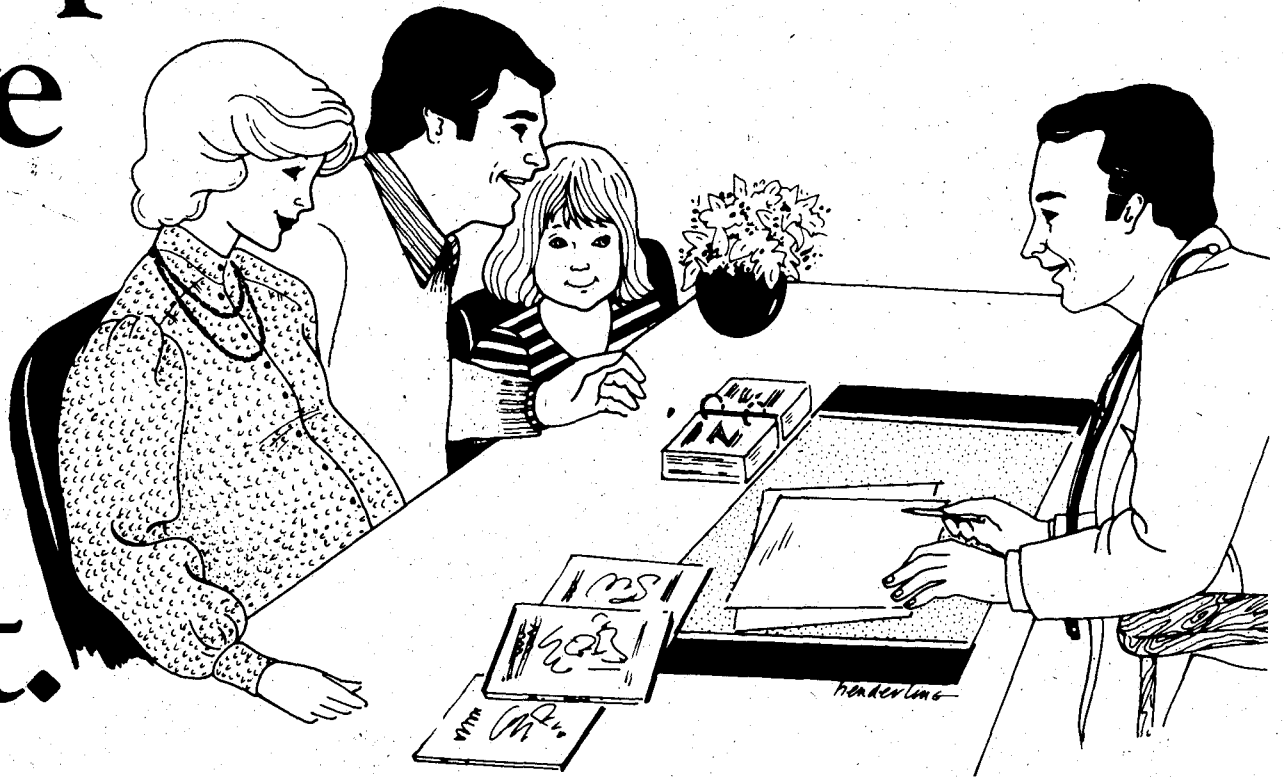
Hicks' project concerned the effects of social change in the United States on the lengths of grammatical units from 1960 to 1980.

He began the experiment as part of a class required project in his Science Independent Study class.

Hicks' accomplishment was also recognized at the 1983 Science Fair. He received honorable mention and at the Junior Academy of Science where he placed fourth in his division.

"Knowing how few people win this award made me appreciate it. When I first entered the competition, I wasn't aware of how difficult it was; I expected to win because I had no idea of what the competition was like. But after finding out about the requirements and how the winners are selected, I began to appreciate it more," Hicks remarked.

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## Closing the gap

### Students from Curley-Notre Dame visit area elderly regularly

By Aileen Ugalde

The 1980 census counted 36 million Americans over the age of 60. A 1983 projection by *The Miami Herald* estimates 64 million will fall into this category by the year 2,030, an increase of 78 percent. This rapidly growing number of senior citizens presents a challenge to the leaders of tomorrow.

Legislation concerning the care of the elderly is not enough. New attitudes and actions are needed to close the "generation gap" existing in our society. The best way to close this "gap" is to join the different age groups in a working environment. A logical method of doing this would be to have schools implement, as part of their curriculum, community programs in which students would do volunteer work with senior citizens, particularly those in nursing homes.

At my high school, Archbishop Curley/Notre Dame, the administration has already launched such a program. The course, which the student signs up for, involves an orientation program and the keeping of a journal to record his/her experiences, thoughts, and feelings during work each day. The student must complete a certain amount of hours of volunteer work at the nearby nursing home for each marking period. Credit is received for that work in the form of a grade, varying upon the degree of his/her involvement. This program has been very successful at our school.

I can, through first-hand experience, testify that the benefits reaped from close involvement with the elderly are endless. My involvement has been extremely valuable because these patients share with me the most precious of gifts: knowledge, understanding, and love. This type of program is needed by today's youth — the leaders of tomorrow — to expose us to an often unseen and ignored segment of society. Real leadership begins in awareness of a need and in the motivation to do

**'We, the leaders of the next century, are responsible for what happens to the aged in our culture. It is of our doing in this time and place.'**

something about it.

The school board should consider establishing a requirement for high school seniors to volunteer at a nurs-

ing home (or some other place where social service is needed). Perhaps one class period (consisting of approximately 50 minutes) could be devoted three times a week for this purpose. Students in this program would be dismissed from school at an earlier time in order to allow them time to work at the homes during the afternoons. Through this set-up, students would gain valuable experience in dealing with people of varying age groups, while at the same time, our community would be served in a most beneficial way.

Kahlil Gibran once said: "Should you really open your eyes and see,

you would behold your image in all images." In the aged we see ourselves, with our goodness and our prejudice, with our love and our loneliness.

As aging affects us all, the question of caring for the elderly is of great relevance. Old age need not be a time of despair, isolation, and hopelessness. It is an inherent part of the human experience. After all, there is only one alternative to growing old: death.

We, the leaders of the next century, are responsible for what happens to the aged in our culture. It is of our doing in this time and place.

## St. Thomas students participate in Respect Life program

The students of St. Thomas Aquinas High School have completed a two day Respect Life program arranged by Father Yates Harris, chaplain at St. Thomas. The entire student body saw a film "A Matter of Choice" and the second day a discussion led by Joan Crown, codirector of the Respect Life Office of Broward County and Barbara Groeber, a Board member.

Father Harris said the program was presented to the 52 theology classes in the school two or three classes at a time which allowed a class discussion with Mrs. Crown and Mrs. Groeber.

"There is a definite need for this type of program to be presented in our Catholic school," stated Father Harris. "Our Catholic students hear much from television and newspapers about Planned Parenthood and I feel it is a need and duty for our students to hear the truth on pre-marital sex

and abortions. With over 1.5 million abortions a year in this country alone, the truth of the holocaust must be told."

Sister John Norton, the principal of St. Thomas, stated, "There is a definite need for our students to be made aware of the tragedy of abortion and the alternatives open to abortion."

Mrs. Linda Freerks, Theology Department Chairperson at St. Thomas, stated, "I think the success of our Respect Life Program was obvious in the comments several of my students made that they had never been against abortion because they had not understood what was involved. After the program, these now informed students were firmly opposed to abortion because they saw it as the murder of an innocent human being."

Nancy Vayquez, a senior, com-

mented, "the failure to be made aware of alternatives in life can cause serious problems in our adult life as the film clearly showed. I believe the film should be shown to the freshman class yearly."

Chris Cushman, a junior said, "this program was excellent and needs to be seen by the boys as well as the girls as the responsibility is not one sided."

The freshman class of St. Thomas was so impressed with the presentation that they collected baby clothes, food, toys, crib mattresses and baby car seats. The Respect Life Office was overwhelmed by the service project of the Freshman Class.

Father Harris stated that the program will be presented to the freshman class each year and a follow up program to the Senior Class.

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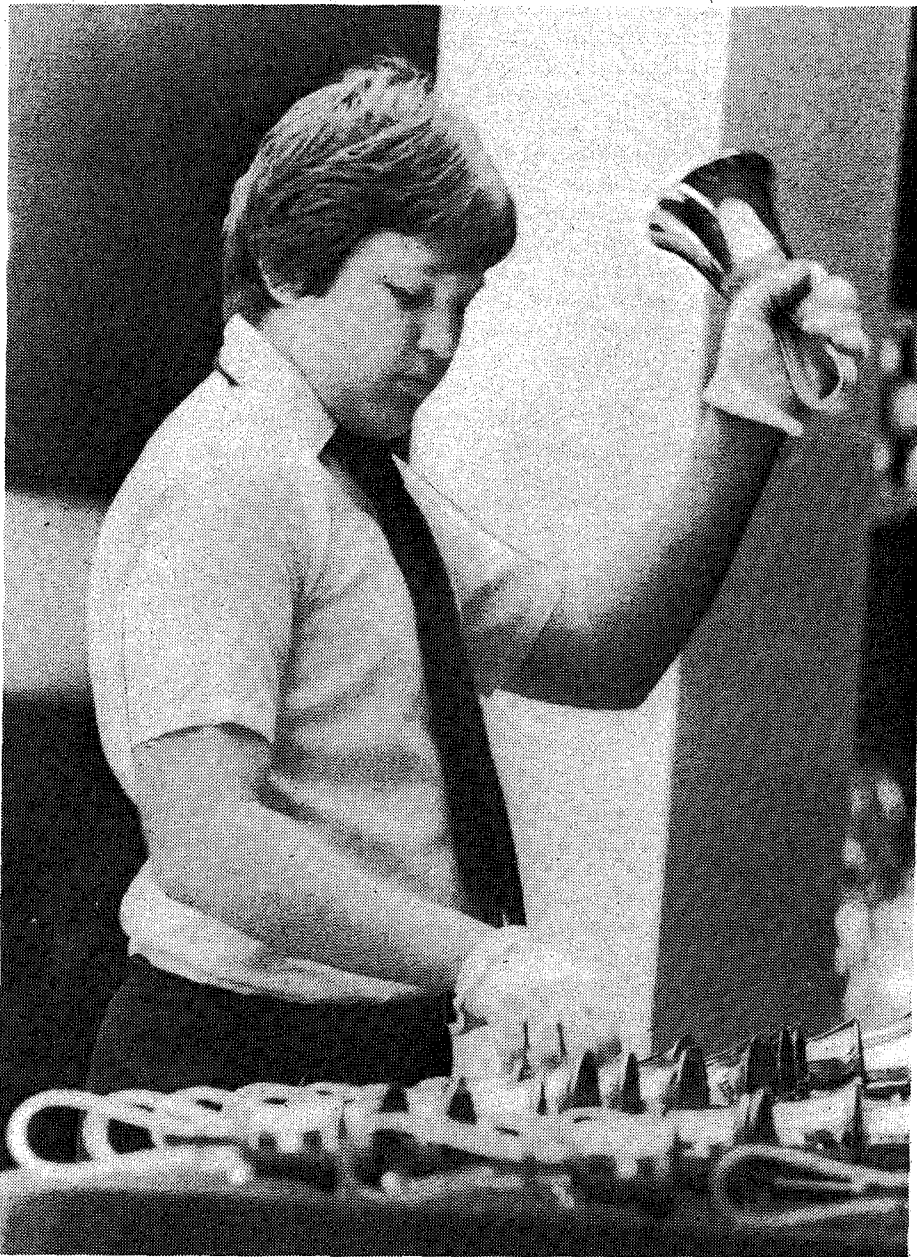
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# Local

## Bells are ringing for youngest 'tintinnabulator'



**By Prent Browning  
Voice Staff Writer**

David Franko is a tintinnabulator. This may not be a musical art form that rings a bell but then ringing bells is what this type of music is all about.

At 13, Franko may be the youngest bell soloist, or tintinnabulator in the country.

Many have seen performances of bell choirs, but David is a whole chorus unto himself playing selections from *The Sound of Music* and other classics at churches, senior centers and for the handicapped.

Already proficient at the guitar, clarinet and piano he became interested in the bells when he played for the bell choir at his parish, St. Helen in Ft. Lauderdale.

For his 13th birthday Franko received the bells, ranging in cost from \$60 apiece for the smallest and over \$800 apiece for the largest.

Playing the bells solo is no easy task, the trick according to David, being the wrist and elbow moves.

The difficulty of playing them may be why, the man who sold the bells to the Franko family believed him to be the youngest tintinnabulator in the country.

You may be hearing more from David, whose mother has applied for his inclusion in the Guinness Book of Records, since he may like to pursue a unique career as a professional soloist some day.



David Franko, 12, (left) of St. Helen parish may be the youngest one-man bell choir in the nation. He gave a demonstration recently at the Marion Center for special children. Mother Lucia, director, (right) enjoys watching David give teachers a lesson in bell music. (Voice photo by Prent Browning)

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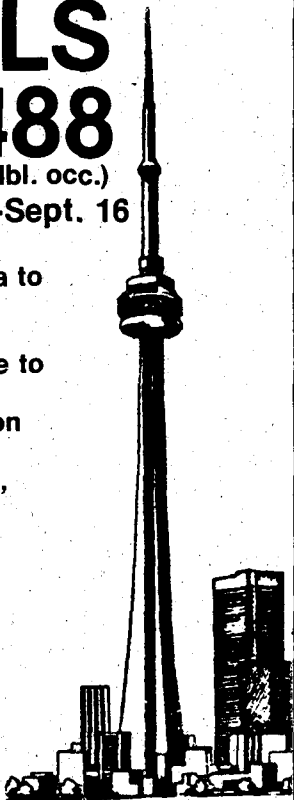
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# Carrying the cross

## For 14 years he's fought handicap with the help of faith and family

By Betsy Kennedy  
Voice Staff Writer

When the artery burst in 11-year-old Timothy Schaefer's head, it happened as violently as a car careening off a cliff. In a matter of hours, the bright, talented parishioner from St. Rose of Lima in Miami Shores, suffered extensive damage to his brain and hope for a normal future seemed to drain away in the current of his own blood.

Amazingly, Timothy survived and despite his physical limitations retains not only intelligence, but the qualities his family had admired in him — a whimsical sense of humor, a hunger for learning and a capacity to love and trust in God whom he calls, "my best friend."

The near-fatal and mysterious aneurism rupture left Timothy, now age 25, bound to a wheelchair. He is spastic on the left side and has speech and memory problems similar to those of someone afflicted with cerebral palsy. Only his spirit remains unlimited.

His mother Nora, from whom he inherited striking good looks, remembered an example of that spirit not long after he returned home from the black hole of a 5-month long coma.

### Top of the stairs

He had been in his wheelchair and she couldn't find him. Frantic, she searched the house and found him at the top of the stairs. He had dragged his young but unwilling body to the very top step. He and his face buried in the carpet.

"What on earth are you doing?" she asked.

"I'm tired because I was carrying Jesus' cross. But I'll be patient until someday when I give it back to Him. I won't need it anymore."

"I never forgot that," said Nora. "We've tried to bring up Tim and his seven brothers and sisters to have Christian values—to take whatever life brings."

Each day, Timothy still struggles to overcome his fears. And during the nights he is restless and lonely. In his dreams he is living a normal life again. He sees himself playing the piano side by side with his mother.

"Afterwards he would always turn and give me a big hug, his face just lit up with the thrill of the music."

Sometimes the night plays other tricks on him. He thinks something is wrong with him but he can't remember quite what it is. It is during those terrifying moments he said "I have long talks with God. We talk over everything and he helps me figure out just what to do."

In the first year after the tragedy, Timothy was the center of attention among his school friends. They flocked to his bedside, feeding him gossip like spoonfuls of medicine to make him well. But soon their adolescent needs took them elsewhere and he was left alone. During endless hours he sat out in the garden behind his home.

"No matter who has abandoned you, remember God never will," his mother reminded him.

Timothy is not bitter nor does he blame God.



While most people take walking for granted, each step is a victory for Timothy Schaefer, who has been disabled since the age of 11. With the help of his spunky mother, Nora (above), his dad, Paul and his seven brothers and sisters, Timothy keeps up a rigorous therapy program each day. (Voice photo by Betsy Kennedy)

"It could happen to anyone in the snap of a finger, just like it happened to me... people can't look down on me because they too could end up in a room alone at night..."

### No miracles

Nora has struggled to resist her own bitterness.

Unlike the famous Tiny Tim from the story "A Christmas Carol," it seemed there would be no miraculous recovery for her son.

"I didn't get or expect a miracle. What I did get from God was the strength to draw upon every day of my life, to get through."

At first doctors at a New York Hospital told Nora and her husband

**'I'm tired because I was carrying Jesus' cross. But I'll be patient until someday when I give it back to Him. I won't need it anymore'**

Paul to "walk away and leave Timothy."

"He was nothing more than a vegetable. He sat with his head slumped in the wheelchair.

"But I am a survivor. Inside me is something that just won't quit... You don't just throw away your kid."

After he was brought home the Schaefer family saw their deep Catholic faith and loyalty to one another tested again and again.

Timothy's progress was slow. At first he couldn't lift a spoon to his mouth or his head off his pillow. His brothers and sisters dubbed him affectionately, "Bones," and teased and encouraged him to go through grueling hours of painful therapy. He learned to speak again, although his voice remains slurred. He began to help feed himself. He trained with the determination of the athlete he once was.

"I can do 50 to 100 sit-ups. I can swim," he beams proudly.

Yet his disabilities place him in limbo when it comes to rehabilitation programs.

He doesn't adapt in cerebral palsy clinics because he is not retarded as most of the participants are, explained Nora. He was sent to a workshop for the handicapped.

"Not long after that we got a call that they didn't have a bathroom door wide enough to accommodate his wheelchair... imagining that in a place for handicapped people."

Nora asked his specialists at the workshop not to let him eat too much, because the brain damage causes compulsive eating.

"They let him take all the money we had given him and buy food. He stuffed his face, fell asleep and they said, 'come get him, he is too much trouble.'

### More anguish

At another clinic Timothy suddenly started displaying uncharacteristic violence. He hurled obscenities and objects at the teachers. After an examination by a doctor, the Schaefers reluctantly agreed to put him in a mental hospital.

"It was terrible... he hated being away from his brothers and sisters. They strapped him on a table, naked like an animal."

One sleepless night Nora came up with an idea. The doctors had put him on an anti-depressant medication at about the same time the violence manifested itself. Could it be they had overlooked the side effects of the medication?

After hearing the distraught mother's suggestion, the doctors substituted the medication and Timothy was once again the joking, smiling youngster everyone recognized.

Catholic Community Services has tried repeatedly to find an appropriate program for Timothy, one that would be suited to his unique problems.

"With this kind of neurological damage you don't know when he can function. Some days he can walk and some he can't. So rehabilitation is nearly impossible."

So far, no program has been found.

Nora is also frustrated with the government, because it will not fund a private duty nurse or therapist for Timothy at home.

"Why does someone have to be relegated to a scrap pile or sent to an institution away from the family they love... the government says, you've lost 99 per cent of your life, now we are going to take the rest."

Well-meaning individuals have come and gone at the regal white house with garden.

"They immediately adore Timothy, but they soo get too emotionally involved and leave him," his mother explained.

### Guardian angels

He tries not to get too attached to the people who come to stay with him while his mother works. Instead, his family is the center of his universe.

They hover around him like a devoted band of guardian angels. Two of the older teens gave up plans to attend out-of-state colleges so they could be close to their brother.

He enjoys his title of "Bones" and another one of "Big Brother." At family dinner he sits at the head of the table. When one of his brothers or sisters accomplishes something, he cheers them on and imagines that he too is the winner.

"I love my family. They are everything. What would have happened to me without them?"

Timothy always had a predilection for languages. Now he is trying to learn German to pass the time he must spend isolated at home.

"He can't remember. It will take him a long, long time to remember one phrase," said Nora.

"But we are all proud of him."

When a visitor comes by to see him which is seldom, he laughs and jokes and shows off his German phrases in slow, sentences taking tremendous effort. If the visitors happens to be a lady, he kisses her hand in high-spirited, princely fashion.



## Abortion project 'not science'

(Continued from page 1)

Gary Jacobs, head of the science department.

"The fact that the project dealt with the subject of abortion was completely insignificant in regards to the actions we took," insists William Noble, principal.

While "the ugliness and grotesque pictures" moved his assistant principal to remove the project, "I also noticed a very important factor... It simply did not follow the scientific approach... It would have been more appropriate for a study in social studies. It was strictly an opinion survey."

Foul, cries Magaly Llaguno, a Miami prolifer.

"That is a science question. If (the unborn baby) weren't alive they wouldn't have to kill it," she says. "I think that they could have compromised. They could have allowed (Perez) to show it at her school."

A disappointed Perez merely says, "I felt like I had done all this work for nothing."

### Worked for months

In a way, Llaguno, founder and president of the *Comite Pro-Vida (Pro-Life Committee)* of Miami, started the entire affair when she, as a member of the *Right of Life Crusade Educational Foundation*, presented an anti-abortion film and talk to the *St. John Apostle youth group* where Perez belongs.

Perez's mother and father are adult leaders of the *Hialeah group* and two of her brothers serve as president and vice-president.

Since the presentation, in January of 1983, Perez began collecting information on abortion for the science project she planned to do. She could not do it as an eighth grader at *St. John Apostle* because the school missed the application deadline for entering the *Youth Fair's Science and Engineering Competition*.

She recouped at the end of 1983, at *Miami Springs Junior*, obtaining two teachers' permission to do the project despite the fact that the topic was alien to the earth-science curriculum the class was studying.

"Your project has to be super great or I'll give you an 'F'," Perez remembers the second teacher warning.

"Nobody came up to me," she adds. "I decided to do it all by myself. I wanted to know if it was really wrong. Some people say it's just a bunch of cells. I wanted to answer my own question: Is (the fetus) alive or dead?"

Her classmates, Perez says, appreciated the information.

"They thought (the fetus) was a whole mess of cells. Nobody had seen the pictures before."

### Grotesque pictures

School officials admire Perez's effort. But they say they could not allow the project to be exhibited.

The principal reason, they maintain, is that Perez did not perform an experiment, and thus ignored scientific procedure. The same criteria, according to Noble, would have kept the project from being displayed at the *Youth Fair*.

Another project, on clouds, was disqualified at the school for the same reason, he adds.

"If the project had followed procedure, I would have asked her to remove one or two of the grotesque photographs and insert in there some maybe graphic diagram, display or some other kind of visual that would be less grotesque, and would have al-

lowed the project to be entered."

In fact, Noble offered Perez the option of entering the report as a research paper, without the display board. Under normal circumstances such research papers are accepted only from students in the tenth through twelfth grades.

"I decided not to," Perez says,

ministrative problems beyond their control.

The project would not have advanced even to the school science fair if qualified and experienced science teachers had not been in short supply, say both Noble and Jacobs.

According to them, a total of 11 substitute teachers have intervened in

negative connotations to attempt to prove somehow that it is not a human being but a thing or a mass of tissues," Llaguno says.

Noble, who says he personally has "problems with abortion from the religious standpoint" but can see the other side because "I see enough of the unwanted children," says he ex-



Silvia Perez, 15, and her controversial science project. (Voice photo by Ana Rodriguez-Soto)

"because no one is going to stand up and read a report, especially in the *Youth Fair*, where the majority of the people only go to ride."

Llaguno scoffs at the school officials' objections.

"I think that what they really objected to was the graphic presentation of it," she says.

Noble disputes her, but comments

Perez's and another science class since two experienced teachers left at the beginning of the year to pursue educational opportunities offered by the *School Board*.

"Unfortunately for Silvia (Perez), she happened to be caught up in this huge mess of lack of science teachers," says the principal.

"I think this is more of a situation

pects his teachers to be very objective when addressing the issue.

"I would expect... that both viewpoints would be explored and it would be (described as) a legal option, based upon the law of the land, that a youngster, a married person or anybody, would have if they found themselves pregnant.

"I would hope," he adds, "they use the term 'fetus.' I think if they start talking about a live baby, I think they're slanting it."

Llaguno says such statements make her feel that the entire pro-life movement is facing an impenetrable wall of well-meaning blind people.

"The mere fact that they object to the terms we use tells me that they are slanted in favor of abortion. We're merely saying to have an open mind, to consider opposing view points and to allow the students to be exposed to it."

### No win situation

In her report, Perez, all youthful innocence and enthusiasm, tries to straddle both sides of the issue, to be less than an activist while adhering to her personal beliefs.

"In my project," she writes, "I attempt to display that abortion is not just an easy way out of a pregnancy, but rather a decision which must be observed and examined carefully before any action is taken..."

"The results of my research prove my hypothesis to be correct. Abortion is not only a legal issue, instead it is a very delicate subject that must be cautiously examined by each individual..."

But in the adult world, that's not a scientific conclusion. So Perez loses anyway.

"If I had put a conclusion," she adds confused, "they still wouldn't have put (the project) in... they would have said I had put only one side of the story."

**'If the project had followed procedure, I would have asked her to remove one or two of the grotesque photographs and insert... some other kind of visual that would be less grotesque...'**

*—William Noble, principal*

on "the parts of babies — the arm. The most gross of all was the little boy... where you could just barely make out that it was a human fetus."

"I don't think you have to be that graphic," he says, pointing out that his students are all between 12 and 15 years of age.

Perez recalls that the pictures were objects of criticism during the meeting with the *Science Fair* officials, both women.

"They said the board didn't have both sides of the story," she says, and suggested that, to be objective, pictures of battered and abused children should have been included also, to show what happens to unwanted babies who are not aborted.

Perez demurs. "But an abortion is the same picture on both sides."

### Lack of teachers

School officials blame Perez's unfortunate experience, and what they say was theirs as well, on ad-

that developed this year that would not have developed any other year," Jacobs adds. "It's nobody's fault."

### Objectivity

Llaguno grants that school officials did not act "in bad faith." But the story of this science project, she says, illustrates the "brainwashing" that has pervaded society since the *Supreme Court* nodded its approval to abortion.

Citing objectivity, school officials imbue students with a pro-abortion mentality and then deny them access to opposing points of view, calling these biased, she charges.

Terms such as "termination of pregnancy" instead of abortion and "fetus" instead of baby, she maintains, are used by pro-abortionists to distract people from the real issue — the arbitrary taking of a human life.

"Fetus is nothing but a scientific term for a human being at that particular stage of development. But unfortunately, it is being used with



# The gymnast

## Nine-year old Edward Balado is working toward Olympic goal

By Prent Browning  
Voice Staff Writer

Like many boys his age, Edward Balado, 9, recently spent many hours glued to the TV set watching the Winter Olympics, wondering what it would be like to represent his country in the ultimate contest of athletic ability.

Unlike them, however, for Ed, a student at St. Timothy School in Miami, this dream stands a chance of one day becoming a reality.

A devoted gymnast, he recently captured a state title and won first place in the Southeastern Regional where he placed first in four out of six competitions.

**HE HAS** accomplished what his parents would have thought was next to impossible a few short years ago.

His mother Celeste first brought Edward, a physically active child, to the Miami Gym Club in Coral Gables when he was six.

"I was just going to do it to burn off some energy and stuff," Ed says.

Coach David Arthur very soon noticed that Ed had natural talent and asked if he would like to compete.

From the start, his parents let the decision to compete rest with Ed, who practices for several hours five times a week at the gym club.

"**IT'S GOT** to be his drive," says Celeste Balado, who adds, "the days he's not at the gym he's miserable."

Through a total commitment on his part and the ability to concentrate and discipline his talents, Ed is able to refine his movements and even perform exercises adult gymnasts find difficult, such as the double back flip.

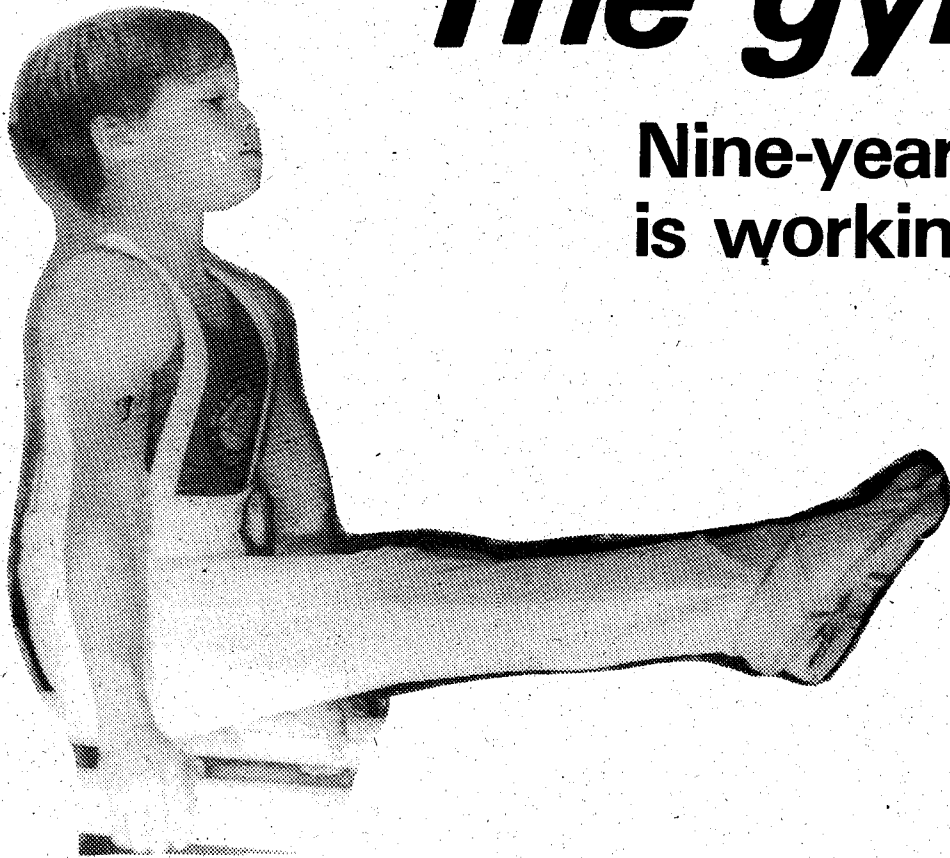
Coach Arthur works constantly with Ed, performing each subtle move over and over until he gets it right.

His parents are just as proud of their son's good sportsmanship.

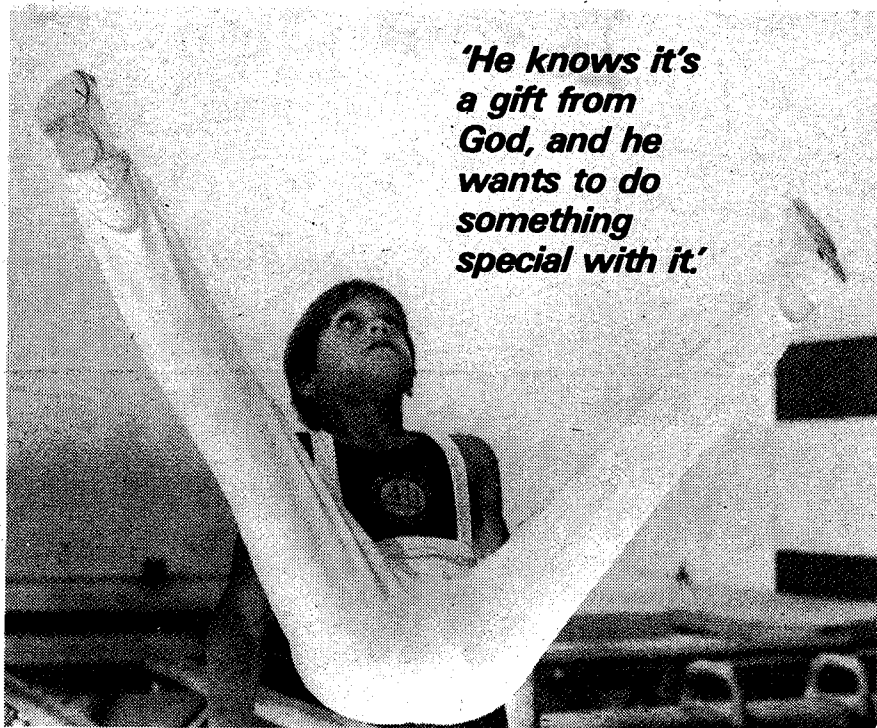
He always congratulates his competitors and helps the children in the playground at school learn gymnastic moves, his mother says.

"He knows it's a gift from God," she says, "and he wants to do something special with it, and he wants it to do good.

"You can show that you're good and decent and still achieve."

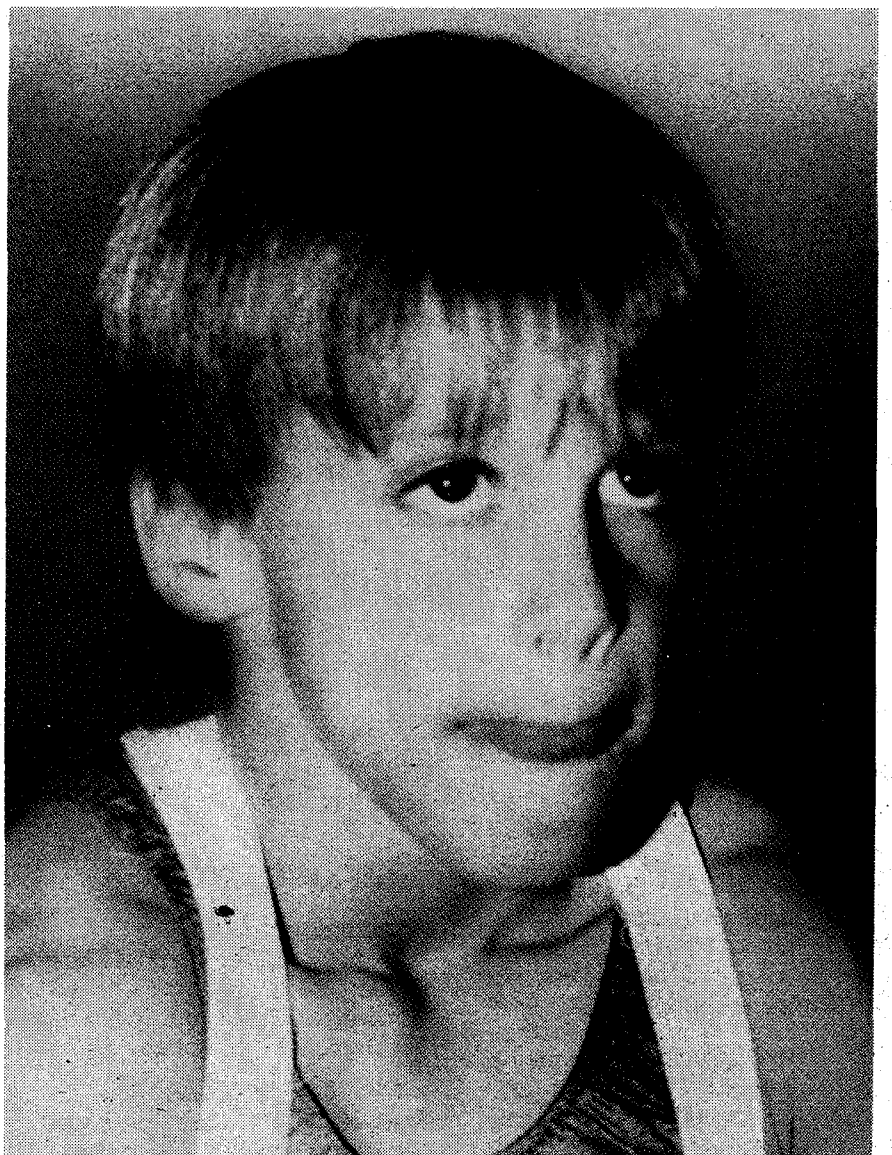
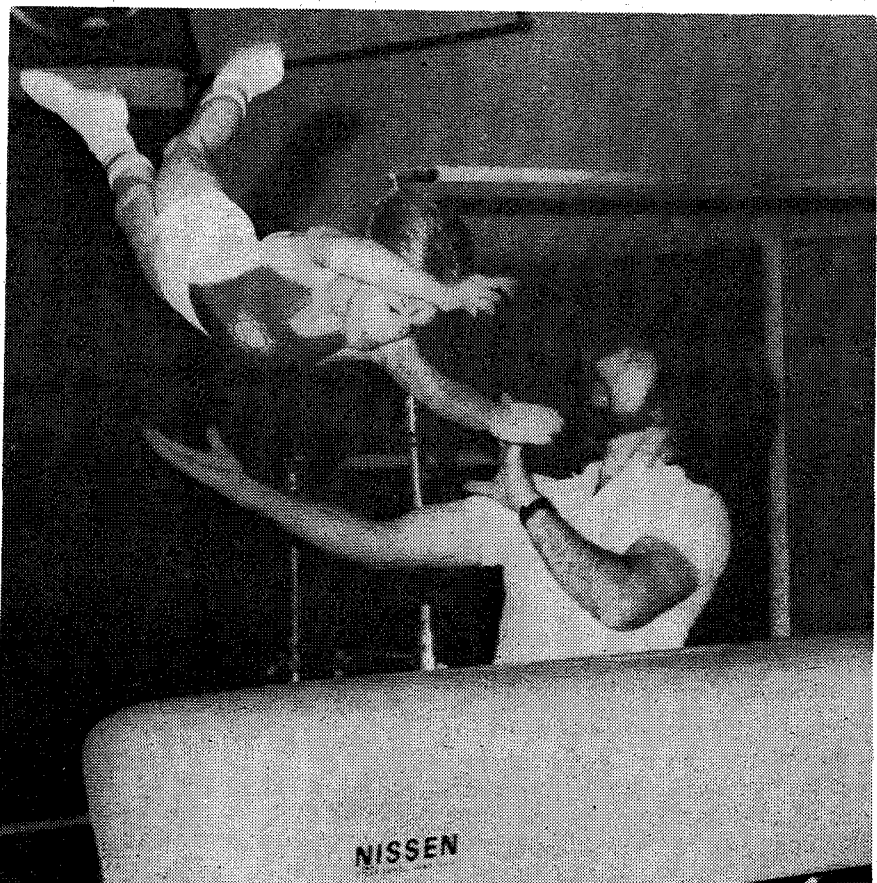


Edward Balado began doing gymnastics at the age of six. The St. Timothy School student is "miserable" on days when he's not going to the gym, according to his mother.



*'He knows it's a gift from God, and he wants to do something special with it.'*

Coach David Arthur noticed Edward had talent and asked him if he wanted to compete. Now, the coach works five times a week for several hours with his gifted student.





# Matter of Opinion

## On guns, bonds and moral light

It is not our role to comment on purely secular or partisan election matters as were included in this week's voting. But two of the issues decided in South Florida on Tuesday do invite commentary from a moral perspective.

First, relating to the Broward gun control issue, we congratulate the citizens there for making a sensible choice in spite of the usual flood of outside money from the National Rifle Association to defeat the measure.

It is continually amazing to observe the irrational fanaticism of the NRA and its Freudian-like obsession with guns. If you think that is an overstatement, then just consider: The measure in Broward opposed by the NRA does not categorically ban the sale of any kind of gun. It merely says the county can pass a law requiring a criminal history check on anyone who wants to buy a pistol. Yet, \$153,000, mostly from the NRA, was spent to fight a law that would make it a little harder for some crooks or maniacs to get a gun on a moment's impulse.

### EDITORIAL

Oh, sure garden-variety criminals can still steal guns. And that is largely because our homes and business places are so saturated with weapons under the delusion of self-"protection," a hallowed NRA myth. Such guns are far more often used against a friend or relative in an argument than to foil a thief.

The NRA is even opposing a federal ban on armor-piercing bullets known as "the cop killer," so dubbed to describe the bullet's only use. There is something almost eerie in this gun mentality that cannot stand even the most moderate regulation of deadly weapons in our society.

Meanwhile, a criminal-check law would at least tend to reduce certain types of impulse crime. (President Reagan was shot with a gun bought legally on a moment's notice in a store.)

Perhaps the most important aspect of the Broward vote is the establishment of the people's right to control weapons of death in their own community, despite all the fear tactics and money of gun worshippers.

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The other issue that catches our interest is the voting down of redevelopment bonds for impoverished Overtown. It is ironic. Miamians approved bonds to improve police facilities but not bonds that would help reduce crime in the first place. The bonds would have cost the average homeowner about



four bucks a year. That's pretty cheap crime prevention.

Are we so insensitive to the problems of others that we just don't care if it doesn't affect us? And what will we say the next time Overtown residents accuse the rest of the community of a lack of a sense of justice or concern?

Where is our moral light?

## Letters to the Editor

### Abortion is human rights issue

To the Editor:

Respect Life of the Archdiocese of Miami was not the only group that demonstrated against Barry University recently when state representative Elaine Gordon spoke during a conference on women's legislative issues.

Miami Right to Life and Comite ProVida, both nondenominational, were also represented. Clergy and lay people of several denominations were present because Rep. Gordon, also awarded an honorary degree by Barry a few months ago, is the pro-abortion movement's most vocal, active member in the Florida legislature.

Respect for all human life is a fundamental Catholic principle. Why should Barry lend its prestige as a Catholic institution and provide a public forum to persons or groups whose philosophies are in conflict with Catholic teaching?

Prolifers of all denominations believe that induced abortion is a terrible injustice: the killing of an innocent, helpless human being. By the same token the majority of those who call ourselves proliferers would pro-

bably have been just as appalled if a person who publicly expresses or promotes anti-black or anti-Semitic sentiments had been given an honorary degree or invited to speak at Barry, even on other subjects.

Would Barry have honored such a person?

Why should abortion not be treated by Barry as the human rights issue that it is, comparable to slavery and discrimination?

Magaly Llaguno  
Founder-President  
Comite ProVida

### Marxist priest?

To the Editor:

I was more than surprised to read on March 2, "Marxism, Christianity Compatible, Says Priest in Nicaragua Government," without any comment.

What does this mean? The Church approves such opinions expressed by Father Cardenal?

If not why not express it strongly

and clearly?

Odette Roy Fombrum  
Miami

### Barry President 'damaged' Church

To the Editor:

As Grand Knight of Council 5110 of the Knights of Columbus (Hialeah), I was appalled at the actions of Sister Jeanne O'Laughlin, president of Barry University, concerning the invitations extended to State Representative Elaine Gordon, State Senator Gwen Margolis and State Senator Roberta Fox.

Sister O'Laughlin's action was very inappropriate considering her position as representative of the Catholic Church, inasmuch as these three people are highly vocal advocates of abortion, which the Church vigorously opposes.

Sister O'Laughlin should follow beautiful example of Mother Teresa and live her life dedicated to the service of God and His Church, rather than damage that Church through her actions.

I hope some action will be taken to

stop this sort of thing from happening again.

Jesus Castillo  
Grand Knight Council 5110  
Knights of Columbus

### Athletes promote beer drinking

To the Editor:

Isn't it a sad state of affairs when big-name athletes are used to sell beer on television?

I am not against beer, but it seems a shame that the producers must convince the youth of the country that, in order to be a good athlete, one must like to drink beer.

Why couldn't the breweries use ordinary people, who cannot be considered to be role models for our youth, in their commercials?

What good does it do for a parent to try to convince his, or her, children to not drink beer when that child's hero or heroine is seen imbibing constantly on the TV?

Donald A. Pruessman  
Miami



# Two mothers and the bible

One sort of presumes that the mother of a priest would possess some understanding about the scriptures and that the mother of a nun would have in her sixty years opened the bible at least once.

There are two mother in the Albany diocese who could destory that presumption, at least they could have prior to last fall.

Both grew up in the days when most Catholics judged the bible to be a "Protestant" book and thought that they were forbidden to read it.

Consequently, when these two women joined a group of ten people last October for six weeks of bible reading, faith sharing and joint praying they felt uncomfortable and hesitant, like visitors in a strange city.

When told that Matthew wrote the first book of the New Testament, one mother spent a long time

BY FR. JOSEPH  
M. CHAMPLIN



dioceses around the United States and Canada.

The small group sessions to which these two mothers belonged were not isolated illustrations or exceptional instances. There are 201 parishes in the Albany diocese and 154 of them presently are enrolled in Renew with another five joining the process this winter. Those Renew churches last fall gathered 18,000 people in 1800 clusters of ten per-

**'Renew is an ambitious project which seeks in a parish to promote vibrant faith communities, to facilitate prayerful bible study as well as personal faith sharing and to develop a deeper awareness of social justice concerns.'**

reading through Genesis to locate Matthew there. After all, she reasoned, her new bible contained Genesis as the first book.

When requested to read an excerpt from the second letter of John, the other mother grew puzzled. Heretofore, she had heard only of John's gospel and did not know that there are also three letters attributed to him.

These women were participants during the fall in the small group discussion aspect of Renew, a three year spiritual renewal process which began throughout the archdiocese of Newark in 1978, carried over to the Albany diocese during the past year and presently is being experienced in over 50

sons each for similar weekly hour and a half faith or bible sharing discussions at diverse times and in various locations over a six week period.

Renew is an ambitious project which seeks in a parish to promote vibrant faith communities, to facilitate prayerful bible study as well as personal faith sharing and to develop a deeper awareness of social justice concerns. It tries to accomplish this over a three year period in several ways:

- By a year of training parish lay leaders who can organize committees which will care about the many details needed for a successful renewal event of this dimension.
- By five semesters or seasons of six weeks each,

three in the fall and two in Lent, centering upon particular themes: "The Lord's Call," "Our Response to the Lord's Call," "Empowerment of the Spirit," "Discipleship" and "Evangelization."

• By using four approaches to communicate each theme: Sunday liturgies; take home printed materials with suggestions for a variety of activities in one's own residence; large group events like lectures, cabarets, or workshops; small group sharing sessions.

That sounds like an enormous amount of organizational effort and it is. But 18,000 persons gathered in 1800 small units for six weeks of prayer, bible study, faith sharing and friendly communication represents a massive undertaking with enormous potential for impact upon parishes and the diocese.

How well did the first semester succeed in Albany?

Evaluation reports brought these comments from parish leaders:

"There seems to be a more prayerful atmosphere among our people"

"The small groups have made us see the value of scripture, prayer and sharing our faith"

"Renew is bringing the leadership of the parish together."

"We now have a sense of reaching out to others."

Several pastors had the following observations:

"I was more than pleased!"

"I have a good feeling about the whole process."

"It was a positive spiritual experience for the parish."

"... an awful lot of marvelous things occurred in the parish to strengthen the faith of all of us."

In addition, there are two women, the mother of a priest and the mother of a nun, who anxiously await the start of the next session so they can resume their studies and faith sharing meetings.

# Stolen childhood

There is a book I want to tell you about. It is called "Stolen Childhood: A Saga of Polish War Children." There is in it tragedy and triumph, despair and hope, depravity and compassion. There are times that what you read will make you cringe, that is because it is a true story. There are times that what you read will give you joy, that, too, is because it is a true story.

The story it tells is a dramatic story. You could see how it would make a great film of suspense and action. But so that I will not raise expectations of a book written with suspense and drama as a popular writer of best-sellers might have made it, let me say it is a story told almost prosaically by the man who lived a great part of it, Father Lucjan Krolikowski, O.F.M. Conventual. The drama, the suspense, the excitement are there but Father Lucjan is not skilled in those techniques. He tells the story, quietly and completely, in a way you come to know many of the principals in the story, but there's no flamboyance in his story of the stolen childhood of Polish children.

In 1939, after the signing of the 1939 Ribbentrop-Molotov Treaty, Stalin ordered that 380,000 Polish children be rounded up, some with their families, and deported to Asiatic Russia.

LUCJAN KROLIKOWSKI was then a teen-age seminarian at a Franciscan Monastery near Warsaw. His superior, and founder of the monastery, was Father Maximilian Kolbe. Young Lucjan was deported to Siberia, near Archangelsk on the White Sea, along with other Poles forced into



BY  
DALE FRANCIS

Siberian exile.

Some of the most excruciating reading is the story of what happened to those 380,000 children. Two years later, Stalin declared amnesty for all Polish citizens held in prison camps and in exile centers. Lucjan made his way to join a Polish Army being formed by General Anders, an army that became a center for Polish refugees. When the Polish army moved to the Middle East, Lucjan started his studies for the priesthood again at St. Joseph Seminary in Beirut. When he became a priest he was assigned to a Polish military hospital in Egypt.

The surviving members of the Polish children exiled to Siberia had scattered over the world and in 1947, while assigned to work in camps in East Africa, Father Lucjan met some of those children in camps. In 1949, he was working with 146 of the orphans in a camp at Tengeru near Mount Kilimanjaro in Tanzania.

That was the year that Communist Poland claimed legal guardianship of the children and de-

manded they be returned to Poland. The children didn't want to be returned to Communist control and Father Lucjan was determined they would not be.

THE HEART of the story is in the dramatic effort to keep the children from being returned to Poland. There was a risky journey to Italy for consultations at the Vatican, negotiations with various governments, a train ride across Europe without visas to an abandoned barracks in Hamburg. The Soviet Union called Father Lucjan "a kidnapper on an international scale" but finally in 1949, after countless adventures, Father Lucjan and his children arrived in safety in Canada.

There are 80 photographs, two pages of maps, to make readers familiar with the children and the perilous passage they took to freedom. Father Lucjan is now in the United States, secretary of the network of the Father Justin Rosary Hour, based in Buffalo. His book, translated from Polish by Kazimierz Rozniatowski, was prepared for English publication by Dr. Calvin C. Smith and Katherine Morrissey. It sells for \$13 and can be ordered by writing Father Lucjan Krolikowski, Father Justin Rosary Hour, Station F, P.O. Box 217, Buffalo, N.Y. 14212.

It is a privately printed book, not likely to be found in the bookstores. It is well-written, well printed, carefully hardbound with valuable illustrations. It is a record of triumph of spirit.

(Dale Francis is a nationally syndicated columnist)

By Frank Morgan

## St. Nicholas

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

who enters.

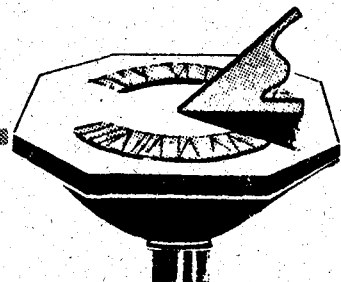
The next morning, a young Christian went to church as usual for morning devotions. He was asked his name and soon afterwards, Nicholas was consecrated to the office of the Bishop of Myra.

According to legend, three daughters of a man who lived in Myra wanted to get married. But because

the man was poor and could not provide a dowry, the daughters could not marry. Bishop Nicholas heard about the situation and secretly tossed bags of gold into their windows so that each girl would have a dowry. One bag of gold was supposed to have dropped into a stocking hanging near the fireplace. From this story the custom of giving gifts and hanging

stockings on Saint Nicholas' feast day, December 6th, arose. Later the custom was transferred to Christmas Day.

## TIME CAPSULES





## Restoring a classic

My son Peter and I were having hot chocolate in the kitchen when we started talking about prominent people we admired. On the top of his list was Dr. Pinin Brambilla-Barcilon.

"Who is she?" I asked.

"One of the most patient people in the world," he responded. He went on to explain that she is painstakingly



BY  
ANTOINETTE  
BOSCO

restoring Leonardo da Vinci's famous depiction of the Last Supper, which has been under repair since 1977.

I have many memories of that painting dating back to my high school years in a Catholic academy. One of my teachers, a nun, was a da Vinci fan. She would talk about this painting at length, pointing out the differences between the da Vinci conception and the Last Supper rendition of other artists.

DA VINCI'S JESUS she said, was the central figure. In a sense he was alone, showing the isolation he must have felt at that moment. There was no John in this painting leaning on Jesus' breast. The apostles appear shattered and frightened, asking "Is it I, Lord?"

Most striking of all, my teacher would say, is Judas — not off in a corner, but smack in the middle of the apostles, revealing his guilt and clutching the bag of 30 silver pieces.

We were in the midst of World War II at that time. In 1943, when I was a sophomore, an Allied bomb hit the Dominican monastery of Santa Maria della Grazie in Milan where da Vinci had painted his masterpiece on the wall of the dining hall as a gift to the friars. Because the

wall had been protected by sandbags, the painting survived. Nonetheless, it was calculated that the work would have been destroyed had the bomb landed about three feet closer to the painting.

My son was impressed that I was familiar with the painting, but then his turn came to impress me. I didn't know that Brambilla-Barcilon was doing the restoration and that she had already spent more than three years, and will probably spend many more, performing the necessary "artistic surgery to bring back whatever remains of da Vinci's own touch. The work is unbelievably slow and tense, enough so that it takes a week to complete an area the size of a postage stamp. The results are somewhat surprising and are gaining much attention

As we talked, my son said that it seemed to be a great commitment of time and money to find out what da Vinci originally painted. Estimates are that it may be another three to five years before the work is completed. He wondered why we care enough to do this.

I ASKED HIM to think about it and see if he could come up with his own answer. A few days later, he did.

He showed me a comment that the artist Raphael made when he saw da Vinci's Last Supper in the early 1600s,

*'It was reminiscent of what my nun-teacher had said: The artist who speaks to the soul links us to heaven.'*

about 125 years after the master painted it. Raphael said: "By the fire of his imagination... he exalted divine things through human things and was able to lend men every degree of worth up to the heroic."

I believe my son found a good explanation of why Brambilla-Barcilon's work is most worthwhile. It was reminiscent of why my nun-teacher had said: The artist who speaks to the soul links us to heaven.

(NC News Service)

## Lighting the darkness

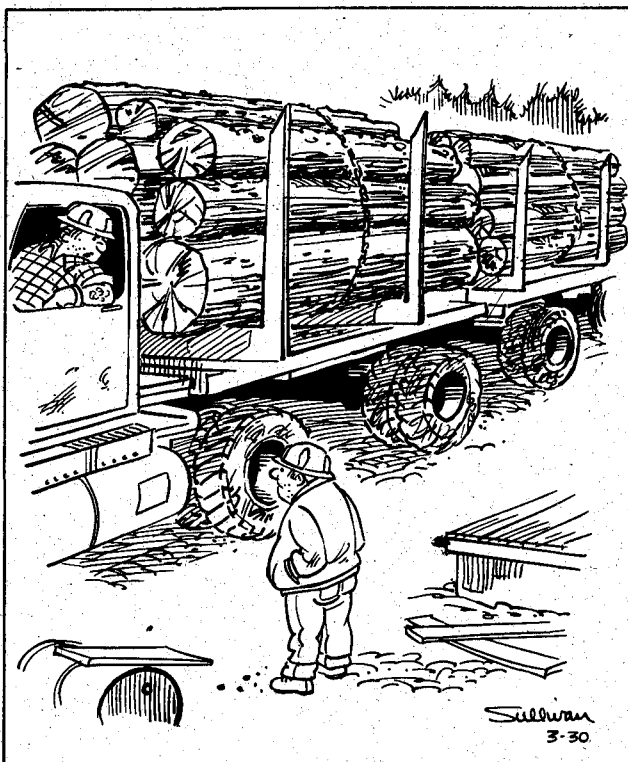
A Christopher prayer:

"Father, grant that I may be a bearer of Christ Jesus, Your Son. Allow me to warm the often cold, impersonal scene of modern life with Your burning love. Strengthen me by Your Holy Spirit to carry out my mission of changing the world or some definite part of it for the better. Despite my lamentable failures, bring hom to me that my advantage are Your blessing to be shared with others.

"Make me more energetic in setting right what I find wrong with the world instead of complaining about it. Nourish in me a practical desire to build up rather than tear down, to reconcile instead of polarize, to go out on a limb rather than crave security. Never let me forget that it

ONE WHO LIGHTS candles turns to positive, constructive action to solve problems. It takes a special grace to acquire this mode of thinking. And so we realize the importance of prayer. We pray for the grace of God to open our hearts that we may become "children of light," that we may have the wisdom and the courage to apply the Gospel of Jesus Christ to our daily living.

Father, grant that I may be a Christ-bearer in this world of darkness.



"IF THIS IS GONNA BE ONE OF YOUR 'ONLY-GOD-CAN-MAKE-A-TREE' DAYS, I'M LEAVING WITHOUT YOU."

BY FR.  
JOHN CATOIR

is far better to light one candle than to curse the darkness, and to join my light, one day, with Yours. Amen."

THE CHRISTOPHER MESSAGE is simple. There is no one like you. You can make a difference. God has made you for a purpose. You have a job to do that no one else can do and if you don't do it, it will remain undone. You have certain gifts and talents at your disposal; use them well to help make this a better world.

We believe it's better to light one candle rather than to curse the darkness. That phrase has been used so often that to some it seems like a cliché. But great truths, simply stated, survive the test of time. Our motto has been around for 3,000 years.

## Don't cop out

Q. One of my friends is drinking a lot of hard liquor. She gets drunk about every two weeks. I worry about her a lot, and yet I don't know what to do. After all, if she thinks it's all right to do this, who am I to judge? (New York)

A. You say, "I worry..." Apparently you recognize that something is wrong with your friend's behavior.

Something is indeed wrong. To get drunk deliberately is a serious matter. It damages one's personality and can lead in one way or another to unhappiness.

At the end of your question, you ask, "Who am I to judge?"

In one way, you're right. You should not make a judgment about your friend's moral condition. You do not know what is going on in her head and heart. Only God does.

POSSIBLY SHE is having such deep emotional troubles that she is unable to control herself and needs professional help.

But you can still make a judgment about her exterior actions. Her exces-



BY TOM  
LENNON

sive drinking is wrong and harmful. It is a cop-out to ignore that fact by saying, "Who am I to judge?"

Why not try to help your friend since you are worried about her and are concerned.

This does not mean lecturing her or nagging her. Watch instead for opportunities to talk with her in a sympathetic way about her problem and what is causing it.

Could you point out how she is hurting herself and that her drinking might lead to serious unhappiness in the months ahead? Can you find a way to discuss and help solve the problems that are causing her to drink?

A COUPLE of years ago a young man in a college seminary was drinking regularly every afternoon from 4 p.m. on. Five or six of his buddies began to realize he was doing this and tried to help him.

They talked with him a lot about why he was drinking and did all they could to help him with the problems that were causing him to drink.

They knew they could never get him to join Alcoholics Anonymous, so they did the next best thing. One of them went to the public library and got a book about Alcoholics Anonymous and suggested that he browse through it.

The young man found it an eye opener. In time he quit drinking.

Don't cop out with your friend. Don't be afraid to say, ever so kindly, that excessive drinking is wrong and dangerous for a number of reasons.

Most important, offer all the tactful help and love you can.

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



## A parent writes of a child's death

The death of a child is a heartrending experience for any parent. The following beautiful letter was received by a group leader for La Leche League, and is reprinted with the permission of "La Leche League News" in the hope that it will help other parents facing a similar tragedy.

"I am writing you because you helped us to prepare for our daughter's birth — no one could help us prepare for her death. I hope you remember us — my husband, Mark de Jong, was completing a Ph.D. in nuclear physics and I was finishing up in city planning when we attended your childbirth classes.

"Maaike was born Oct. 25, 1980, in Winnipeg. She was perfect — 9 pounds, 4 ounces with dark hair.

"Everything was falling into place — we had a beautiful outgoing little girl, we finished our studies and Mark got a good job (at last) with Atomic Energy in Chalk River. I was a full-time mother and housewife and loved it.

"I joined the league here and decided to let Maaike wean herself. Life was great. In February (1982) I visited Winnipeg and the grandparents and took a lot of flack because I was still nursing and spoiling my baby. 'Babies need to cry,' they said. Maaike didn't have to cry — I gave her what she wanted when she wanted it.

"WE RETURNED home from Winnipeg Feb.



BY DR. JAMES AND MARY KENNY

14. Maaike had a cold — or so I thought for the next three weeks. She was tired — but Mark and I both had the flue and she was getting her eye teeth so I didn't worry.

"I took her to our local doctor for her shots. He examined her and thought she might have mono because her liver and spleen seemed enlarged. He sent us to Pembroke. They thought it was a liver storage disease.

At Children's Memorial in Ottawa it was diagnosed as cancer of the liver. It had already spread to the lungs. Compared to the other babies there Maaike didn't even look sick.

"Mark and I decided not to let the doctors treat her, as any form of treatment was an experiment because they had never seen this form of cancer in a child so young. They could only tell us what we could expect but could not give us any estimate of

how long she might live.

"AFTER A total of seven days in the hospital in Pembroke and Ottawa, we just brought Maaike home to die.

"I nursed her through everything — all the tests and all the examinations. Mark was with her for the bone-marrow test and liver biopsy.

"Only once did I make a mistake. In Pembroke there were no sleeping accommodations for parents so the nurses told me to sleep in the lounge down the hall and they would wake me when Maaike called. They didn't wake me though; they thought they were being kind. They let Maaike cry — something she had never done before.

"Maaike died at home in our arms. She had lost 15 pounds and her little body was deformed from the horrible growth in her abdomen, but her face was peaceful and beautiful. There were no I.V.s or bright lights and she didn't suffer very much.

"We did everything we could to make her happy while she was alive. If your knowing about her will help anyone else prepare for their baby's death, I will be happy."

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

(NC News Service)

## Lent II: Covetousness and envy

If American families are accused of many sins by our European cousins, the chief one is our attempt to find happiness in things. "You Americans want two of everything," an English friend observed. "Two children, two cars, two careers, and even two houses." His exaggeration bears a hint of truth.

While researching **Traits of a Healthy Family**, I was gratified to discover that one of the top traits chosen was "a shared religious core." But this didn't necessarily mean a shared denomination. I found as many healthy interfaith families as same faith families. The difference lies in a value system emanating from other than a hedonistic or consumer purpose to life.

It's easy for families to get caught up in our consumerism trap. Today's **covetousness** and **envy**, the two capital sins I'm dealing with here, are manifested in our acquisition of goods to make us happy. We watch commercials which tell us we'll be happy if we have a home computer, a certain beer, or a new home. And we come to believe them.

I interviewed a mother who confided that they weren't getting along very well in their family so they decided to buy a camper van. Masking my horror at the idea of packaging family discontent in this way, I asked her why and discovered the power of the camper ads. The children are always clean and smiling, the parents happy, the weather good, and the streams full of fish.

BY DOLORES CURRAN



**COVETOUSNESS** HAS a number of meanings: acquisitiveness, an inordinate desire for what belongs to another, avariciousness, greed, and hoarding. None of these fit a Christian value system which calls for simplicity, sharing, serving others, and treasuring relationships over things. In all of these, accumulation of material goods get in the way.

Some families, however, get on the consumer treadmill which takes on a life of its own. Because they lack a deep belief system, they search for something which will make them happy. Together they identify an object such as a new home, another bathroom or a third television set which will remove discord in family life. They feel a sense of purpose in defining, acquiring, and enjoying the newness of the object.

But the newness wears off and they soon identify another object to make them happy. Eventually, they become consumer-oriented which often calls for more overtime work or another spouse

going to work. Their life becomes filled with goods and empty of meaning.

They don't have time for one another. Their deepest longing for relationship is thwarted. They become jaded with things and talk about family life as a trap.

**FOR FAMILIES** who unintentionally get into this trap, the way out is the same as the way in. It's possible to begin divesting a family of its excessive goods, its obsession with work and its inordinate emphasis on accumulation. But it usually takes one family member to recognize the obsession and suggest a halt to it. Often a parent who does this discovers other family members are happy to cooperate.

One teenager commented, "It would be nice to have a little less money and a little more of you, Dad," when her parents introduced the idea of paring down. This family didn't throw out all their goods; they just began accumulating less. Payments diminished, financial pressures decreased, and time together increased. A year later, there was a remarkable difference in the family dynamic.

Saying no to peer and advertising pressure isn't that difficult. The question families might ask themselves whenever tempted to buy unnecessary items is, "Do we really need this to make our family life happier?" If the answer is no, the decision is obvious, regardless of how Madison Avenue regards family life.

## Family Night

### OPENING PRAYER

God our father, through your son, Jesus, you have blessed us with peace. Help our family to share that gift with our brothers and sisters everywhere. Never let us be the cause of pain or unhappiness for others. Amen.

### SOMETHING TO THINK ABOUT

As transportation and communication improve, our world gets smaller and we become more dependent upon each other for basic needs. It's really a small, small world after all!

### ACTIVITY IDEAS

#### Young Families

**PEACE FLAGS** Materials: paper, crayons, scissors, glue, string. Have each member of the family make a peace flag featuring some peace symbol. String the flags in one place. Remind each other that peace begins at home. Each person is responsible for keeping his or her flag flying by being at peace. The individual whose behavior disrupts the peace and harmony of the household should take down his or her flag until doing what is necessary to restore peace.

#### Middle Years Families

**WORLD NEIGHBORS** Materials: box, magazines, glue. Find pictures of people from different parts of the

world. What is life like for them? How are they like us? What can we do to make their life more liveable? Cover a box with a collage of these pictures. Use the box for a centerpiece as you gather on the floor in a prayer circle. Pray for world peace and brotherhood.

#### Adult Families

Read prayerfully the Scripture passage found in the Acts of the Apostles 10:34-38.

### SNACK TIME

Make carmel apples or some other apple treat.

### ENTERTAINMENT

1. If you live in a large city, take a

ride through a neighborhood that is largely inhabited by a particular group of people.

2. Invite a family or friend of another race or nationality to share Family Night with you. Let them tell you about their country and customs.

### SHARING

• Share how you feel when you meet a stranger.

• Share what you might do to make an "outsider" feel more comfortable.

### CLOSING

Matthew 11:25-30. Pause after the reading and have each person offer a personal prayer.



# Scriptural Insights

## Second Sunday of Lent

# 'Do not be afraid' to witness the truth

### Theme:

The journey of faith is not without risk, but it is God who calls and gives us strength, as we work against sin in our society.

It was not natural for Abraham to leave his barren but safe environment to set out for a land of abundance he had never seen. We all prefer security to the challenge of uncertainty. It requires faith, however, to disrupt our comfortable routine, to become involved in controversy, in order to work for justice in our society. **THE CONSEQUENCES** of such an effort are not always apparent. If we recognize evil and do not act to counter it according to our means, do we not share in the guilt? Do we



not betray our calling to be the light of the world, the salt and the yeast? Have we committed the sin of omission through a lack of

faith? (First Reading)

The Transfiguration is a sign of the power and glory of Jesus which is to be manifested fully by His Resurrection. We who are

Spurred on by the promise of immortal life in Christ, Paul fearlessly proclaimed Christ and His values even in the face of death and imprisonment. He gives credit

**'The Transfiguration is a sign of the power and glory of Jesus which is to be manifested fully by His Resurrection. We who are believers in the Risen Christ are called to witness His truth to the world.'**

believers in the Risen Christ are called to witness to His truth to the world. We are called to provide the splendid vision of Godliness. **IN THIS EFFORT** we should constantly recall Jesus' words to the apostles on the mountain—do not be afraid. (Gospel)

to God for the strength to endure all hardships which the Christian life entails. (Second Reading)

This is our calling as well, to condemn sinfulness by the example of our own lives and by proclaiming and promoting the teachings of Jesus.

## Are there Catholics in the Ku Klux Klan?

**Q.** In a recent issue of our diocesan paper you answered a question concerning the validity of a marriage performed by a Baptist minister. Assuming a dispensation was given as you stated, does such a dispensation confer upon the minister the power to administer the sacrament of matrimony? Is the Catholic Church acknowledging non-Catholic ministers as equally validly ordained



BY FR. JOHN DIETZEN

as its own priests with the same powers to administer not only the sacrament of matrimony, but all the sacraments?

Shouldn't such large changes in the church's attitude toward other ministers in matters that affect aspects of our everyday lives be brought out at church from the pulpit, and not left just to the chance that the right question might be asked? (Louisiana)

**A.** In our church, and generally in civil law, people are not married "by" the person officiating at the wedding. They are married by each other.

Thus, in Catholic theology and

practice, the priest does not administer the sacrament of matrimony; the bride and groom administer this sacrament to each other by making and declaring the covenant that unites them as husband and wife.

This is clear in the Code of Canon Law, which states that the couple are married "in the presence" of the priest or other officiating person, and that the officiating minister "assists" at the ceremony (n. 1108).

As for your second point it might be helpful to remember that priests are often unaware of subjects in which people feel confused or ill-informed until they are asked, which is of course one of the reasons for this column.

**A.** Is it permitted now for Catholics to belong to the Ku Klux Klan? We've had some ugly incidents recently that apparently involved this organization, and a rumor is that some of the members were Catholic. I find that hard to believe but someone told me it's possible. Is it? (Texas)

**A.** There is no explicit church regulation concerning the Ku Klux Klan. However, a number of general church laws establish sanctions against Catholics who participate in activities for which the Klan has become notorious over the past century — gross crimes against human life and freedom, stirring up hostility against religious leaders for teachings that oppose the teachings of the Klan, and so on. (Such laws would be

canons 1373-74, 1397 and others.)

The serious problems, to put it mildly, with Catholics joining the Klan are obvious to anyone who knows its background. The KKK is one of the powerful "native American" organizations which sprang up in the United States after the economic panic of 1819, and as a reaction to the huge immigrations from Europe.

There have, in fact, been two major Ku Klux Klan organizations. The first, formed immediately after the Civil War, was an extremist white supremacy movement which at one time counted many of the whites in the South as members. Through ter-

ror, lynching, torture and other cruelties, the Klan "protected" white people, and opposed all reconstruction efforts of federal and local governments. This Klan finally disbanded about 1877.

The second came during and after World War I and was inspired by the economic, political and social breakdown, and the growing anti-radicalism and nationalism of the period. It was openly anti-black, anti-Catholic, anti-Jew and anti-foreigner, and boasted nearly 5 million members by the mid-1920s. In some areas it wielded enormous political power.

(NC News Service)

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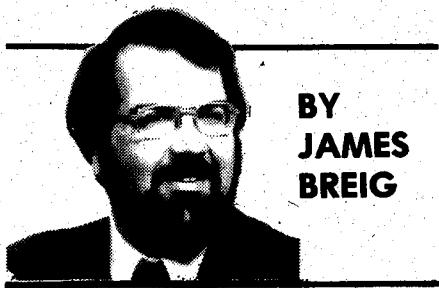
## Kudos, NBC Sitcoms gave Christian view

I'm still blinking my eyes, scratching my head, rubbing my chin and unboggling my mind from the recent back-to-back broadcast on NBC of episodes of "Cheers" and "Buffalo Bill."

Did I really see what I saw and hear what I heard? Did two sitcoms actually defend marriage, fidelity and the Christian view of sexuality?

**IT COULDN'T BE!** But it was!

It wasn't that long ago that I took NBC to the woodshed for two-part segments of "Buffalo Bill" and "Different Strokes," which had clumsily treated, respectively, abortion and



BY  
**JAMES  
BREIG**

child molestation. Now I have to go out to the laurel patch (which I keep next to the woodshed) to shape a crown for NBC's brow.

Imagine that a network, which I have so often castigated for trivializing sex, would actually show two programs (and one after the other!) in defense of marriage seems incredible.

But it happened. Perhaps you saw the episodes I mean. On "Cheers," Norm, the fat accountant-barfly, was tempted by a female client. Urged by his friends to cheat on his wife "just once like everybody does," Norm almost gave in. But he didn't; he resisted. Then, in an amazing scene which you'd expect to see on a church-sponsored program, Norm

confessed to Sam, the bartender, that he loved his wife, that he had never had sex with anyone else and that—mirabile dictu!—he didn't want to because to do so would destroy what he had worked so hard to achieve.

**ALL THE PUT-DOWNS** of his wife, spoken to bar chums, said Norm, were just talk; all the leers at other women were just macho posing; all the mocking of his marriage had been just a cover-up of his true feelings.

That's a very human attitude, especially among men, who find it hard to confess their emotions, particularly to other men.

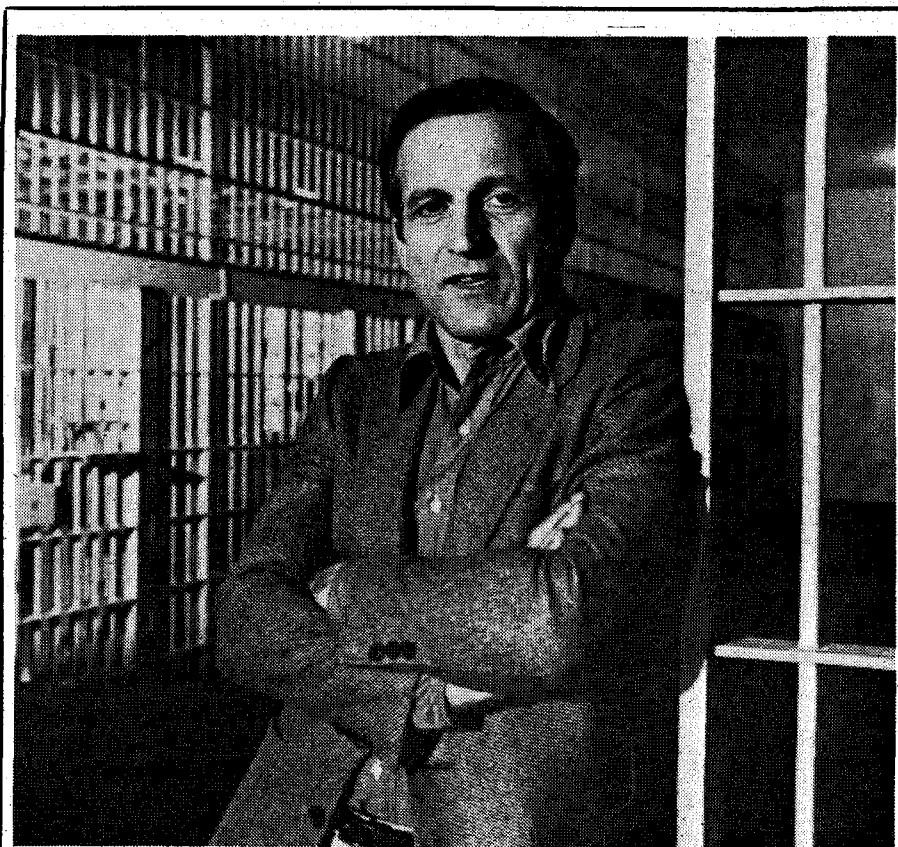
No sooner had I picked myself off the floor at the conclusion of "Cheers" than here came "Buffalo Bill" with another defense of marriage.

In that episode, the station manager was thrown out of his house by his wife, began reminiscing about a lost love and made a pass at Jo-Jo (she of the abortion).

But he couldn't go through with it. And Jo-Jo told him why: he loves his wife; marriage had worked for him before and it would again; the memories of the past are just that and, while they linger, they should not damage current relationships.

Jo-Jo's counseling mirrored the scene in "Cheers" in which Diane, the waitress who sleeps with Sam, praised Norm for his fidelity and for being a one-woman man. That's what women admire in men, she said, despite all the trash written about one-night stands.

Of the two shows, "Cheers" is by far the better on any night and that proved true on the night of the network attack on my ability to with-



**DOING TIME** — Daniel J. Travanti (above) of NBC's "Hill Street Blues" is host and narrator of "Old Enough to Do Time," a PBS (channel 2) documentary on the new get-tough juvenile justice policies in the U.S. A 14-year old (below) armed robber sits on his bunk in solitary confinement in a training school cited for inhumane treatment. (NC photos)

stand shock and surprise. The segment of "Cheers" was far better written, more touching and more perceptive of human behavior (at the end, Norm still can't tell his buddies how he feels but at least has let Sam, Diane and us know his true affection for his wife).

**BUT WHAT DO YOU** make of the fact that either show made it on the air? Sitcoms deal in titillation, sexual license, the stereotyping of marriage as stultifying and the exaltation of meaningless coupling.

Yet here we had Diane admiring the homely Norm and his marriage over handsome Sam's philandering. Here was Jo-Jo advising her boss that if his marriage was becoming routine he should work it out with his wife and not stray from her. Here was humor being used to build up society rather than to tear it down; here was television using all of its skills to

stand behind traditional values instead of satirizing them.

I'm at a loss. Something went right for once. Who was on vacation and couldn't stop it? Who was hired and insisted on it? Don't tell me all the complaints from me and millions of other viewers who are tired of TV's superficiality actually got through to someone. Don't tell me because I couldn't stand the strain on my heart.

**BUT WHISPER IT** to me. I think I can take that.

NBC, you deserve a hearty slap on the back. You went a long way to restoring your peacock's brilliance after the abortion/child molestation debacle. Keep it up, NBC; you're on to something!

(If you would like to thank NBC and encourage more of the same, write the network at 30 Rockefeller Plaza, New York, NY 10020.)

## Mermaid tale sinks film

**HARRY AND SON** O PG

Meant to be a warm-hearted comedy that tugs at the heartstrings, this woefully misbegotten little mess about a laid-off construction worker (Paul Newman, who also produced, directed and did the screenplay to boot) and his sensitive son (Robby Benson) is painful to sit through. Not the least oppressive element is Benson's insufferably cloying acting style. Aside from some rough language, the movie would be altogether innocuous if the filmmakers had not seen fit to try to get some comic mileage out of a sexually liberated secretary bestowing her favors on the heroes.

**SPLASH** A-III, PG  
A mermaid (Daryle Hannah) falls

in love with a human (Tom Hanks) in this latest effort of the Walt Disney people to come up with something that will appeal to a more mature audience. This is probably the studio's most successful attempt in this line, but only because the competition has not been terribly stiff. Hannah and Hanks are appealing enough, but the movie itself is but mediocre with the chase scenes and the klutzy over-acting. It's also a pity that the Disney decision-makers felt obliged to make their appeal to a "more mature" audience by laying on PG-rated nudity (bare buttocks, quick glimpses of breasts), graphic sexual references in dialogue and a general air of vulgarity.

**FOOTLOOSE** A-III, PG  
A boy from Chicago (Kevin Bacon)

### Capsule Reviews

finds himself going to high school in a small town in which rock music and dancing are looked upon as snares of the devil. But with the help of a minister's high-spirited daughter (Lori Singer), he eventually shows the local yokels the error of their ways. A movie that has its heart more or less in the right place, "Footloose" lacks a brain of sufficient wattage to guide its more serious intentions. It's actually two or three different movies that never quite come together.

### USCC film ratings:

A-I, general patronage; A-II adults and adolescents; A-III, adults, A-IV, adults with reservations; O, morally offensive.

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**OUR 37th YEAR**



# Catholics celebrate St. Patrick's Day

South Florida Catholics will be turning out in force for the Sixth Annual St. Patrick's Day Parade and Festival on March 17th and 18th.

Sponsored by the St. Patrick's Day Parade and Festival Committee and the Emerald Society of South Florida, the events begin with a 10 A.M. Mass at St. Patrick's Church, Miami Beach, where Grand Marshal Edward Collins, Ireland's Minister of State, will be guest of honor.

The Parade begins at 2 P.M. at Biscayne Blvd., and Flagler Street and proceeds West past the Reviewing Stand at Flagler.

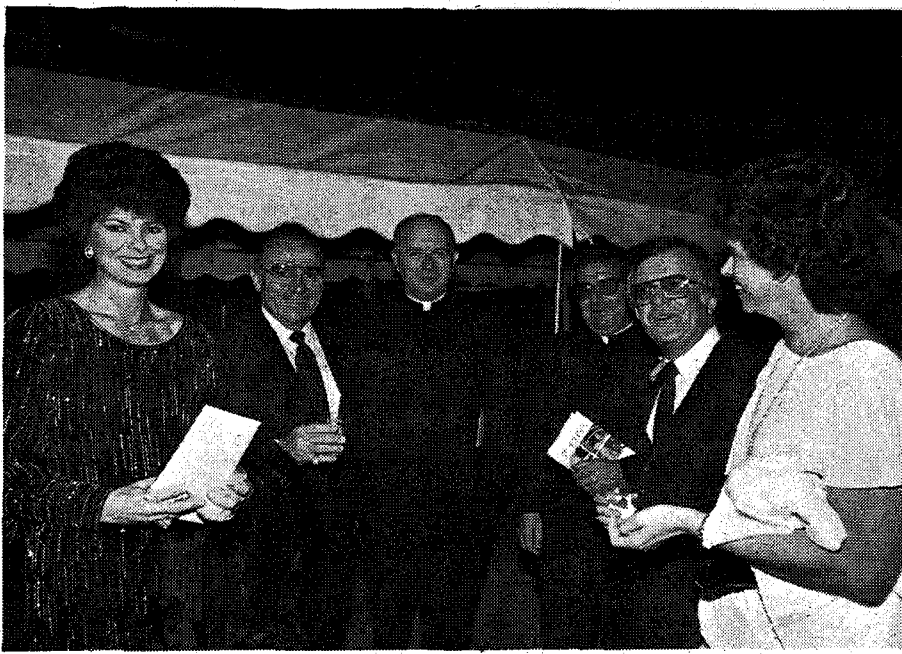
Over 100 units will participate including Holy Family, Immaculate Conception, St. Rose of Lima, St. Joseph and St. Patrick. Also in the line of march will be Barry University, the Legion of Mary and Knights of Columbus.

Following the parade, there will be a post parade party at the Cultural Arts Center on Flagler Street.

## Spiritual growth workshop

St. Catherine of Siena Parish will present GENESIS 2, a series of five workshops on spiritual growth, during the Wednesday evenings from Mar. 14 to Apr. 11.

Developed by Rev. Vincent Dwyer, O.C.S.O., Genesis 2 uses films, to lead participants on a spiritual journey. The workshops will cover the following topics: Mar. 14, The Spiritual Journey; Mar. 21, Spiritual Growth and Self-Acceptance; Mar. 28, The Risk of Being Myself; Apr. 4, The Adventure of Self-Discovery; Apr. 11, The Many Paths to Prayer.



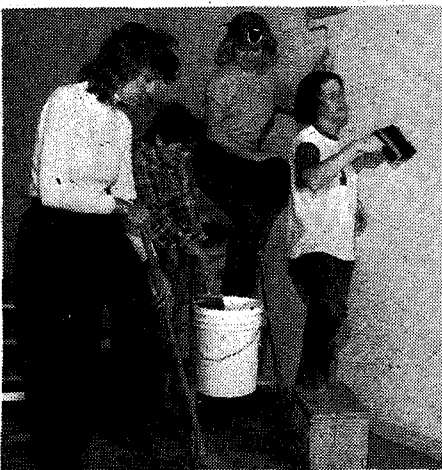
**NURSING HOME FUNDRAISER**—The St. John's Nursing Center fundraising dinner was held recently at the Steve Chefon builders home in Boca Grove Plantation. (L to R) Mrs. John E. Fitzgerald, Boca Raton; Jack Kelly, president of Reef Buick, Ft. Lauderdale; Msgr. Bryan O. Walsh, Miami; Father Richard Murphy, Ascension Church in Boca Raton; John E. Fitzgerald, Board of Directors for St. John's Center; and Elaine McGirr, Administrative Assistant at St. John's.

## Spring dance for exceptional teens

The Senior C.Y.O. of St. Brendans Catholic Church is sponsoring a Spring Dance for all exceptional teenagers and young adults on Sat., March 24, from 7:30-10:30 p.m. The dance will be held in St. Brendans Hall.

This dance will provide an excellent opportunity for exceptional teens and young adults to dance, socialize and enjoy a great evening. There will be dancing, delectable food and door prizes. The price of admission is \$2.00.

Many competent chaperones will be present. Parents have the choice of



**Archbishop Edward McCarthy with (from left) Mrs. John (Noreen) McKeen and administrator Sister Joseph Mary.**

leaving their young people at the Spring Dance or attending and conversing with other parents of exceptional young people.

The benefits from the dance will go to P.A.R., Parents of Adult Retardates, a social group with an educational program that operates from Ponce de Leon Jr. High Community School in Coral Gables.

## Legion of Mary renews consecration

On Saturday, March 24th at 10:00 a.m. active and auxiliary members of the Legion of Mary will renew their consecration to Our Lady during the Annual Acies Ceremony by intoning the pledge: "We are all Thine, our Queen and our Mother and all that we have is Thine (For Thy divine Son)."

## Seeking prayer petitions

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

The employees of the Archdiocese of Miami Pastoral center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during their special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please) to us at this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

## Memorial Mass celebrated for Carmelite founder

The Most Reverend Edward A. McCarthy, D.D., Archbishop of Miami, recently celebrated a Memorial Mass for Mother Mary Angeline Teresa, O. Carm., founder of the Order of Carmelite Sisters for the Aged and Infirm, in the Noreen McKeen Residence Chapel. Participating in the Mass with the Archbishop were 18 concelebrants. The Reverend Richard A. Nagle, O. Carm., who delivered the homily, spoke lovingly of Mother Angeline Teresa and the Carmelite Sisters.

The Order of Carmelite Sisters for the Aged and Infirm, founded in 1929, currently operates 33 facilities for the aged throughout the United States and in Ireland. In South Florida, the Carmelite Sisters conduct Lourdes-Noreen McKeen Residence for Geriatric Care, a modern 120-bed nursing-care facility, and the Pennsylvania residence, a charming, well appointed hotel for the self-sufficient retiree. (208 Evernia Street, West Palm Beach, FL 33401).

**THRIFT SHOP OPENING** — A new thrift shop at 701 N.E. 125th Street, North Miami, will open this month to benefit Bon Secours Hospital and Villa Maria Nursing Center. Getting the store bright and shiny are, from left, Cynda Gerson, manager; Mrs. J. Webster Brown; Violet Curtiss; and Mrs. George Storer III.

# It's a Date

St. Louis Catholic Church will be the location of a lecture by Sr. Mary Macaluso, R.S.M. on "Stress: What's it all about?" on March 30th at 8 p.m. in the Religious Education Center Assembly Room.

Holy Name Parish at 345 S. Military Trail in West Palm Beach will be the location of a workshop March 19th from 7:30 to 10 p.m. on Reconciliation and the Eucharist. Fee \$4. For more information call 471-5596 before noon during the week.

The North Dade Catholic Singles Club will attend a St. Patrick's Day Dance on March 17th at 8 p.m. at Visitation Church. For more information call Paulette at 895-4734 or Carol at 895-5848.

The San Pedro Center in Winter Park will be the location of an interdenominational retreat for recovering alcoholics, their families and friends. Fr. John O'Neill, Ex Dir. of the National Clergy Council on Alcoholism will conduct the retreat. For more information call 671-6322.

St. Basil church in Miami will be the designated location of a special Holy Year Blessing on March 24th at the 6 p.m. liturgy and March 25th at the 10:30 a.m. liturgy. Lenten Vespers are celebrated each Lenten weekday at St. Basil Byzantine Catholic Church. For times and more information call 651-0991.

The St. Stephen's Council of Catholic Women will hold a game part on March 22nd

at the St. Stephens Social Hall in Miramar at 7:30 p.m. Donation \$3.

The Family Enrichment Center, the Metropolitan-Tribunal and the Lay Evangelization Office are sponsoring a day of outreach to Catholics alienated from the church because of divorce, marriage, or remarriage on March 31st from 9:30 a.m. to 5 p.m. at St. Maurice Church, 2851 Stirling Rd. in Ft. Lauderdale.

The Knights of Columbus Marian Council will hold its annual St. Patrick's party on March 17th at 1330 Memorial Highway, North Miami, Fla. Dinner will consist of corned beef cabbage and Irish soda bread and will be served from 6:30 p.m. to 8:00 p.m. Dancing from 9:00 p.m. till 1:00 a.m. with continuous Irish entertainment. Admission is \$7.50 per person.

The North-Dade Catholic Widowers Club will hold a meeting-social, (including a short Respect Life film) at 7:30 p.m. March 23, at Visitation Church social hall, 191 St. & North Miami Ave. All faiths welcome. Call 653-2849.

St. Anthony of Padua Fraternity of Secular Franciscans meets Sunday, March 18 at 3 PM at St. Mark Church, Boynton Beach. Instruction of novices is at 2 PM. For information, call 737-7096.

Catholic Daughters of Americas, Court Holy Spirit #1912 will sponsor a dessert poker-party on March 24th, at 12 noon, St. Elizabeth's Gardens, 33rd St., Pompano

Beach, Fla. Donation \$1.50. Refreshments served. Public invited. Proceeds support our Charities. For information call 941-5546.

Morality in Media of Palm Beach County invites you to attend the 1st awards luncheon on March 24th, at the Palm Beach Hilton, 2842 S. Ocean Blvd., Palm Beach. The luncheon is at noon in the Copacabana Room. The donation is \$12 per person. The speaker will be State Senator Phillip D. Lewis. For reservations, call 793-3971 or 588-1870.

The Fort Lauderdale Chorale will present an anniversary concert at 7:30 p.m., March 25 to celebrate the Silver Jubilee of St. Pius X Church, 2511 North Ocean Boulevard, (A1A). The program will feature songs of jubilation for the 25th anniversary. All parishioners and the public are invited to enjoy this jubilee night of music.

Cardinal Gibbons High School Band will sponsor a pancake breakfast on March 18, from 8 a.m. till noon, at the High School Cafeteria, 4601 Bayview Drive, Fort Lauderdale. For \$2.00 you can have all the pancakes you can eat, eggs, sausage, orange juice, coffee/milk. \$1.50 for children under 12. For further information, call Sharon Hope, 491-0934 days, or 785-7356 evenings.

The Biscayne Business and Professional Women's Club will sponsor a panel discussion on "Holistic Health: Harmony of Body, Mind and Spirit," on March 20, at 7:30 p.m. in Thompson Hall at Barry University.

The program will deal with all aspects of physical, emotional and spiritual health. Admission is free and the public is invited.

Notre Dame of Haiti Church invites the 32 couples who were married there during 1983 to a special Lenten day of renewal this Sunday, March 18, from noon to 5:30 p.m. The church is located at 110 NE 62 Street in Miami.

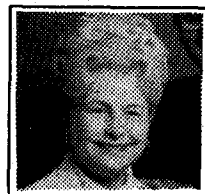
The Central Dade Deanery, will hold their spring meeting & luncheon at the Biscayne Bay Marriott Hotel on March 20. The ladies from St. Brendan Women's Guild will be the hostesses and the Deanery officers for 1984-1985 will be elected and installed. The donation is \$12. For tickets and additional information call 559-4421.

The Cenacle Retreat House in Lantana will hold retreat weekends on March 16-18th and 23rd-25th. Rev. John Walchans, S. J. from Champion Center in Weston, Mass. will conduct the retreats. Each event will open with supper at 6:30 p.m. Friday and close on Sunday at 3 p.m. Call Sr. Barbara Young at 582-2534 for more information.

St. Vincent's Women's Club in Margate holds its afternoon card parties on the third Tuesday of each month, hosted each time by residents of different states. Admission is \$1.50 and refreshments are served. For information, call 972-0434.

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Thanks to St. Joseph, St. Jude,  
Holy Spirit, Blessed Mother,  
Sacred Heart of Jesus, Holy  
Infant & St. Theresa, for  
favors granted. G.J.R.

**5A-NOVENAS**  
Thanks to St. Jude & St. John  
Bosco for prayers answered.  
Publication promised. E.C.

Thanks to the Holy Spirit for  
prayers answered. Publication  
promised. G & M

Thanks to St. Jude for prayers  
answered. Publication promised.  
M.N.

Thanks to Holy Spirit, Blessed  
Mother, St. Jude, St. Anthony, St.  
Joseph for prayers answered &  
arrival of healthy baby. P.H.L.

Thanks to Sacred Heart, St. Jude,  
St. Anthony, Blessed Mother for  
prayers answered. L.H.M.

Thanks to St. Jude & Our Lady  
of Mt. Carmel for favor rec'd.  
Publication promised. H.O'K

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

**THANKSGIVING NOVENA TO ST. JUDE**  
Oh, holy St. Jude, Apostle and  
martyr, great in virtue & rich in  
miracles, near kinsman of Jesus  
Christ, faithful intercessor of all  
who invoke your special patronage  
in time of need, to you I have re-  
course from the depth of my heart,  
and humbly beg to whom God has  
given such great power to come to my  
assistance. Help me in my pre-  
sent 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. L.H.

**5A-NOVENAS**  
**THANKSGIVING NOVENA TO ST. JUDE**  
Oh, holy St. Jude, Apostle and mar-  
tyr, 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  
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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. Per-  
son must pray this prayer three con-  
secutive days without asking your  
wish. Then promise to publish this  
dialogue as soon as your favor has  
been granted. D.Z.

**PRAYER TO THE HOLY SPIRIT**  
Holy Spirit. You who make me see  
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way to reach my ideal. You who give  
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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 pub-  
lish this dialogue as soon as your  
favor has been granted. L.H.

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**5A-NOVENAS**  
**THANKSGIVING NOVENA TO ST. JUDE**  
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tyr, 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.  
Coralia Skorenki

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I ALWAYS  
FIND WHAT I  
WANT IN  
THE VOICE



# Our God delights in the unexpected

By Fr. David K. O'Rourke

Deep in the desert wilderness east of Jerusalem runs the Jordan River. It is less than 20 miles from the city.

Yet it is in another world, nearly 4,000 feet below Jerusalem in the lowest spot on earth. The rugged slope in between is a badlands of eroded peaks and canyon walls.

It was in this hostile land, far from the comforts of the capital, that John the Baptist began his preaching. This is where Jesus began his public ministry after his baptism by John.

**JOHN** obviously caught the imagination of his time, for "all Jerusalem" made the difficult trek down to the Jordan to see him. Jesus called him the greatest of the prophets.

John was a formidable figure, calling people to reform their lives. His graphic preaching of the doom to come either pushed or scared many people to repent.

Yet on one very important point — the kind of Messiah to expect — John must have been surprised. This great reformer — this man, who devoted his entire life to God and who had the privilege of heralding the Messiah — looked at the teaching and ministry of Jesus and did not find what he had thought he would find.

John was steeped in the language and traditions of the Old Testament. He looked for God to show himself through Jesus in ways that would fit the pattern of what he expected.

But he looked and waited in vain. Where was the vengeance and the sword? Where was the cleansing fire?

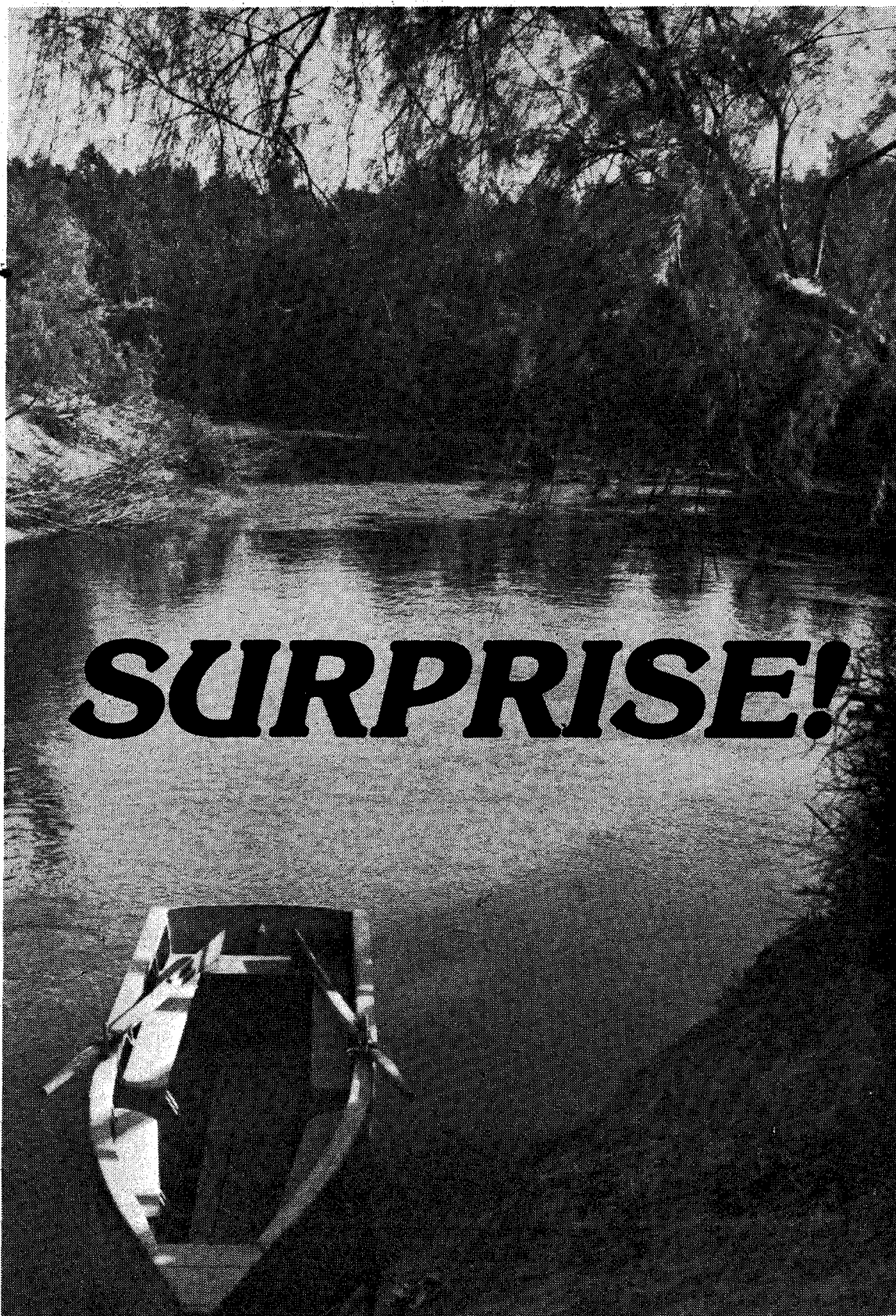
Even from his prison cell where King Herod had locked him up, John sent followers to ask Jesus, "Are you 'he who is to come' or are we to look for another?"

**JESUS WAS NOT** quite what John expected the Messiah to be. Jesus spoke so much of mercy, forgiveness and healing, reserving most hard words to the powerful, especially those who used public office for their own private good. To the ordinary people, most of whom were poor, his voice was one of comfort.

A reading of Scripture and the history of the church lets us know that the unexpected — the surprise — is often God's way. We approach God in our own ways and those ways reflect our prejudices, our personal histories, and our limitations. Left to our own devices we would end up creating a God in our image.

But we are not left to our own devices. God comes to us and comes in God's way, not ours. This changes us.

When I was ordained a priest 20 years ago, I anticipated that my ministry would be the orderly and predictable life of a seminary professor. Yet somehow I was drawn into the lives of a group of socially and religiously marginal peo-



Jesus was not quite what John expected the Messiah to be. Jesus spoke so much of mercy, forgiveness and healing, reserving most hard words for the powerful, especially those who used public office for their own private good. (NC photo from the Jordan Tourism Authority)

ple, who attended Mass at our seminary chapel.

**THESE PEOPLE** were poor, some of them emotionally distressed and their children often in trouble. I spent as much time in the hospital emergency room, the juvenile hall and the courtroom as I did in the classroom.

Yet it was in these unanticipated situations that I felt I began to understand my priesthood. Seeing how much my presence meant to people going through difficult times taught me how important concrete human ties are in ministry.

Ever since then, I have found the action of God more in the voices and needs of the deprived people who have sought my help than in the

ministries I have chosen for myself.

**DON'T GET** me wrong. I'm not about to abandon the use of my mind or my ability to make choices, while simply waiting for God to come knocking in some unanticipated way.

But my expectations of God are my expectations. They may not be God's.

That was John the Baptist's surprising discovery. It must have been a surprise to many of the first Christians, too, who once had thought the Messiah would be different when he came.

It certainly was a surprise to me in my ministry — but one I learned to welcome.

## Two fiery desert prophets

By Father John Castelot  
NC News Service

John the Baptizer is one of the few characters in the Gospels about whom we have any information from secular history. The Jewish historian, Josephus, writing toward the end of the first century, corroborates what the Gospel says about him up to a certain point.

Josephus wrote: "Herod put to death this good man who was exhorting the Jews to live upright lives, in dealing justly with one another and submitting devoutly to God, and to join in baptism."

Josephus also said: "When still others joined the crowds around (John), because they were quite

enthusiastic in listening to his words, Herod became frightened that such persuasiveness with the people might lead to some up-

rising; for it seemed that they might go to any length on his advice."

**'Herod became frightened that such persuasiveness with the people might lead to some uprising; for it seemed that they might go to any length on his advice.'**

rising; for it seemed that they might go to any length on his advice."

**HERE** Josephus parts company with the Gospel story. Herod's fear of John's potential political power was behind his arrest and execution, Josephus indicates.

The Gospel, of course, says

marriage.

However, the two motives could both apply. Herod may well have feared John's power with the people. Herodias may well have resented his embarrassing accusations.

At any rate, it seems clear that John was an immensely popular

preacher with a large, loyal following. Their loyalty did not die with his execution.

The Gospels indicate, in Luke

11:1 for instance, that during John's lifetime his followers formed a distinct group of disciples with a distinctive prayer life.

**YEARS** later St. Paul encountered a group as far away as Ephesus in Asia Minor (Acts 19:1-7) The brilliant orator,

# Something big at stake

## The Gospel story of Jesus' Baptism

By David Gibson  
NC News Service

The story I want to tell you about begins with a flourish. The reader's full attention is captured on the story's first page.

In fact, it immediately becomes apparent that all the elements of a good book are here — one that will hold a reader's interest.

The setting is in the country,

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### Lent II: A God of surprises

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near a river. A large crowd is present.

The story's writer indicates that everyone in the surrounding countryside knows about what has been happening at the river. Everyone is interested, curious.

**WORD** has spread into the city, too. The crowd is peppered with people from there.

The first major character to appear in the story almost startles the reader. Is this the way he dresses? A few people ask.

His clothing is unusual. It is said that what he eats is unusual too. But then he has come from the desert. The man wears the skin of an animal and a leather belt around his waist.

His name is John. He would definitely stand out in any crowd.

Does he remind these people of the prophets of long ago? There haven't been any prophets around this river for a long time, the reader suspects.

Whatever, John creates a sense

of vague discomfort in the reader. The people crowd around him. He is intriguing, to say the least. But is he really that compelling? What makes him so compelling?

There are unanswered questions here! Things to be known about the people who came out to hear what John had to say — their motives, their expectations; things to be known about John himself — his background, the meaning behind his words.

**YOU HAVE** to read on. A mystery unfolds as the pages of a book are turned. It can't be given away completely on the first page.

But the scene can be set. Questions — and a sense of anticipation can be raised. Clues can be hidden on the first page.

John was baptizing the people in the river. He called it a baptism of repentance. And he was talking with them about their way of life and their hopes for the future.

It is well-known that these people live in a nation occupied by a foreign power. As in any such situation, the forces at work among the people are complex, not simple.

Some people want to overthrow the occupying forces. Some people fear that a disturbance of the social order will make matters worse for the people. Some are looking for a new, powerful leader who will put an end to what

for the future on John. Others will be surprised, still others will think "I knew it!" When the popula

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**'It is as if John thinks he is preparing them for someone of real importance: another prophet? a king?'**

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almost seems like slavery to them.

**THIS DAY** will prove disappointing for some of the people, who have begun to pin their hopes

as preparing the way for the return of Elijah and the establishment of God's reign. The kinds of things he said to the crowds are typical of the uncompromising preaching of the fiery desert prophets of old.

**ANNOUNCING** God's coming kingdom would have appealed strongly to certain elements in John's audience. They thought it would mean the defeat of Israel's enemies and the raising of the nation to heights of prosperity and supremacy.

But many others were turned off by John's rigorous way of life and his call for a radical change of outlook (Matthew 11:18)



The image of Jesus surprising John by asking to be baptized puts Jesus' humanity and divinity in focus. He is divine. Yet he seeks baptism. (NC sketch)

thinks he is preparing them for someone of real importance: another prophet? a king?

Now the story's writer introduces a second character. He is a man in the crowd that day. His name is Jesus.

John baptizes him. But that's not all.

When the baptism takes place you get the impression there is something earthshaking about the moment.

The reader now suspects, correctly, that this story is really about Jesus.

The writer has created a sense that there is more to the events on his first page than meets the eye.

There is a sense, too, that something big is at stake.

Apollos, who figures so prominently in the life of Paul's Corinthian community, is described originally as knowing "only of John's Baptism." And he was a native of Alexandria in Egypt!

We get a picture of a tremendously influential preacher in the mold of the Old Testament prophets.

There is a famous story in the Old Testament about Elijah being taken up to heaven in a whirlwind. The story caught the popular imagination and in the course of time the belief arose that Elijah would one day return. His return would herald the establishment of God's reign. Apparently John saw himself

### Know Your Faith

**GOD**  
in the  
**Human Situation**



# Word detective finds words with religious roots

By Robert Di Veroli  
Religious News Service  
Correspondent

SAN DIEGO (RNS) — What do the words "giddy" and "enthusiastic" have in common?

They both mean "filled with God," and both are examples of English words and phrases that have largely lost their original religious meaning.

"There are hundreds of English words and expressions commonly used today that have long since lost their original religious significance," says the Rev. Dale Bringman of St. Peter's By-The-Sea Lutheran Church in San Diego.

"People use these words and expressions today, but have no idea of the religious significance they once had," said Mr. Bringman, a student of word origins.

"Most people probably don't know, for example, that 'red-letter day' comes from the old practice of marking religious feast days in red on the calendar. Or that when people made sacrifices in the Middle Ages they thought they were literally making something holy, the meaning of the original Latin word from which 'sacrifice' comes.

"That's a good example of a religious word that's lost its original meaning and now simply means giving up something." Bringman says that "holiday," originally "holy day," is another, and he cites a whole list of other relatively common English words that have lost their original religious meanings. Among these words are "profanity," "carnival" and "shibboleth," as well as such phrases as "short shrift" and "devil's advocate."

Profanities were originally the irreverent, sacrilegious things people sometimes said in front of ("pro") an ancient Roman temple ("fanum").

"Carnival," from a Latin word for meat, was what people

celebrated on Mardi Gras, or fat Tuesday, the day before Ash Wednesday and a time for feasting before Lent began.

"Shibboleth," meaning password or test word, comes from the Old Testament story of the Israelites of Gilead, who detected the Ephraimites in their midst by asking everyone to say the word "shibboleth," the first two letters of which the Ephraimites could not pronounce.

"Short shrift," which is what you give people you have little time for, comes from the Anglo-Saxon word "shrive," meaning to confess. A short shrift originally was the brief confession condemned men were permitted before their execution.

"Devil's advocate" was a man named by the state to argue against a proposed canonization by the church. His opponent, naturally, was "God's advocate."

A "scapegoat" was a goat on which the Israelites placed the people's sins before turning him loose in the desert.

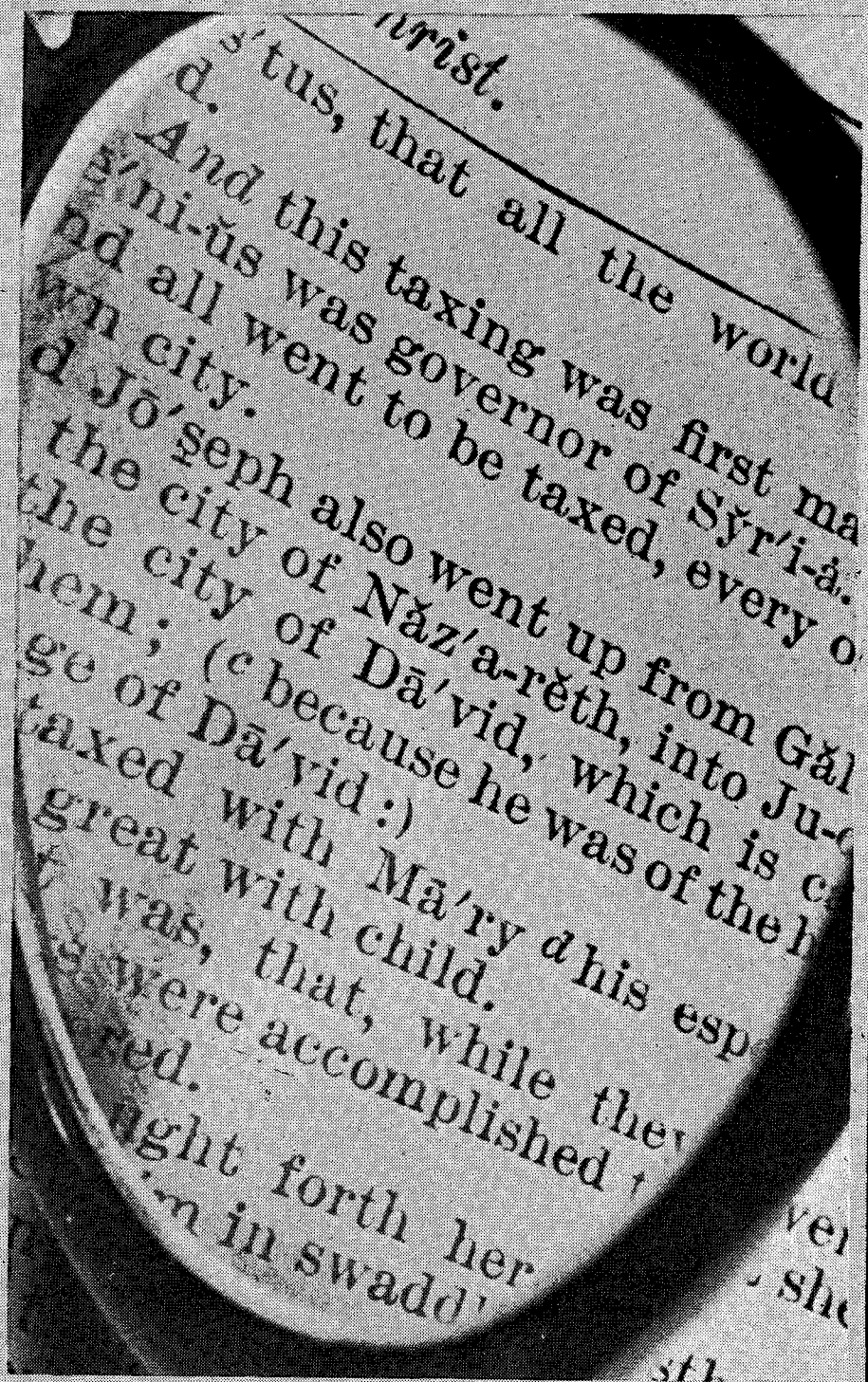
A "zealot," today a fanatic, was originally a member of a defiant Jewish sect, which among other things, fought the Romans at Masada in 73 A.D.

"Armageddon" still refers to the site — Megiddo, in the Jezreel Valley in Galilee — of the crucial battle between the forces of good and evil prophesied in the book of Revelations (16:16), but now means any climatic clash of opposing forces.

"Parlor," from a word meaning to speak, is said to get its name from the room where monks who were pledged to a vow of silence could speak with visitors.

"Auspicious," which means a good omen, comes from the practice of the ancient Roman divines of looking for omens or signs of God's will in the flights of birds.

"Inaugurate" comes from the rite conducted by Roman priests,



known as "augurs," before the Roman Senate could meet in a public building. The augurs were 16 priests charged with telling from signs in the sky whether the gods approved or disapproved a proposed action.

"Bonfire" is said to come from the "bone fires" made from bodies of saints burned during the English Reformation. When you "contemplate," you're doing something originally done by ancient Roman priests in their temples. And "good-bye" comes from "God be with ye."

"The whole concept of signing and signatures has a religious origin,

too," Mr. Bringman said.

"People used to place the sign of the cross after their names when they signed things. If you couldn't write your name, you just made an 'x' or sign of the cross."

Mr. Bringman said some famous nurse rhymes are satires on the religious political conflict of 16th century Reformation-era England.

"Robin bobbin, the big-bellied man, Ate more meat than three-score men," referred to King Henry VIII, who couldn't get the pope to annul his marriage to Ann Boleyn," Mr. Bringman said.

## the Saints *by Luke*

### St. JOSEPH



AFTER MARY, ST. JOSEPH IS OUR GREATEST INTERCESSOR

ST. JOSEPH WAS BORN OF THE ROYAL FAMILY OF DAVID, BUT HE LIVED IN OBSCURITY AS A CARPENTER WHEN GOD CHOSE HIM TO BE FOSTER FATHER AND GUARDIAN OF JESUS AND SPOUSE OF THE VIRGIN MARY. SCRIPTURE SAYS JOSEPH WAS A JUST MAN. HE WAS INNOCENT, PURE, GENTLE, AND PRUDENT. JOSEPH WAS OBEДИENT TO GOD'S CALLS THOUGH HE OFTEN WAS DEEPLY DISTURBED BY THINGS HE DIDN'T UNDERSTAND, SUCH AS: HOW MARY COULD BE WITH CHILD UNTIL AN ANGEL EXPLAINED;

AT THE PRESENTATION OF BABY JESUS IN THE TEMPLE WHEN SIMEON FORETOLD A SWORD WOULD PIERCE MARY'S HEART; WHEN THE HOLY FAMILY FLED INTO EGYPT TO ESCAPE HEROD'S CRUEL SLAUGHTER OF INFANT BOYS, AND AT THE LOSS OF THE CHRIST CHILD FOR THREE LONG DAYS.

AS NO FURTHER MENTION IS MADE OF ST. JOSEPH, HE MUST HAVE DIED BEFORE THE MARRIAGE AT CANA AND THE START OF JESUS' PUBLIC MINISTRY.

HE IS ESPECIALLY INVOKED FOR THE GRACE OF A HAPPY DEATH. HE IS ALSO PATRON OF THE UNIVERSAL CHURCH.

THE FEAST OF ST. JOSEPH IS CELEBRATED ON MARCH 19.

## The Perfect Father

The perfect father is 6 feet tall, weighs 187 pounds, can stuff a basketball in a 10-foot hoop, played football in college with O.J. Simpson, can give piggyback rides to four children simultaneously for eight hours while teaching a 5-year-old how to ride a bicycle.

THE PERFECT FATHER is 31, spent six years in the Peace Corps, five years earning a graduate degree, six years of active military service, six months in the seminary and four years learning a trade.

The perfect father earns enough to feed an entire family, cover its members with dental insurance and designer jeans, provide housing with one bath per family member, save a little every month, absorb unexpected expenses like an engine overhaul and new compressor for the refrigerator, and send the children to the movie whenever they want so they "won't have to use their own money."

He never walks through the house cutting up credit cards with

pruning shears.

THE PERFECT FATHER never loses his temper, listens patiently while the 13-year-old explains the principal's call about the unplanned fire drill, never dishes out hasty discipline like campusing the 10-year-old until he's 23 or enters the Navy (whichever comes first.)

He smiles understandingly when he finds his \$30 crescent wrench rusted and moldy under the stove, his socket set being used as moving pieces for monopoly, and his measuring tape the centerpiece of an art project.

The perfect father can fabricate a six-months science project in 12 hours, knows why the product of two negative numbers is a positive, can spell every president's name and recite his years in office, and never says: "Hey, meatball, who's going to school around here, you or me?"

The perfect father would be hard person to live with.