



PRESIDENT PRAYS — President Jose Napoleon Duarte of El Salvador prays intensely at the metropolitan cathedral in San Salvador after a ceremony officially proclaiming him the winner of a hard-fought recent election. (NC photo from UPI).

CRS responds:

Hardships continue from African drought

By Tracy Early
NEW YORK (NC) — Food shortage is just part of the damage caused by widespread drought in the African country of Senegal, said Samba Souana Fall, a Catholic Relief Services official in Senegal.

In Senegal, where CRS operates several aid programs, water supplies are drying up, villages are losing population, livestock is diminishing and refugees from the countryside are crowding the cities in search of help, he said.

CRS IS USING its 20 years of experience in the country to increase its services to drought victims, Fall said.

Fall, a Moslem, is administrative assistant in the CRS office in Senegal. He was interviewed in New York while on a speaking tour of the United States.

CRS last year funneled \$10.3 million worth of food and other aid into Senegal, according to the organization's 1983 report.

Fall said the drought has steadily lowered the water table in Senegal, which has had normal rains only in three years since the early 1970s.

Livestock has been depleted as hungry people eat animals they would

normally have kept for milk or for breeding, he said.

Many village water wells have dried up, Fall said, causing villagers to flee to the capital, Dakar, or other cities.

MANY VILLAGE populations have dwindled to the very old and very young because rural jobs have been lost to the drought, causing able-bodied workers to seek employment in the cities, Fall said.

Frequently, whole families of drought victims descend on their city relatives, stretching the modest budgets of the urban workers.

One of CRS' major efforts is providing food to more than 200,000 mothers and children under 5 through more than 400 centers, Fall said. Two regions of Senegal, Diourbel and Louga, have been particularly hard hit by the drought, he said. Rations for mothers and children in those regions were doubled this year, Fall said.

In addition to providing food aid, the centers provide instruction in sanitation, vaccination and treatment of injuries. Fall said this year the centers are adding programs to help mothers earn money by gardening and raising chickens.

News at a Glance

Bishop Moore supports Jackson: 'low key'

NEW YORK (NC) — Auxiliary Bishop Emerson Moore of New York said May 20 that he supports the presidential candidacy of the Rev. Jesse Jackson in a "low-key" way. Bishop Moore said he voted for Mr. Jackson in the New York Democratic primary but did not support him publicly because he did not want to exercise a political influence beyond encouraging everyone to get involved in the political process. "Jesse is the only one forcing people to look at the hard issues," he said.

Pope's plea for peace televised

WASHINGTON (NC) — The U.S. Catholic Conference is distributing a television public service announcement featuring Pope John Paul II's 1979 plea at the United Nations for arms control. The visual portion of the public service announcement shows a montage of U.S. and Soviet weapons, while the audio contains an excerpt from the pope's message to the United Nations, the USCC announced. The TV message is similar to a radio spot, also featuring the pope's voice, sent to U.S. dioceses early this year as part of USCC efforts to implement the bishops' pastoral on war and peace. Both spots were produced and donated by media consultant Tony Schwartz.

Jesuits protest Reagan's trip

DUBLIN, Ireland (NC) — Seventy-five of Ireland's 350 Jesuits have joined a protest against President Reagan's scheduled three-day June visit to Ireland, saying they oppose U.S. Central American policy. The Jesuits said at a May 18 press conference that the Reagan administration has ignored the appeals of church and civic leaders to stop its massive support of governments in El Salvador and Guatemala. They said the governments are responsible for the deaths and disappearances of tens of thousands of people. The priests also said they oppose U.S. support of rebel groups fighting Nicaragua's Sandinista government and urged Ireland's Christian clergy not to attend June welcoming ceremonies for Reagan.

Children's shelter wins honors

TUCSON, Ariz. (NC) — The Casa de Los Ninos, a shelter for abused infants and children in Tucson, has been honored by legislators and imitated by centers around the country. The Arizona Senate honored Sister Kathleen Clark as an "unsung hero" for her work as founder of Casa de Los Ninos (Spanish for "house of children"). The home has become the prototype for 28 centers around the United States which help children who have been abused or are in danger of being abused.

Church theft a problem for Church of England

LONDON (RNS) — Police across Britain are on the lookout for a rare silver cross, valued at \$500, stolen from the famous crooked-spire church of St. Mary's and All Saints in the Derbyshire town of Chesterfield. The theft is the seventh major case of pillage of rural churches this year and another example of a growing theft and vandalism problem for the Church of England, currently said to be in one of its costliest periods in the last 400 years. Altogether, between 4,000 and 5,000 insurance claims to cover thefts and malicious damage are being made by parishes every year.

Many gay Catholics still active in church

ST. PAUL, Minn. (RNS) — A survey of 238 homosexuals in the Archdiocese of St. Paul-Minneapolis who were baptized Catholics found that nearly 60 percent of them are active in the church, although half of them only minimally. The other 40 percent were not active at all, and had, in effect, rejected the church. The survey also found that about a third of the lesbian and gay persons involved in the study had encountered "generally negative" experiences in regard to their sexual orientation when they came in contact with church workers.

Papal visit spurs bigotry

MONTREAL (RNS) — Anti-Catholic books and pamphlets are turning up in increasing numbers across Canada as the scheduled visit of Pope John Paul II approaches. "Interest has never been greater," said Rev. James Neale, of the Toronto-based Christ is the Answer, distributor of the publications. "People from all denominations are ordering these, especially the controversial ones."

New recruits boost papal army

VATICAN CITY (RNS) — Twenty-three brightly dressed new Swiss Guard recruits took the oath of allegiance and increased the size of Pope John Paul II's tiny army to 101, Vatican officials announced. The colorful ceremony in the Vatican's San Damasco courtyard on May 7 took place on the 456th anniversary of the Sack of Rome, when 147 Swiss Guards died defending Pope Clement VII. Pope Julius II established the guard in 1506 and its members have been charged with responsibility for the personal safety of the pope.

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Posing outside St. Mary Cathedral with Archbishop McCarthy, the latest group of men to become permanent deacons for the Archdiocese of Miami (Voice photo/Prent Browning)

Ordination 'sign of Church's vigor'

(Continued from page 1)

was the laying on of hands, following which the Archbishop and the many priests in attendance held out their hands in a prayer of consecration.

Then, the new permanent deacons were invested with the robes of their ministry, the Stole and Dalmatic, and presented with the Book of the Gospels.

During his homily, the Archbishop spoke of the meaning of the ordination to the whole Church community.

"This moment dramatizes the new growing vigor of faith and love in the church of Miami. It raises our hope for a new flourishing of the life of Christ in South Florida," he said.

Fr. Hyland is newest priest

The newest priest to be ordained for the Archdiocese of Miami received the sacrament of Holy Orders from Archbishop Edward A. McCarthy in Ireland on Sunday, May 27.

Father Sean Hyland, who has served during the past two summers at St. Rose of Lima Church, Miami Shores, was the fourth young man to be ordained this year for service in South Florida.

Rites of ordination were conducted during Pontifical Mass celebrated by Archbishop McCarthy.

Lay ministers commissioning Sunday

Twenty-five Catholics will be commissioned lay ministers by Archbishop Edward A. McCarthy at ceremonies this Sunday, June 3, beginning at 3 p.m. at St. Mary Cathedral.

The candidates, 21 of them from St. Rose of Lima Parish in Miami Shores and the rest from four other parishes, have completed two years of formation and training in the Ecclesial Lay Ministry Program of the Archdiocese of Miami, and will spend the next five years working in the specific ministry of their choice under the direction of their pastor or delegate.

At the ceremony, which will mark the fifth anniversary of the first commissioning of lay ministers in the Archdiocese, 28 of those original lay ministers will also re-commit themselves for another five years. Also, 48 other Catholics from parishes throughout the Archdiocese will be accepted into the program as candidates.



Archbishop McCarthy, "laying on hands," ordains one of 11 men to the permanent diaconate (Voice photo/Prent Browning)

New way to help Catholic schools

By Marjorie Donohue
Archdiocese Bureau of Information

A new way of helping Catholic schools here avoid raising future tuition is being initiated by the Archdiocese of Miami.

The concept, proven successful at college and university levels, has been adapted by the Archdiocese to insure the continued operation of Catholic elementary and high schools in South Florida.

An Education Endowment Fund

has been incorporated and designed to assist the 137 parishes in the eight counties which comprise the Archdiocese, in the operation of 64 elementary schools, 12 high schools, programs of religious education at the adult and young adult levels, and in pre-marital education and university programs.

Archbishop Edward A. McCarthy has named Robert V. Docherty, a veteran director of endowment fund programs, and former assistant to the

University of Alabama vice president for educational development, as executive director of the new fund which is headquartered in the Archdiocese of Miami Pastoral Center, 9401 Biscayne Blvd.

According to Docherty, the endowment fund will be the umbrella agency to receive donations from satellite groups in parishes, elementary, and high schools.

"The pooling of these funds will provide investment advantages not

possible through individual gifts to a parish or school and our investments will be handled by a special committee of financiers," he said.

He added that the "survival of non-public as well as public schools depends on this concept," and noted that built-in protection for donors is provided through restricted gifts earmarked for certain schools or programs, as well as undesignated gifts to benefit Catholic education in general throughout the Archdiocese.

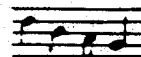
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Pope prays for fasting Soviet scientist

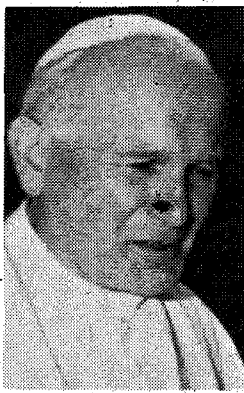
VITERBO, Italy (NC) - Pope John Paul II asked prayers for dissident Soviet scientist Andrei Sakharov and appealed for an end to the spreading war between Iran and Iraq.

The pope spoke during a one-day trip to Viterbo, about 50 miles north of Rome. The trip included an emotional visit with prison inmates, a talk with young drug addicts and a dramatic nighttime celebration honoring the city's patroness, St. Rose.

THE POPE TOLD a crowd of several thousand townspeople that the war between Iran and Iraq could spread to neighboring countries, causing "an even greater crisis to explode."

In recent weeks, both sides have begun attacking oil tankers in the Persian Gulf in an attempt to further damage each other's economies.

"The ruination, the destruction and the death accumulate — it is said that 300,000 have died in four years



'Some days ago I met with (Sakharov's daughter) who asked me to pray for adoptive father and her mother... This I do with all my heart.'

'The ruination, destruction and death accumulate — it is said that 300,000 have died in four years — and afflict the life of those two nations.'

— and afflict the life of those two nations," he said.

The pontiff asked prayers to encourage the warring governments to negotiate a peace.

The pope's appeal for Sakharov and his wife, Yelena Bonner, came four days after he met Sakharov's stepdaughter, Tatiana Bonner Yankelevich.

"Some days ago I met with Tatiana

Bonner, who asked me to pray and urge prayers for her adoptive father, Professor Andrei Sakharov, and her mother Yelena," the pope said. "This I do with all my heart."

SAKHAROV'S WHEREABOUTS remain unknown since he was reportedly taken from his apartment in the Soviet city of Gorky by authorities several days before the pope met his stepdaughter. The scien-

tist, a 1975 Nobel Peace Prize winner for his criticisms of the human rights situation in the Soviet Union, began a hunger strike in early May to force the Soviet government to allow his wife to leave the country for medical treatment.

Pope John Paul also asked prayers for persons imprisoned or facing restrictions because of their beliefs.

He had a moving encounter with 150 inmates of the regional prison. In a welcoming talk, an inmate said it was "difficult, your holiness, very difficult for us to believe, to love and to pray when we feel abandoned and rejected by society."

Pope John Paul told the inmates that "unfortunately, I come with my hands empty — I cannot give you freedom."

"But if my hands are empty, my heart is full, full of affection, of feelings of friendship and cordiality, above all full of the charity of the Lord," he added.

Vatican calls bank payment 'voluntary'

VATICAN CITY (NC) — The Vatican has reiterated that it was not responsible for the collapse of Italy's Banco Ambrosiano and has called its planned payment of \$250 million to the bank's creditors a "voluntary contribution" made in a spirit of "conciliation and collaboration."

The Vatican bank "confirms that it has no responsibility concerning the collapse of the Banco Ambrosiano, in which it found itself involuntarily involved," said a statement issued May 26 by the Vatican press office.

The statement was released one day after the Vatican bank, Italian liquidators of Banco Ambrosiano and about 100 of Banco Ambrosiano's foreign creditors signed a \$406 million overall agreement in Geneva, Switzerland, that covers about two-thirds of the sum originally sought by the creditors.

According to participants, the Geneva agreement precludes any subsequent legal action against the Vatican bank by the creditors, a group of foreign banks that had been seeking a settlement of \$615 million, and by Italian authorities.

"It is hoped that what has been agreed, with sacrifice, will also suffice to

alleviate the relative consequences for all those who have been injured by the bank's collapse," the statement said.

Under a secret plan carried out for several years by Roberto Calvi, Banco Ambrosiano president, dummy companies were established outside Italy. Their role was to buy stock shares for Calvi in Banco Ambrosiano with money lent to them by Banco Ambrosiano's foreign subsidiaries. The subsidiaries were in turn getting the money through loans from international banks.

When Calvi needed to provide further assurances that the dummy companies could repay the loans, he obtained the letters of patronage from the Vatican bank, which was a minor shareholder in Banco Ambrosiano. In 1982, the dummy companies' debts totaling \$1.2 billion dollars were discovered. They could not be repaid, forcing the bankruptcy and the takeover of Banco Ambrosiano by the Bank of Italy.

In June 1982, Calvi's body was discovered hanging under a bridge in London. A British court could not determine whether his death was murder or suicide.

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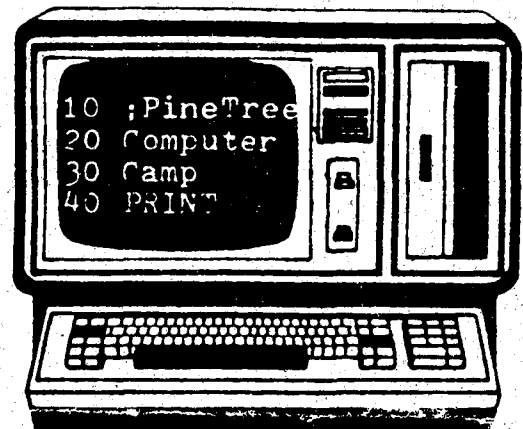
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Secret data confirms Salvador killers

Says higher-ups not involved but did cover up

WASHINGTON (NC) — The former Salvadoran National Guardsmen convicted of killing four U.S. churchwomen in El Salvador in 1980 acted alone, but higher-up officials covered up military ties to the murder, according to a declassified State Department report by former U.S. Judge Harold Tyler Jr.

The report was released after the guardsmen's conviction May 24. The State Department had said prior release might endanger the trial.

Detailing the results of a lengthy investigation carried out by Tyler and two assistants, the report was completed last Dec. 2, exactly three years after the murders of the churchwomen. The murdered women were Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister Dorothy Kazel and lay volunteer Jean Donovan.

The churchwomen's burned-out van was found abandoned in the countryside after they failed to return from the San Salvador airport. Sister Kazel and Ms. Donovan had gone to pick up the Maryknoll nuns, who were returning from a meeting of Religious in Nicaragua. The women's bodies were discovered in a shallow grave.

Classified

Tyler wrote that in the investigation, he and his aides had access to all necessary U.S. documents, both classified and unclassified, regarding the case. He also noted the "legitimate concern" expressed for more than three years by members of the churchwomen's families, members of Congress, and others interested in bringing the murderers to justice.

Summarizing the findings in the 103-page report, Tyler said that "perhaps our most important conclusion is that these men (the guardsmen subsequently convicted) in fact committed the crime and that the evidence of their guilt is overwhelming."

However, he also reported that "contrary to our initial supposition, we have concluded that, from the evidence now available to us, it is unlikely that Subsergeant (Luis Antonio) Colindres Aleman (who led the men) received higher orders to commit this crime. We believe that he acted on his own initiative."

Evidence used to reach that conclusion included highly reliable secret material that cannot be divulged without endangering lives, according to the report. Yet, development of further information on the alleged involvement of higher-ups in the murders would be welcome because "all the facts are not known," Tyler said.

His report outlines the murder itself and the subsequent actions of the Salvadoran government. It said the guardsmen kidnapped the women outside the El Salvador airport, took them to a remote location 15 miles away, raped and murdered them, then drove the churchwomen's van to another remote location and set it afire. The report accused ranking Salvadoran military men of covering up the guardsmen's action.

"Evidence... shows beyond question that Colindres Aleman confessed his involvement in the crime to ranking members of the National Guard within days of the murder," Tyler wrote. "They responded by concealing this fact from the outside world and ordering the transfer of the killers from their airport posts and the switching of their weapons to make detection more difficult."

More trials?

Maryknoll Sister Helene O'Sullivan, who monitored the trial of the former guardsmen in Zacatecoluca, El Salvador, said afterward she hoped the verdict would lead to future trials of those suspected of murdering Salvadorans.

"The fear is that this is just an American case," said Sister O'Sullivan. If the victims had been Salvadorans, not U.S. citizens, perhaps "we wouldn't have been able to duplicate" the verdict, she said.

She urged the United States to seek

a political solution to the Salvadoran conflict. Otherwise, "there will be no hope for the people," she said. "The military here will be convinced... that they're untouchable, the situation here will continue and the human rights abuses will continue."

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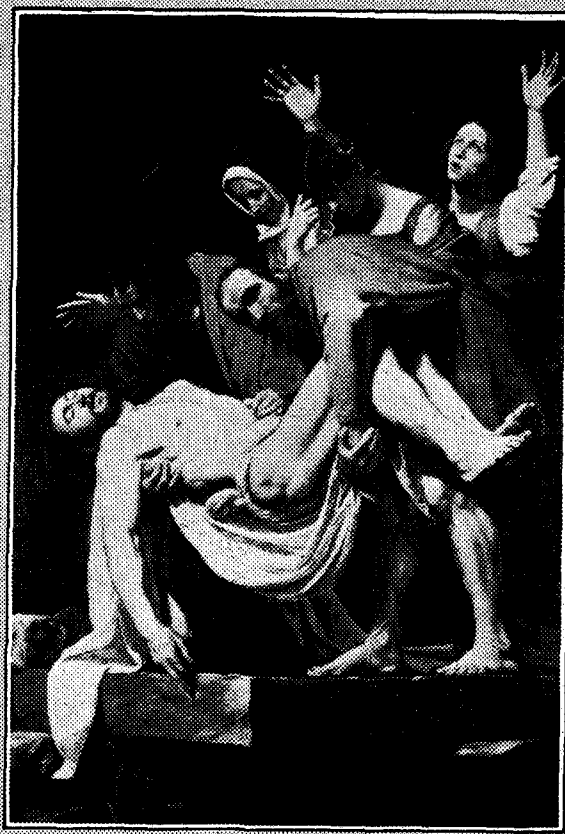
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This rare collection of art ranges in time from the year 300 AD to the present and will be a rewarding experience for people of all faiths. Although the Vatican collection will be the focus of the exhibition, the countries of France, Italy, Spain, Ireland, England, Canada and nations of Africa have added national treasures of their own.

A Matisse Chasuble will come from Venice, France. England is sending a painting by Henry Moore. The bronzes of "Christ and the Woman at the Well" by Ivan Mestrovic will be displayed highlighting the theme of Christ as the source of "living waters." El Greco's paintings, Raphael's tapestries, Ethiopian crosses, and a Nigerian woodcarved door add dimension to the exhibition.

Adjacent to the inspiring "Treasures Of The Vatican" exhibit, you will also want to see the FREE Louisiana Catholic Church Exhibit. The five Catholic dioceses of the state will display historical material, much of which reflects the rich French and Spanish heritage of the area. A pictorial exhibit on the international travels of Pope John Paul II will be featured along with a special photographic presentation of the "Shroud of Turin" and the recent findings concerning the scientific examination of the Shroud. To receive a FREE full-color "Treasures Of The Vatican" brochure or order tickets today, please complete the form below. Additional ticket information can be obtained by calling (504) 525-6687 between 9 a.m. and 5 p.m., Monday through Friday.



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... church's view of priesthood

The authors said research so far was too meager to establish positively the causes of the vocations crisis, but they could rule out some myths and indicate some directions.

One myth they ruled out is the idea the "young people (in the United States) aren't as religious as they once were." Continued growth over the past two decades in mainline Protes-

ers outlined two main areas in which they said that recent changes in the Catholic subculture might have an impact on vocations.

One was the substantial assimilation of Catholics into the mainstream of American culture today. The argument here is that upward social mobility, suburbanization, increased education and professional career op-

Another subcultural factor cited by the Catholic University sociologists was the fact of theological and doctrinal confusion about the priesthood in the church since the Second Vatican Council.

Despite a lack of empirical research on the question, they said that it seems "plausible" that this confusion has contributed to the vocations crisis.

most often cited as possible reasons for the Catholic vocations crisis: lifelong commitment, celibacy and admission of women priests.

Episcopal and Lutheran clergy are free in move out of active ministry without social stigma or change in their ordained status, they said. According to a 1980 study, among reasons Catholic young men gave for not becoming priests, "the third most frequently mentioned reason was the requirement of lifelong commitment."

One of the "two most mentioned problems," they said, was the church's requirement of celibacy. They noted that Protestant churches allow married clergy and most leaders of those churches consider married clergy more effective.

A Gallup poll last year found that 58 percent of U.S. Catholics surveyed supported the idea of married priests and only 33 percent opposed, with the rest undecided.

The researchers noted that U.S. Catholic support for women priests has grown substantially in recent years — from 29 percent in 1974 to 36 percent in 1977 to 44 percent in 1982, according to Gallup polls.

Statistics are not available on how many U.S. Catholic priests favor the addition of women or of married men to their ranks, but "both theologically and experientially, on the pastoral level," many priests have come to question whether ordination should be "limited to celibate males," said Father Hynes.

Change the rules?

Father James Parker, archdiocesan vicar for worship and ministries in Portland, Ore., said that the shortage will not be reversed without changes in the institutional rules.

As the shortage reaches the point where people do not have a priest for Mass on Sunday, he said, "They're going to demand that their (lay) leader be ordained" because the substitution of a liturgy of the word for the eucharistic celebration "betrays the deepest instinct of the ordinary Catholic."

Officially, however, the church resists the idea that a change in institutional rules is needed or possible.

Archbishop Pio Laghi, newly named papal pronuncio to the United States, said in a recent interview that the church stands against married priests or women priests are not simply the views "of this pope" but unchanging positions of the church.

The discipline of celibacy, while admittedly not a matter of doctrine, "is a treasury" that the church will not give up, he said.

...hasn't reached S. Fla.

point permanent deacons, members of religious orders or lay Catholics to administer parishes, as other dioceses across country already have done.

Currently, 508 priests serve South Florida Catholics in 140 parishes. According to Archbishop McCarthy, 500 more priests are needed to meet the national average of one priest per thousand Catholics, since one million Catholics are estimated to live in South Florida.

But given that only one out of every four Catholics is in church on Sundays, the shortage is not as acute as it could be, he said.

THE ARCHBISHOP cited recent increases in enrollment at both local seminaries as reasons for hope in the future, adding, "I'm finding young people (are) more interested in the Church now than five years ago."

St. Vincent de Paul Regional Seminary in Boynton Beach expects 102 seminarians next September, 27 of them studying for the Archdiocese of Miami. St. John Vianney College Seminary in Miami had 57 students enrolled this year.

Although national statistics indicate that increases in seminary enrollment alone will not make up for the numbers of priests who will be

retiring before the year 2,000, the Archbishop refused to be pessimistic.

"Why do we have to project the future based on the attitudes of the past ten years?" he asked. "Why can't we hope that the attitudes will change among young people?"

"I'm not trying to whitewash and say we don't have problems," he said, but he maintained that the national picture does not always reflect the local one.

"Who knows?" he added. "I feel sort of confident for five years, but I too am concerned over a longer period of time."

Celibacy, women priests

The researchers tried to analyze "differences in institutional rules between the Catholic and Protestant denominations" to see whether there are certain Catholic rules which might help explain the decline in Catholic vocations while Protestant vocations were going up in the past two decades.

They noted that Protestants differ from Catholics in the three areas

tant seminaries, whose enrollees come from essentially the same mainstream of American culture as Catholics, indicates that the dramatic decline in Catholic vocations is not due to general cultural in America, they said.

"It must be due to certain recent changes within the Catholic subculture or to differences in institutional rules between the Catholic Church and the Protestant denominations," they said.

The Catholic University research-

opportunities, abandonment or decreased importance of traditional ethnic neighborhoods and social ties have all contributed to a weakening of forces that traditionally influenced young Catholics to be attracted to the priesthood or religious life.

While these factors appear to have played a significant role in the decline of vocations, the sociologists noted that they are "strong external forces" over which the church has no real control.

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Father Edward Brown, left, associate pastor, and Fr. James A. Quinn, pastor, pose with Archbishop McCarthy after anniversary Mass. At right the Archbishop receives gifts of bread and wine during the offertory. Other gifts symbolic of the parish and its history, including a stole in honor of the priests who have served there and a statue of the Blessed Virgin, were also offered. (Voice photos by Ana Rodriguez-Soto)

St. Bernadette's 'joyous 25th'

By Ana Rodriguez-Soto
Voice news Editor

"For one brief shining hour" recently, in the words of Father Patrick O'Shea, the people of St. Bernadette Parish in Hollywood paused to give thanks to God for the last 25 years — and look confidently toward doing more of the Lord's work in the future.

At a Mass concelebrated by Archbishop Edward McCarthy and almost a dozen priests from nearby parishes, more than 500 parishioners heard Fa-

ther O'Shea, associate pastor, describe St. Bernadette as a place where there are "no cliques or groups or fashions that mar the harmony of our community... You will not find the slightest hint of scandal or rancor in the assembly."

"You are a united family community... one big, pleasant, happy family," echoed the Archbishop in his remarks, as Father James A. Quinn, pastor, and Father Anthony Chepanis, former pastor, looked on. Outside, yellow ribbons, reminders



of the "come home" evangelization campaign, adorned the parish grounds, and the smoke and smell of barbecue filled the air. A parish picnic at the outdoor area followed the Eucharistic celebration, and hundreds of St. Bernadette's parishioners, young and old, took part in the joyous anniversary party. St. Bernadette was founded in

May, 1959 by the late Archbishop Coleman Carroll. The parish sits on 14 and a half acres off Stirling Road, just east of University Drive. In April, 1961, Archbishop Carroll dedicated the parish's temporary church, which seats up to 1,000 people. The parish also includes an elementary school, run by the Sisters of Mercy of Clogher, Ireland.

OFFICIAL APPOINTMENTS

Archdiocese Of Miami

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

THE REV. GARY STEIBEL - in residence to Visitation Rectory, Miami, effective August 15, 1984.

THE REV. FRANCISCO SANTANA - to Associate Pastor, St. Brendan Church, Miami, effective August 1, 1984.

THE REV. LEO ARMBRUST - to Associate Pastor, St. Joan of Arc Church, Boca Raton, effective June 13, 1984.

THE REV. RAFAEL PEDROSO - in residence to Blessed Trinity Rectory, Miami Springs, effective June 13, 1984.

THE REV. STEPHEN HILLEY - to Associate Pastor, St. Coleman Church, Pompano Beach, effective June 13, 1984.

THE REV. FRANCIS LYONS - to Associate Pastor, St. Andrew

Church, Coral Springs, effective July 2, 1984.

THE REV. ROGELIO ESQUIVEL - to Associate Pastor, Our Lady of the Divine Providence Church, Miami, effective June 13, 1984.

THE REV. JOHN MCGRAW - to Associate Pastor, St. Gregory Church, Plantation, effective June 13, 1984.

THE REV. AIDEN HYNES - to Associate Pastor, St. Juliana Church, West Palm Beach, effective June 13, 1984.

THE REV. JORGE RIVERO - to Associate Pastor, Corpus Christi Church, Miami, effective June 13, 1984.

THE REV. JOSE ESPINO - to Associate Pastor, Good Shepherd Church, Miami, effective June 13, 1984.

THE REV. JAIME HER-

NANDEZ - to Associate Pastor, St. Cecilia Church, Hialeah, effective June 13, 1984.

THE REV. SEAN HYLAND (newly ordained) - to Associate Pastor, St. Patrick Church, Miami Beach, effective July 2, 1984.

THE REV. THOMAS CLEARY, C.S.SP. - to Associate Pastor, St. John Fisher Church, West Palm Beach, effective June 6, 1984.

THE REV. RUSKIN PIEDRA, C.S.S.R. - to Vicar for Spanish-speaking Religious in the Archdiocese of Miami, effective May 7, 1984.

THE REV. JOHN F. DEARY, O.S.A. - to the faculty of St. John Neumann High School, Golden Gate, effective June 18, 1984, upon nomination by his Superior.

Effective May 19, 1984, the following Permanent Deacons have been appointed to:

Rev. Mr. Darrell Diem, St.

Gregory Church, Plantation.

Rev. Mr. Armando Fernandez, St. John the Apostle Church, Hialeah.

Rev. Mr. Terrence Knox, Sacred Heart Church, Homestead, and to Prison Ministry.

Rev. Mr. Billy Lannon, Jr., St. Brendan Church, Miami.

Rev. Mr. Pedro Lopez, St. John the Apostle Church, Hialeah.

Rev. Mr. Jose Martinez, St. Brendan Church, Miami, and to Prison Ministry.

Rev. Mr. Manuel Perez, St. Monica Church, Opa Locka.

Rev. Mr. Michael Plummer, Good Shepherd Church, Miami.

Rev. Mr. Perry Vitale, St. Boniface Church, Pembroke Pines.

Rev. Mr. James White, St. Philip Church, Opa Locka.

Rev. Mr. Julio Zayas, Good Shepherd Church, Miami.

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Dr. James Kennedy

Abortion debate highlights pro-life conference here

By Prent Browning
Voice Staff Writer

It may not have changed anyone's mind, but a debate on abortion held at a pro-life conference in Fort Lauderdale may have served the purpose of clearly defining the battle lines and familiarizing pro-life activists with the arguments used by those who are "pro-choice."

At the three-day Action for Life conference held recently at the Bahia Mar Hotel, proliferates from throughout the country took part in seminars on political action and non-violent direct action techniques, such as sidewalk counseling.

Speakers included Stop ERA chairman Phyllis Schlafly, Christian theologian Dr. Francis Schaeffer, and former state representative Tom Bush.

One of the highlights of the conference was the debate between Dr. John Swomley, former area president of the American Civil Liberties Union and current professor of social ethics at the St. Paul School of Theology in Kansas City, and Dr. James Kennedy, well-known senior minister of Coral Ridge Presbyterian Church in Fort Lauderdale and founder of Evangelism Explosion Int'l.

Dr. Kennedy opposes the legalization of abortion while Dr. Swomley argues that women should have the right to choose whether or not to have their babies. Both presented their positions and then were given the opportunity to rebut each other's arguments.

Greater value

Dr. Swomley, who is personally opposed to abortion but believes Christians can take different positions on the issue, used Judaism and the Bible to support his basic argument that women have greater value than a fetus and therefore must be allowed to exercise freedom of choice.

He attributed the increased status of women in Judaic society to the fact that there are no laws against abortion in Jewish Scripture.

He supported this with a passage

from Exodus, in which a fine was imposed for the loss of a fetus when a woman had a miscarriage as the result of a fight between two men.

"The only relation between this passage and abortion," he said, "was that the woman has greater moral and religious worth than the fetus."

Dr. Swomley emphasized the need for people "created in God's image" to freely choose between good and evil and face the consequences.

"The difference is whether we focus on the fetus or whether we focus on the women as moral agents who must have freedom of choice in making decisions," he said.

He added that, in addition to the Bible, the U.S. Constitution and Anglo-Saxon law "have never given the same legal status to the woman as to the fetus."

Human rights issue

Dr. Kennedy, in his opening remarks, said that early Christian

'Every potential person is an actuality. The human embryo has a potentiality which is an actuality.'

writers were primarily anti-abortion, but emphasized that the issue is one of human rights and is not limited to a religious context.

While the audience responded with applause, Dr. Kennedy hit hard at Dr. Swomley's right-to-choose argument, stating that it wasn't valid in the case of abortion.

"There is no unlimited right to choose that is given anybody in this country, either by the Constitution, by the law or by the Scriptures," he said.

"Do I have the right to choose whether to steal your purse or to rob your house... and finally do I have the right to murder you?" he asked.

"Once we realize that what is taking place is the killing of another human being, the murder of another human being, then the right to choose becomes completely spurious and fallacious."

Dr. Kennedy then rebutted the argument often used by pro-choice groups, that every baby has the right to be wanted.

He said this is tantamount to deciding who should live by "a popularity

contest" and compared it to the murdering of anyone sitting in the room who was not at some point in life popular or loved by parents or friends.

He added that more than 90 percent of abused children are wanted.

"Furthermore, it is a lie to begin with (unwanted babies), because there are no unwanted children. There is an incredibly acute shortage of babies for adoption," Dr. Kennedy said.

Abortion, he added, is the very worst form of child abuse.

Not an independent person

Dr. Swomley replied that abortion is not the murder of an innocent human being because the fetus is not an "independent person."

"A fetus ... exists in the body of another. If abortion is murder, aren't all women who have illegal abortions in the future to be tried for murder?" he said.

Earlier, Dr. Kennedy had argued that the fetus is different from any other organ in a woman's body and that it can live "in vitro" outside the mother's womb. He also quoted doctors who said that life begins at conception.

Dr. Swomley responded that those doctors "are simply wrong."

The professor, who formerly taught a course in medical ethics, continued: "Until the second or third week, in which the possibility of twinning or of the multiple divisions at birth is possible, there is no individual human life. There is human life, but I do think we have to make a distinction (between human life and individual human life) when we talk about this."

He also stated that no law can prevent a woman from having an abortion — laws can only prevent women from having medically safe abortions.

Prior to the 1972 Supreme Court decision, he noted, a hospital in Chicago was receiving 4,000 victims of botched abortions a year. Now that number has dwindled to a handful.

The debaters often referred specifically to other comments each made on issues relating to abortion. Below are juxtaposed several of their exchanges.

Dr. Kennedy: "Then there is the so-called right-to-privacy, which was the right that was used by the Supreme Court. There is no constitutionally-given right of privacy and if there is such a right in law it is obviously ancillary and secondary to the basic right of our Constitution, the first right, the God-given right to life."

Dr. Swomley: "I think that we ought to be aware that there are a lot

of rights to privacy in the Constitution. In the first amendment the right of association is the right of privacy. The third amendment, a prohibition against the quartering of soldiers in any house in time of peace without consent of the owner, is the right to privacy. The fourth amendment specifically affirms the right of the people to be secure in their persons, house and effects against unreasonable search and seizure."

Dr. Swomley: "There are a few examples (of the higher value of the mother than the fetus) taken from ethical and religious directives to Catholic health facilities. (Reading): 'Operations or medications that do not directly intend termination of the fetus but have as their goal the cure of a proportionately serious pathological condition of the mother are permitted when they cannot safely be postponed when the fetus is viable, even though they may result in the death of the fetus.'"

Dr. Kennedy: "It's possible for almost anyone to be brought through a pregnancy. There are hospitals that say they have gone through several decades before they were confronted with the choice between the life of the fetus and the life of the mother."

Dr. Swomley: "When we talk about counseling, there are many clinics in the United States where counseling is done."

Dr. Kennedy: "The tragic fact is that in the testimony of so many thousands of young women who have had abortions, counseling has not existed... So many young women have testified to the fact that they never were counseled, even to the fact that it was a baby that was being delivered. They (abortion clinics) never speak of it as a baby, it is always a 'product of conception.'"

Dr. Swomley: "A fetus cannot live outside the womb excepting during the last months of pregnancy. For this as well as for other reasons we speak of the zygote, embryo or fetus as a potential rather than an actual person."

Dr. Kennedy: "Every potential person is an actuality. The human embryo has a potentiality which is an actuality."

Non-Catholic 'mass'

An ad which appears on the religion page of The Miami Herald on Saturdays under the heading of "Roman Catholic" advertises "Traditional Latin Mass at 8:30 a.m. Sunday, Coral Gables Women's Club."

According to the Chancellor's Office this Mass is not associated with the Roman Catholic Church or the Archdiocese of Miami and those participating do not fulfill their obligation to attend Mass.

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Too rich here, too poor there:

Bishop says at conference on Haitian ministry

By Ana Rodriguez-Soto
Voice News Editor

America can cure this nation's immigration ills, according to one U.S. bishop, by helping to raise the standard of living in other countries — and perhaps lowering their own.

"We have too high a standard of living," said Bishop Anthony Bevilacqua, chairman of the U.S. bishops' Committee on Migration, "and the other countries have too low ... Once you lessen that disparity, then the magnetic force (that brings immigrants and refugees to the United States) is not that strong."

In a recent interview, the bishop told *The Voice*, "We may have to lower our standard of living." He also described a "growing mood" of re-

sentment toward immigrants and urged American Catholics to become "fully Catholic" by loving and welcoming their brothers and sisters from other nations.

Now head of the Pittsburgh diocese, a former auxiliary bishop in Brooklyn and a frequent visitor to Miami, where his family resides, Bishop Bevilacqua attended the second national conference on ministry to Haitians, held in May at the Pierre Toussaint Haitian Catholic center.

IN PREPARED remarks to about 80 conference participants, he said the Church's role in immigration matters is to "raise her voice against the root injustices that forced so many people to emigrate and in de-

fense of the rights of those who have settled here."

He added, "the Church's role of advocacy for the rights of Haitians and other immigrants and refugees will continue."

Bishop Bevilacqua also said he looked forward to an appeal to the Supreme Court of an 11th U.S. Circuit Court of Appeals decision which reinstated a Reagan administration program for detaining Haitian refugees arriving in the United States.

He called the appeals court decision "a serious setback to the existing rights under the U.S. Constitution of all non-resident aliens."

THE LONG-TERM solution to immigration problems, Bishop Bevilacqua said in the interview, lies in eliminating the need for people to leave their native land.

"We should be more (involved in) exporting jobs than importing people," he said. "Ninety per cent of the people who come here come because they have to come, not because they choose to come... We should be trying to develop in all these countries the wherewithal so that the people



Bishop Anthony Bevilacqua: Attended conference at Haitian Catholic Center.

themselves will not have to leave."

In recent years, television has played a large role in luring people to U.S. shores, Bishop Bevilacqua noted, because it conveys quite appealingly the high American living standards to people struggling for basic necessities.

A second "pull" factor in immigration is the need for cheap labor in this country, he said.

"Once people raise their standard

Facts on Haitians

Much of the following data comes from a survey conducted in the spring and summer of 1983 by Dr. Alex Stepick, assistant professor of anthropology at Florida International University. Additional information was presented by Stepick and Yves Savein, director of the Haitian Task Force in Miami, at the conference on Haitian ministry held recently at the Pierre Toussaint Center.

Funded by grants from the U.S. Catholic Conference's Office of Migration and Refugee Services and Catholic Community Services of the Archdiocese of Miami, the Stepick survey is based on interviews with 150 "Krome" Haitians, who arrived after the Mariel boatlift of 1980 and were detained in federal camps until their release was ordered by U.S. District Judge Eugene Spellman in 1982. Their answers were compared with those of 150 Haitian "entrants," who arrived before October 1980.

• Of the 600,000 Haitians estimated to be in the U.S., about 80,000 live in South Florida, 35,000 of these in the Miami area. (New York and New Jersey have the largest concentration of Haitians, 200,000 in the Brooklyn Archdiocese alone. Smaller communities are in Chicago, Boston and parts of Canada.)

• The vast majority of Haitians in South Florida have no status as legal residents. Those who came during the 1980 Mariel boatlift have been classified, along with the Cubans who came, as "entrants" by the U.S. government. Haitians who came afterward are in different stages of applying for political asylum. The Rodino Bill, now pending before Congress, would grant permanent resident status to both Haitian and Cuban entrants as well as most of the Haitians who arrived before Jan. 1, 1982.

• Lawyers for the Haitians are appealing a ruling by the full 11th Circuit Court of Appeals in Atlanta that said illegal aliens have no rights under the Constitution. The February ruling reversed a decision by the court's own three-judge panel, which upheld Judge Spellman's ruling ordering the release of 1,900 Haitians being held in federal camps. Although the Haitians remain free, their lawyers will press the case before the Supreme Court because of the ominous consequences the full court's decision could have on the rights of all immigrants.

• About 73 per cent of Krome Haitians and 57 per cent of entrants are either unmarried or have their mates in Haiti.

• The mean age of Haitians in South Florida is 24.

• Fifteen per cent of Miami's Haitians are school-age children. Haitians make up 70 per cent of the students at St. Mary Cathedral School and accounted for more than 10 per cent of all the infants baptized in the Archdiocese last year. (1,400 out of 14,000)

• More than 70 per cent of the Haitians in South Florida had received between one and six years of schooling or more in Haiti, a considerable accomplishment in an island where the illiteracy rate is 80 per cent and formal education is difficult and expensive to obtain.

• Only about 30 per cent of the Haitians here are from Haiti's poorest northwest region.

• Between 35 and 60 per cent of South Florida Haitians are estimated to be unemployed. According to Stepick, "It is more accurate to describe the Haitians as primarily underemployed, supporting themselves mainly by part-time, temporary work ... Nevertheless, Haitians do not consider such part-time work as 'having a job.' They would prefer permanent, steady work"

• In Miami, 100 Haitian businesses are already established, most of the "mom and pop" variety. Savein called these businesses examples of Haitians' courage and "implication for their future success."

• 70 per cent of the Haitians here are Catholics; 30 per cent are Protestants.

• Almost 90 per cent of the Haitians interviewed were "completely" or "very satisfied" with life in the U.S.

Stepick said his survey disproves the negative stereotypes associated with Haitians in South Florida.

"Neither the Krome Haitians nor the Haitian entrants are uneducated, unskilled or from uniformly rural backgrounds," he writes in his report. "They have not come to the U.S. simply for economic reasons. By Haitian standards, they are not poor. They are highly motivated and anxious to improve themselves through education and hard work"

Haitians finding...

By Ana Rodriguez-Soto
Voice News Editor

Marcus Garcia had an easier time convincing U.S. authorities to let him stay in this country than most of his fellow Haitians. He made the headlines when "Baby Doc" kicked him and a few others out of Haiti.

Now, the 41-year old journalist works for the Archdiocese of Miami, broadcasting more than two hours and week of radio and television programs in Creole for Haitians living from Miami to Orlando.

Garcia came to the United States in November 1980, just after Jean Claude (Baby Doc) Duvalier, Haiti's president-for-life, began to crack down on the press.

Recently, Garcia took part in the national conference on Haitian ministry held at the Pierre Toussaint Haitian Catholic Center in Miami.

He told *The Voice* in an interview that South Florida's Haitians are beginning to find their own identity and "reach out" to the rest of the community.

"**MORE THAN** fighting the other parties of the society ... I would say that Haitians are trying to make the community at large more aware of what Haitians are," Garcia said.

But their efforts are hampered by discrimination and their lack of legal resident status, according to Garcia.

"The discrimination is very broad. They feel they are discriminated against by white folks, Cuban folks, black folks, even Haitians who are better off," he said.

"Haitians do not feel this discrimination is racial because that doesn't exist in Haiti," he added. "They feel it is because they are Haitians not (because they are) black."

Stereotypes associated with the "boat people" who began arriving in 1978 account for much of the discrimination, he continued.

"Everybody, including Haitians,

was thinking that those people were illiterate and scared. But that is not true."

According to a recent survey (see box), the Haitians in South Florida generally are more educated than the average in Haiti, and only 30 per cent come from desperately poor rural areas.



The discrimination is very broad. They feel they are discriminated against by white folks, Cuban folks, black folks, even Haitians who are better off.

Marcus Garcia,
Haitian journalist

Once Haitians arrive here, Garcia also noted, they make incredible efforts to go to school, because "they realize it's important."

THE LACK of legal status is perhaps the greatest obstacle faced by

Cause of immigration problem

of living, they feel it's below their dignity to perform certain services," Bishop Bevilacqua said. "Immigrants will be in demand," although that latest group of newcomers always will suffer some degree of discrimination.

'We should be more (involved in) exporting jobs than importing people. Ninety percent of the people... come here... because they have to come, not because they chose too...'

Bishop A. Bevilacqua, Pittsburgh

IN TIMES of economic recession and high unemployment, however, public opinion turns bitterly against all immigrants. The 1980 Mariel boatlift "fueled" a "restrictionist" attitude which had begun already, the bishop said.

"It made us see that immigrants can be imposed on us. The publicity to the numbers of criminals and other undesirables caused a reaction among the people ... It was the image that created the problem, not the reality," he said.



Crushing poverty leads many people from other countries to seek new lives in the United States. Pictured: A poor area of Haiti (Voice photo)

He predicted that the current anti-immigration mood "will last as long as the recession and high unemployment last."

But Bishop Bevilacqua said the Church expects Catholics to have a different attitude toward immigrants.

"This is where we call upon our people to be really Catholic," he said. "To be a Catholic is to be different. Christ said everyone is your brother and sister."

"I'm not canonizing all immigrants," he continued. "They have

responsibilities too. But we can't start discriminating just because 'You're an immigrant.'"

In every newcomer, he added, Catholics must find Christ. "Until we realize that, we're not fully Catholics."

...identity here, exiled journalists says

Haitians here, Gracia said. Legalization would bring stability to the community, it would enable Haitians to move to better-paying jobs, eliminate the continuing fear of deportation and allow them to be reunited with their families.

"Once they get legalized, they will wait until they can get their relatives here legally," said Garcia, noting that a similar plan has worked well with the Haitians who live in Canada.

But Garcia doubts that the relative trickle of Haitians coming into the United States will ever turn into the flood doomsayers ominously

warn against.

"I don't think anything can be worse than Duvalier," he said, but "I don't see (an exodus of refugees like that from Cuba in the 60s and

'A mixture of bad economic situations and political oppression is pushing the Haitians into The United States.'

70s) happening in Haiti."

Neither, however, does he see the exodus from the island stopping altogether.

"GETTING RID" of Duvalier might "improve" things a little, but it will not solve the longstanding economic problems which have forced Haitians to leave their homeland since the beginning of this century, Garcia noted.

"They'd prefer to go to Cuba, the Dominican Republic or even the Bahamas," he said, but "a mixture of bad economic situations and political oppression (in these countries) is pushing the Haitians into the United States."

Garcia added that the Reagan policy of interdiction at sea has not stopped all Haitians from entering the United States. "They are still

coming in. They are finding a way."

"Haiti Radio," operated through the Pierre Toussaint Haitian Catholic Center, broadcasts the following programs in Creole. Marcus Garcia and Elsie Etheart are the producers.

- Channel 9, the Archdiocese's cable television station in the City of Miami, broadcasts a 15-minute program daily, from 4:45 to 5 p.m.

- WLRM radio, FM 91, broadcasts a daily show from 10:30 to 10:45 a.m.

- WLIZ radio, AM 1380 in Lake Worth, broadcasts one hour on Saturdays from 6 to 7 a.m. and a five-minute news update every evening at 6:30 p.m.

Welcome immigrants or 'lose them'—priest

By Ana Rodriguez-Soto
Voice News Editor

Unless immigrants find a home in the local Church, Catholicism will "lose them forever," says Father Silvano Tomasi, director of the U.S. bishops' Office for the Pastoral Care of Migrants and Refugees.

Father Tomasi, who was in Miami recently to attend the national conference on ministry to Haitians held at the Pierre Toussaint Haitian Catholic Center, spoke with *The Voice* about the Church's mission of caring for immigrants.

He said the key to reaching those who are newly-arrived is language.

MANY IMMIGRANTS are attracted to storefront evangelical churches because these minister to them in their own neighborhoods and in their own language, Father Tomasi said.

Himself a first-generation Italian immigrant, he said a good way for the Church to reach foreign-born Catholics is to establish "personal" parishes for them. Such parishes, drawn along ethnic rather than geographical lines, worked well in the Northeast during the earlier part of this century with Irish, Italian, German and Polish immigrants, he noted.

Although the Church is more reluctant to establish these parishes today, "it takes that tran-

sitional period," Father Tomasi said. "That is why we have to be alert, because if we lose (the immigrants) there, we lose them forever."

The priest added that such parishes are not sources of division within the Church, but an opportunity to build community among immigrants who may not feel themselves united with other Catholics because of the language barrier.

Once the transitional period is over, Father Tomasi said, the immigrants and their more Americanized children are ready to join the larger community "from a position of strength."

REFERRING to Haiti, he said the Church cannot ignore the "root causes" that force people there to leave their homeland.

"We should emphasize the right of people to stay in their own country, and therefore the right to have a job and have human rights," Father Tomasi said. "There is something wrong in a society that forces between 10 and 15 percent of it population out."

While the Church cannot get involved in any nation's partisan politics he added, in the long-run it would be foolish to ignore legitimate human rights issues simply for fear of being branded "political."

"As long as the social, economical and politi-

cal situation of Haiti persists the way it is, some form of escape for the people will be unavoidable."

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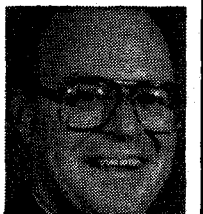
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Fr. Driscoll

Help for needy at local level

By Betsy Kennedy
Voice Staff Writer

Priest says it's making comeback

Many Catholics who are troubled by family and financial problems now go no further than their own neighborhood parish to find the help they need. Catholic Charities has come home to the local level, said Fr. Tom Harvey, executive director of the National Conference of Catholic Charities, who spoke of the ministry at the recent Catholic Community Services Awards luncheon.

"TODAY, 50 PERCENT of Catholic Charities have some active outreach program to parishes," he said.

Since the depression era of the 30s which necessitated a more centralized 'downtown' focus for charities agencies, the organization has functioned independently of parishes. In 1972, NCCC leaders launched an ambitious, self-appraising national study of charities clients. That study mirrored the need to bring a caring network of professional social workers and volunteers together to serve the people on a one-on-one basis.

IN THIS ARCHDIOCESE, parish social ministry is in the planning stages and further announcements on its progress will be made in the future, according to Monsignor Bryan O. Walsh, executive director of Catholic Community Services.

Fr. Harvey became deeply involved in expanding parish social ministry for the first time in Pittsburgh in 1969. The previous year, race riots in that city had torn the parish community asunder. People would not cooperate with priests and they were angered further when they were not assigned a regular parish priest.

Happy Ending

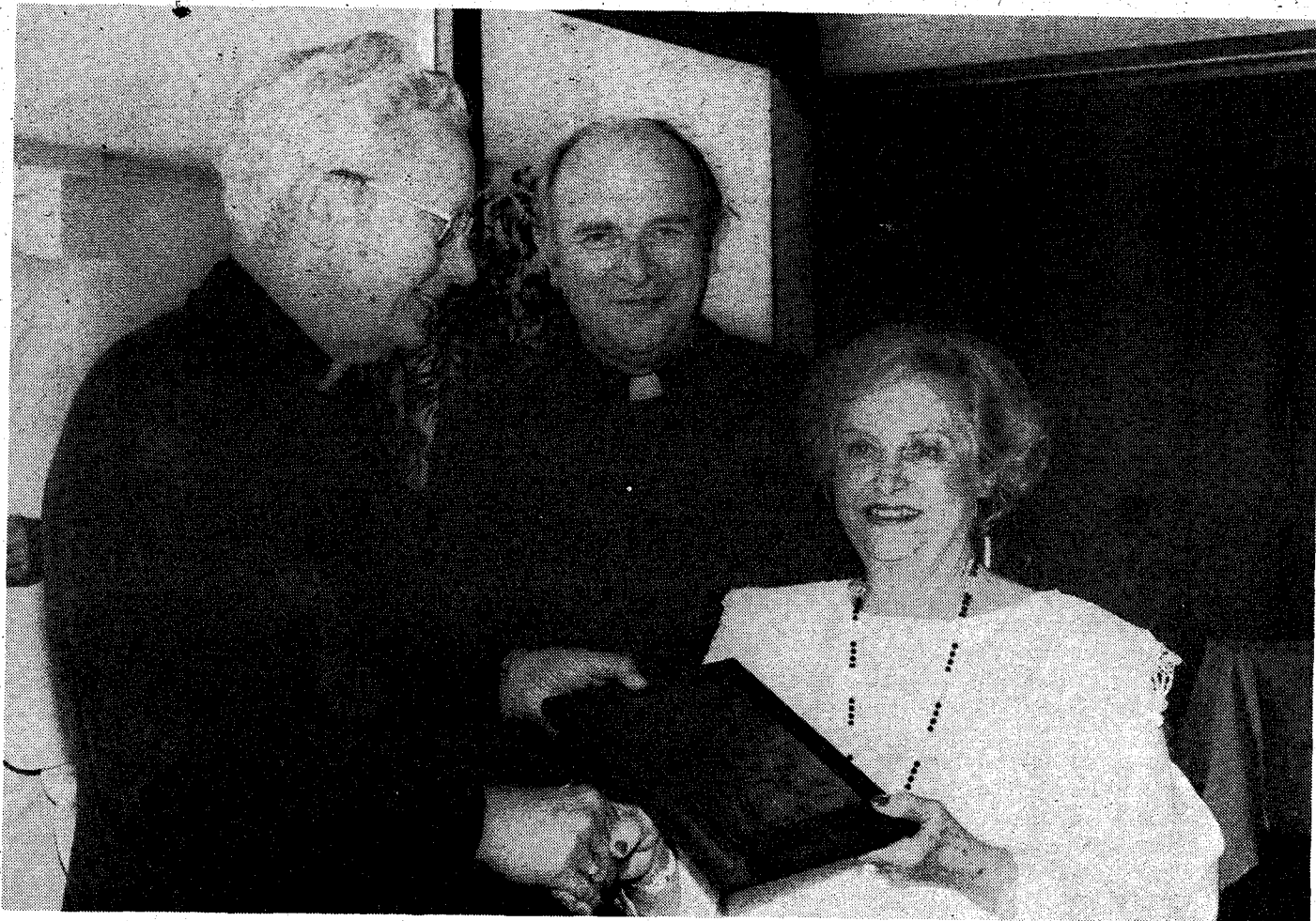
He became co-administrator of the parish along with another priest, shouldering dissent and disunity, he recalled. Assistance came in the person of a volunteer social worker and the local Catholic Charities which



Fr. Tom Harvey, keynote speaker at the CCS annual awards luncheon (Voice photo by Prent Browning)

proffered counseling and organizational advice. There was a "happy ending."

The parish became a role model for 62 other parishes in the Diocese of Pittsburgh. The model was successful because it adopted "either professionally trained social workers or other people who had gone through re-training in the Church, Fr. Harvey said. "Parish social ministry has let people find help very close to them when their needs surface, and it has been a great trust-builder between the professionals at the agency level and



Beaming with pride, Polly Gomez Bustillo, the Catholic Community Services Volunteer of the Year for the 1984 accepts a plaque and a handshake from Archbishop Edward A. McCarthy, while Monsignor Bryan O. Walsh, executive director of Catholic Community Services, looks on. (Voice photo by Prent Browning)

the volunteers at the diocesan or parish level," he added.

In Pittsburgh, he explained, parish social ministers lead training programs, run monthly support meetings, make resources available and provide follow-up.

In other communities, Catholic Charities sign contracts with five or six parishes and hire workers to coordinate the churches' efforts at social ministry. Many times, parishes can utilize already-existing volunteer networks to meet the needs of their parishioners.

Father Harvey said at one time Catholic social service in the U.S. shed the only beacon of light into the darkness of immigrant poverty.

"IT IS NOT an accident of history that NCCC was founded by St. Vincent de Paul men, Catholic Charity religious and some priests across the country," he said, for these groups represented the immigrant church making a statement of issues that "go beyond ourselves. The volunteer, the professional and Church leadership — it is the same combination that is so vital to the Church in our time."

During his speech he also stressed other important issues for Catholic Charities, concerns first addressed in a 1968-72 gathering of NCCC leaders, who spent four years putting together a questioning process.

Finding purpose

Catholic Charities, they determined, had experienced a splintering of our resources. Many agencies no longer had any Church money — they had United Way and government contracts. They lacked significant numbers of religious.

This led the leaders to ask, "Is there something unique about a church in the field of social service? Are we different than the public bureaucracy?"

As a result of that 1968-72 study, Father Harvey said, Catholic Charities became committed to "giv-

ing quality services because the need is there, to speaking on behalf of those who can't speak for themselves and to avoid becoming just specialists doing practical work."

He suggested, in keeping with the views of the report, that they should become "an instrument of empowerment for the whole Church... to build God's kingdom."

TO ILLUSTRATE the mission of Christ exercised through parish social ministry, Father Harvey recalled an incident which took place while he visited the Claretian Missionaries in

The following staff members received awards of appreciation for years of service at the annual Catholic Community Services luncheon:

Gladys Garcia, Nelia Del Valle, Elizabeth Manning, Silvia Y. Alvarez, Mary Jane Switalski, Lillian A. Bizjack, Maritza L. Garcia, Rita P. Lockwood and Maria L. Sabater. The Volunteer of the Year award was presented to Polly Gomez Bustillo.

The following volunteers received awards of appreciation for services rendered:

Florence M. Barr, Concha B. Espinoza, Ofelia Tabares, Gladys Jaurequi, Lucia Jaurequi, Virginia Bru, Silvia Martinez Aparicio, Lucy Escagedo, Dulce Rosado, Lydia Pou, Fina Lorida, Hilda C. Puente, James W. McCaughan, Joseph H. Murphy, Fred B. Hartnett, Dr. John M. Riley.

Los Angeles last year.

During his stay, he accompanied a group of young people to a prison, in downtown Los Angeles, housing 750 children who had committed adult crimes. (The prison's capacity was supposed to be only 500 inmates.)

What he witnessed at their Mass that day was a series of conflicting symbols.

"The front three rows were filled with children, less than 10 years of age, who committed adult crimes, but still the liturgy was alive."

The priest also saw other contradictory images: the sight of the children turning their pockets inside out to be searched and moments later, carrying gifts to the altar, singing and proclaiming God's word.

"What impressed me most was (in addition to the religious on hand), 200 people from the parishes that had come through parish social ministry and spent three to four hours every day in that prison, assisting the children," helping re-affirm self-worth and love in youngsters who had known only harsh words and abuse.

He had observed the marked results of parish social ministry in action.

"In a sense they could do as a body what the most gifted social worker or gifted orator could not do alone," he concluded. They made a group of unwanted children feel loveable again — and welcome in the arms of the Mother Church.

DURING HIS closing remarks, Father Harvey made reference to the forthcoming National Conference of Catholic Charities scheduled for September 27-October 2 at the Sheraton Bal Harbour on Miami Beach.

He announced the keynote speaker for the event, His Eminence, Cardinal Alexandre Do Nascimento, Archbishop of Lubango, Angola and president of Caritas Internationalis, who "can speak to the vision of the Third World."

The national conference is dependent on a strong network of local charities, Father Harvey emphasized.

"It is very important for... local charities to recognize the solidarity they have with so many hundreds of thousands of people who are trying to keep alive the mission of Christ."

Local News at a Snap



FOR FARMWORKERS

About 100 people from as near as Broward County and as far as Winter Gardens and Orlando took part in a walk-a-thon recently to raise funds for farmworkers and their children. Carrying placards against Publix Supermarkets and the Campbell Soup Co., which are being boycotted by the United Farm Workers Union, as well as against the Simpson-Mazoli immigration bill, which is expected to raise the limit on the number of temporary workers brought into the U.S. each year, the enthusiastic supporters walked for six miles along the Bahia Mar Beach in Fort Lauderdale. (Voice photo/Patricia Stockton)

MOTHER'S DAY GIFTS



Laurie Annese (left) and Lori Grau, both of St. Rose of Lima Parish in Miami Shores, pose with the hundreds of baby gifts donated by parishioners of several North Dade churches during a special Mother's Day collection to benefit Respect Life of the Archdiocese of Miami. St. Rose, St. James, Visitation and Holy Family Catholic churches, along with Good Shepherd Lutheran, participated in the collection, which also raised more than \$200 in cash. The items will go to needy women who decide to keep their babies rather than abort them. (Voice photo/Ana Rodriguez-Soto)

HERO

Enrique Murciano, a soft-spoken fifth-grader at Little Flower School in Coral Gables, accepts a hero's award from Ron Bruszer, president of the Coral Gables Police Department Benevolent Association, during a school assembly recently. Murciano's quick action last August saved the life of his 5-year-old cousin, who has struck her head and slipped into the family's swimming pool. Said Murciano, "I'd do it again if I had to." (Voice photo/Betsy Kennedy)



SONG FESTIVAL



Young people from various parishes of the Archdiocese displayed their singing and songwriting talents recently at St. John Vianney College Seminary in Miami, during the 1984 Vocational Song Festival. Organized by the Vocations Office since 1977, the festival affords young Catholics the opportunity to perform original religious musical compositions and compete against groups and individuals from other parishes. The theme chosen for this year's festival was Mary's "yes" to God. First place winners were: Ela Pestano, of St. Brendan, for original lyrics and music to

the song, "Maria"; St. Stephen Youth Group for their choral interpretation of "A Light to Mary" and St. John Bosco Youth Group for "May It Be Done to Me According to Your Will" in the same category. Danilo, of St. Vincent De Paul Youth Group, won for his solo rendition of "It's Been and Long Time, Lord." St. Catharine of Siena Youth Group (pictured) took second place in the original composition category, second place for choral interpretation and third place for solo interpretation. Other winners were St. Joachim, Gesu, St. Timothy and St. Brendan youth groups. (Voice photo/Araceli Cantero)

Matter of Opinion

Salvadoran justice —Is that all there is?

So the inept, foot-dragging and sometimes corrupt justice system in El Salvador has finally—after much pressure—brought five soldiers to the bar for the rape/murder of four Catholic women missionaries there.

This is grimly gratifying. But it is hardly

retribution. Indeed, higher-ups tried to cover up for the missionaries' killers but could not withstand the glare from outside.

For the tens of thousands of anonymous villagers murdered by their fellow-countrymen there will never be any justice, not in this world.

EDITORIAL

the end. As one Sister who monitored the proceedings questioned, will this be the last of the trials?

Only after almost four years of pressure from family, press and U.S. government were the killers brought to justice. But thousands of Salvadorans have been killed in similar splurges of brutality by military forces who have come to feel immune to

The obvious lesson is that only through serious pressure from the U.S. and cooperation by Salvadoran President Duarte will the murders cease. And that will only happen when young macho-headed, bullet-laden soldiers see more of their peers—and their superiors who are responsible for their conduct—pay for their crimes against humanity.



Family vacations

Summer is vacation time, when weary parents pack their little and not-so-little ones into the family car and head for somewhere in search of rest and relaxation.

At least, they *hope* for rest and relaxation.

But because the family vacation can sometimes be more tiring and anxiety-producing than the constant work and pressure of the other 50 weeks of the year, it's easy to forget that the main reason for vacations in the first place is to allow families to be together, having fun, getting to know one another, away from the commotion of everyday living.

But such a worthy purpose can be accomplished without necessarily "leaving for somewhere," although it does demand

"thinking" vacation.

What is "thinking" vacation?

Simply, taking time to be together. Summer is perfect because the days are longer and, many times, it seems that life slows down.

Taking family walks around the neighborhood in the glowing light of the setting sun might be a way to take a "mini-vacation" each evening.

So can going to the beach or parks on weekends, and playing never-ending games of Scrabble or Monopoly or Parchisi or cards or domino or countless others—whatever the whole family can do *together*.

Even watching television—with everyone in the same room—can be enjoyed more thoroughly when done

together, as a family. Imagine discussing the pros and cons in a "60 Minutes" report or ripping apart the "Moral" message of shows like "Dallas" or "Dynasty."

And, of course, going to the movies as a family can be a whole lot of fun, especially if the expense is halved by attending a Saturday matinee. (They do exist, as do movies acceptable younger for children. The trick, always, is to have the parents watch it with their children and discuss it perhaps over ice cream—afterward).

The point is being together, having fun. And who knows, maybe if we put our minds to it this summer, we can continue doing it this fall, and winter, and spring.

Then, family vacations will be what they should be—year-round.

Letters

Zero Pop. Growth's 'hidden motives'

To the Editor:

Catholic should not be deceived by Planned Parenthood or their companion organizations such as Tom Tomlinson's Zero Population Growth, Inc. (letter to *The Voice* 5/18). Birth control by abortion is merely their first step in gaining acceptance of their real, hidden motives.

It takes very little reading to learn that their political objectives are to control the population through population control. In the new world order they expect to be the ones who decide if we can have children and how many, who will be sterilized and who must have forced abortions. The han-

dicapped, the retarded, the elderly and the unwanted, whatever the reason, will be eliminated through infanticide and euthanasia.

Have we Catholics become so liberal that these people would expect us to join them in their scheme of mass murder? If we are giving that impression, may God have mercy on us.

James W. Carroll
Stuart

Fighting hunger on long range

To the Editor:

I read with interest in the Opinion section of *The Voice* the recent article, "Relieving and Curing Hunger", by Fr. Joseph M. Champlin. He clearly outlined and described the short and long-term approaches to fighting hunger.

The Bread for the World movement, with which I am involved locally and which Fr. Champlin described, does follow the long-term approach. This organization seeks to address the root causes of hunger.

It strives to influence government policies that are directed toward alleviating poverty and hunger worldwide.

BFW is organized on a Congressional District level. Our congressmen here in Southeast Florida: Smith, Lehman, Pepper and Fascell have excellent voting records on BFW-supported hunger issues.

We welcome inquiries.

Al Day
BFW Coordinator
Miami
681-7727

Jewish Committee deprecates posters

To the Editor:

We at the American Jewish Committee deplore the placing of anti-Catholic posters in Dade County and across the nation. The despicable attempt to encourage hatred by primitively spreading untruths must not go unanswered. While those who perpetrate this outrage remain anonymous—too cowardly to assume responsibility, we in the community must be visible and strident in our denunciation of this offense.

We in the Jewish community know too well how dangerous and contagious this ignorance can be. It is thus with great pride that we at the American Jewish Committee stand with our Catholic brethren in confronting these lies and their sponsors.

We urge others to do the same.

Faith Mesnekoff
American Jewish Committee

The Voice Welcomes letters to the editor. All letters must be signed. Write to: Letters to The Editor, *The Voice*, P.O. Box 38-1059, Miami, FL 33238-1059.

Share the Light.

Your Faith can be the most powerful weapon against crime.

Worship with your family this week.

MIAMI CITIZENS AGAINST CRIME

YES, I THINK IT WOULD BE RATHER NICE TO LISTEN TO THE BLUES BROTHERS. WHAT RELIGIOUS ORDER ARE THEY IN?

General absolution: Pros and cons I

General Absolution: Pros and Cons I (680)

Two Michigan churches sponsored communal penance services during Lent, both with overflowing crowds and both judge spiritual success by those who planned and participated in them.

However, the celebrations were radically different; one included general absolution for all present and the other did not, but provided, instead, opportunities for individual confession after the introductory scripture service.

At the first, a Cathedral, people began to arrive one hour before the liturgy's scheduled start. By the time the presiding priest processed into the church many were standing in the aisles and even out into the street. The ceremony itself lasted one hour and since only a few clergy had come for this reconciliation rite, the rector imparted general absolution to all present at the end of the ritual.

Several miles from that Michigan Cathedral, a parish likewise filled the church for its penance service. In anticipation, the pastor had invited a

BY FR. JOSEPH
M. CHAMPLIN



• Penance celebrations with general absolution, whether announced beforehand or simply anticipated by parishioners, attract large crowds. That, for some, seems to indicate the influence of the Holy Spirit in the Church today calling for a shift in our approach to the sacrament.

Current official church directives normally discourage declarations in advance that an approaching penance service will include absolution without confession. This restriction was not in force or at least observed immediately after the Second Vatican Council and many responded to these ad-

this has not been announced in the prior publicity.

A friend of mine, pastor in an Eastern parish, experienced this rapid popularity growth of general absolution one Easter time.

Because of a severe heart condition and impending bypass operation, he gave general absolution to several dozen parishioners in conjunction with a traditional blessing of food baskets on Holy Saturday. The next year, now much improved, he performed the blessing rite again, but to his pleasant surprise, for double the number. Afterwards, a participant inquired why he had omitted the general absolution thereby revealing the real cause for this unexpected rise in the basket blessing's attractiveness.

• General absolution has proven to be a bridge back to individual confession for some who have been away from the Church for a long period of time. Reconciled and restored to the Eucharist, they fairly soon under grace tend to seek out an individual experience of the sacrament with confession.

• A general absolution celebration underscores the communal dimension of sin and reconciliation.

Archbishop Samuel Carter of Kingston, Jamaica argued this point at the Synod of Bishops. He maintained that all the sacraments are not only sources of grace, but also acts of public worship. In his view, the third rite of reconciliation with generic confession and general absolution most perfectly expresses this aspect of public worship.

He concludes: "Can it be that one reason for the general neglect of individual confession and individual absolution is a cry of the Holy Spirit urging us to a less timed and more frequent use of this third rite?"

• General absolution provides more opportunities and more reverent ways for reconciliation when there are many penitents and few available confessors.

More about that and some arguments opposing general absolution next week.

'Penance celebrations with general absolution, whether announced beforehand or simply anticipated by parishioners, attract large crowds. That, for some, seems to indicate the influence of the Holy Spirit in the Church today calling for a shift in our approach to the sacraments.'

good number of clergy and these men heard confessions for nearly two hours following conclusion of the word ceremony.

THOSE DIVERSE experiences highlight a rather on-going discussion among Church leaders about the benefits and liabilities of general absolution.

I would like to summarize a few of the supposed positive effects first and then offer a resume of several alleged negative results, citing in both treatments some interventions made at the Synod of Bishops in Rome last fall.

vertised celebrations. Moreover, when people year after year turned up in such numbers at parish communal penance rites that individual confessions were impossible and the pastor consequently granted necessary general absolution to the group, patterns of expectation also developed.

FOR BOTH reasons, therefore, the earlier promotion and later patterns as in the Michigan Cathedral, lay folk often now come prepared for an hour long, well prepared, deeply moving reconciliation ritual and anticipate receiving general absolution without individual confession even though

The Lumen Christi award winner

What needs to be established at the very beginning is that Sister Mary Christine Taylor of the Society of the Sisters of St. Joseph of Watertown, N.Y., is only one person.

That would seem to be evident but Sister Christine has just received the 1984 Lumen Christi Award of the Catholic Church Extension Society. That will mean there will be a listing of all she has done and it won't seem possible it could have been done by only one.

Sister Mary Christine has her Doctor of Philosophy degree in American Studies from St. Louis University. While she was studying there she became the organizer and coordinator of the St. Francis Xavier Church Neighborhood Improvement Program for the poor. She received not only her doctorate from St. Louis University but a special citation for community service.

SISTER MARY CHRISTINE has served as Chairman of the history department of Mater Dei College in Ogdensburg, N.Y. She also has served at the college as vice president for academic affairs, academic dean and as director of the Higher Education Opportunity Program.

She has had two books published, "Catholicism in the North County" and "A History of the Foundations of Catholicism in Northern New York." She is writing a history of St. Mary's Cathedral parish in Ogdensburg, N.Y., and planning a history of Ogdensburg.

Her interest in the community was shown in the 1970s when she was a member of the board of



BY
DALE FRANCIS

directors of the St. Lawrence County Community Development Program, two years as president of the board. At the same time, she was serving on the board of the St. Lawrence County Council on Adult Continuing Education, two years as chairman of this board. And that's only part of her involvement in the community.

And all of this doesn't yet bring us to the most important work of this 53-year-old sister for, when Bishop Stanislaus Brzana of Ogdensburg nominated her for the Lumen Christi Award, it was "for her outstanding personal service to the Church through her work with the Native Americans of the Mohawk Tribe."

In 1972, while she was doing all of these other important things, Mater Dei College named her coordinator of the Regis Mohawk Indian Reservations Program. It is a work she has carried on ever since.

Today, because of her work, St. Regis Mohawk Reservation is the only Indian Reservation in the state where students can earn a junior college degree without leaving their homes, families or

work. She is not only the students' academic counselor, but their financial, social and religious counselor as well. One man, who now has a master's degree from St. Lawrence University, wrote it would not have been possible without the help he had from Sister Christine.

SHE ESTABLISHED ADULT education courses, worked to build a strong library on the reservation and arranged for audio-visual resources from other educational institutions.

She worked with the Office on Aging and the Senior Citizens Center on the reservation, helped in writing proposals for federal grants and for help from foundations. One of the officials said they would not have their new building or bus except for her.

Sister Christine wrote the proposal for the Title VII Federal Nutrition Grants, served as a consultant in developing programs. She served on the council of a half-way house for alcoholics.

She coordinated religious education classes, began evenings of recollection, brings Communion to 140 elderly and ill shut-ins and, as the pastor at St. Regis Mission wrote, she visits the ill and lonely of all faiths.

The leaders of the Mohawk Tribe praise her as their friend. She has done all of this, Bishop Brzana said, although she has been ill and had serious surgery. She truly shines the light of Christ.

(Dale Francis is a nationally syndicated columnist.)

Time capsules

Thinking things over with Coolidge

After Calvin Coolidge left the White House, he became a daily columnist, receiving one dollar for every word he wrote or about \$200,000 a year which was over three times his salary as President.

Some of his unique thoughts that he expressed in his newspaper column which was entitled, "Thinking Things Over with Calvin Coolidge," were:

"When more and more people are thrown out

of work, unemployment results."

"The final solution for unemployment is work."

"The future may be better or worse."

"Raising tax rates does not seem to be popular."

"I am for economy and after that I am for more economy."

"Women's colleges are hotbeds of radicalism."

"The business of America is business."

Edgar Bergen's ventriloquist dummy, Charlie McCarthy, was carved by a Chicago bartender and sold to Bergen for \$35. He became so real to people that Louis B. Mayer, Winston Churchill and the King of Sweden all extended their hands upon being introduced to it.



By Frank Morgan

The lessons of motherhood

My youngest child, Peter, had a birthday a few weeks ago. He was 21. This was the sixth time I had a child pass that milestone. So it shouldn't have been a new experience to launch another child past the magic number that says



BY
ANTOINETTE
BOSCO

"Now you are an adult."

But it was a momentous day for me and I was unprepared for the emotional reaction I had.

If this were a decade or two earlier, readers might already be thinking that the birthday brought me sadness, a sense of ending and the beginning of the "empty-nest syndrome." It used to be taken for granted that the twilight of motherhood left mothers feeling lost and lonely, useless and suddenly "unemployed" when the last child cross over into adulthood and independence.

IN THE past decade, that assumption has done a flip. Now articles come out saying that the empty-nest syndrome is really the empty-nest myth. Social science researchers find that mothers actually look forward to finishing these child-focused years. Many said they felt relief when the last child left.

But when Peter turned 21 I wasn't focusing on full nests or empty ones. In fact, Peter still lives with me as does my 30-year-old daughter, Mary.

I was soaring because I felt just plain free. I was overwhelmed with a terrific sense of relief. I kept repeating, "The job is done!"

I think I prayed to the Lord all day because motherhood had turned out to be a blessing for me. My life is filled now with six worthwhile adults, all my friends.

In my reveries that day, I tried to analyze what I had learned from this tremendous task of raising a big family and being a single parent for 18 years.

The major lesson was to give children time to grow up before making any judgment on whether they turned out right. I used to argue with parents often because they would be down on their teen-agers, convinced they were failures.

TEEN-AGERS FORGE a painful path to adulthood but most often they get there intact, shaped by the values of their parents. It's up to us to hold back judging them until they become adults.

I also learned how essential it is to be patient, with them and with myself. We all have much to learn in building a family and it requires unselfishness and the willingness to

"I was soaring because I felt just plain free. I was overwhelmed with a terrific sense of relief. I kept repeating "the job is done." "

try to understand others. It is worth recalling often that St. Paul describes love as "patient."

Hard as it was, I learned to allow my children their differences so that they could progress according to their own individuality. It was important also to observe everything without commenting on everything. That is hard for a mother to do, but is a choice demanded by wisdom.

And I learned a mother must never never criticize one child to another. That is dangerous ammunition to give to one child to play against another.

I also remember how with each one the day came when they were in shock, for they had come to discover me not in a role as "mother," but as a person, "Antoinette." Once they saw me as an individual, with my own needs, strengths and limitations, then they could become my friends.

The job is over now and I am content. I am free of the responsibility for their care and development — though attached by love so strong it still scares me.

That is the paradox of motherhood.
(NC News Service)

Without permission

Q. Do you think a girl who is 16 is old enough to go out with guys without asking permission from her parents? (Maryland)

A. In our area on Channel 22, the late night news always begins with the announcer saying, "It's 11 o'clock, Do you know where your children are?"

His words are a dramatic reminder of the difficult obligations parents have in regard to their children. All in all, it would be much easier for parents to let their children run free and perhaps wild. Keeping track of them can be a real hassle for the parents.

Many years ago at about your age, I felt that kids were hemmed in by all sorts of rules. Our parents were the lucky ones who were free of the burdens of rules.

NOW I KNOW differently. Parents too are hemmed in by rules of enormous gravity, although the word "rule" does not express exactly the responsibility that is theirs.

God asks parents to love their children and be concerned about them in



BY TOM
LENNON

many ways. They must try to foster not only the physical health of the child but also the psychological and moral health as well.

To put it another way, God asks your parents to help you as best they can to reach Christian maturity and a full measure of happiness. Any parent today knows there are plenty of obstacles that can damage or even destroy the young person's chances of achieving maturity and happiness. Drugs, booze, reckless driving, the date who will use a partner in a selfish way, and so on.

If your parents are loving, conscientious and generous, they will try to help you avoid these and other obstacles. One way they can do so is by keeping tabs on where you are and with whom.

AT 16, YOU should let your parents know where you will be going, with whom, and if, in the course of the evening, you move on to another party or place, you should advise your parents by phone.

Yes, this is restrictive and at times annoying. If you grumble some it's understandable. But from here, it looks as though your parents love you a great deal since they put up with the hassle of keeping tabs on you.

Many a boy or girl of the streets would give anything to have such parents.

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

Nuclear arms and U.S. bishops

When the 97th Congress concluded its lame-duck session late in December, a letter was circulated among the 136 Catholic members of the House of Representatives opposing the Catholic bishop's proposed stand on the nuclear arms race. One-hundred-twelve legislators did not sign it; 24 did.

The letter said "No true peace is possible unless human dignity is upheld." This is exactly the point Pope John Paul II made in his UN address. The bishops are in full agreement. The letter goes on: "The crisis we face today does not involve two morally equal forces, but the contention of human freedom against totalitarianism."

No bishop believes that communism should be allowed to take over the world, or that the Soviet Union is the innocent victim of US propaganda. But isn't there some hypo-

There are some hard questions that all conscientious people must ask.

- Is it possible to limit a nuclear exchange once its begun?
- Should we rely on a defense system where computer error might trigger a nuclear war? Or where government officials assume absolute authority to start a nuclear war?
- Can we contemplate the destruction of 80 million Russians as part of a first-strike defense strategy? How would God judge us if we opposed evil with a more horrendous evil?

If our bishops do not speak out on these moral issues with strength and clarity, who will?

For a free copy of the Christopher News Notes, "To Be or Not to Be," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.



BY FR.
JOHN CATOIR

crisis in singling out one brand of repressive totalitarianism for condemnation while approving others? Our legislators give millions of American dollars to repressive regimes which butcher their own people in the name of suppressing rebellion. All rebellion is seen as part of the "communist conspiracy." By the same logic, I suppose the American revolution would have been labeled a communist conspiracy. The fact is that when workers are mistreated they rebel, when families are hungry they rebel, when people are murdered their survivors rebel.

If the 24 Catholic representatives who oppose the bishops are really worried about totalitarian abuses, I hope they will have the integrity to speak up when the time comes for appropriating funds to foreign governments which disgracefully and flagrantly violate human rights on a day-to-day basis.

The bishops are for mutual, verifiable nuclear disarmament. They do not want to give the military a blank check to do as they will; they want a just peace more than any one, but on moral terms.



"THAT'S A BAD HABIT, HARRY! YOU'RE ALWAYS JUDGING PEOPLE."

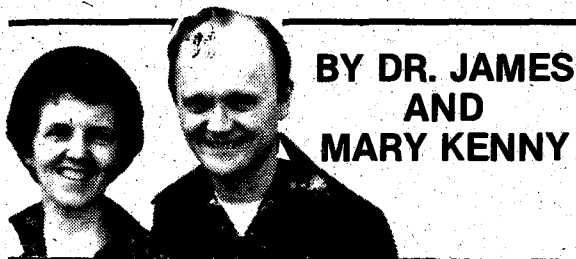
MOVING?

Save yourself forwarding postage and continue to receive your Voice. Just send us your address label from a Voice, plus your forwarding address and parish (if any).

The fear of prejudice

Dear Dr. Kenny: I am a 23-year-old white woman who has been involved with a 26-year-old black man for 14 months. We were friends for 16 months prior to dating. There is no denying we truly love each other.

My problem stems from my family. Although both my parents were actively involved in the NAACP and other black support groups even before the Civil Rights Act was passed, they are try-



BY DR. JAMES AND MARY KENNY

ing to discourage my relationship. Five of my nine siblings agree. My parents supported many interracial couples... until their own daughter was involved.

Their major concern is for the bigotry and children we have would face. I understand they are worried about our happiness. They have indicated complete love and support should we decide to marry, but they encourage our break-up. This contradicts what they taught me while I was growing up.

After 14 months of dating, I am well aware of the hatred and narrow-mindedness in the world. By dissolving our relationship, wouldn't we be giving in to this hatred rather than combating it with love? — Pennsylvania

Marriage is the ultimate test of prejudice. Many liberals like your parents believe in equal opportunity and have close friendships, but "not with my daughter you don't."

Your parents say they are worried about how bigotry will affect children of mixed race. Yes, that will be something of a handicap, but not one that cannot be overcome.

What about children who have physical or mental handicaps? What about abused children? What about children whose parents do not want them? Surely mixed race does not compare to other problems children face.

Your parents are ignoring the great progress made in racial relations in the last 35 years. Remember that military and professional sports were completely segregated until the late 1940s. The civil rights movement spread through the 1960s. But we are in the '80s. While problems exist, the climate is much improved and we can be optimistic about the future.

Some time ago we wrote on interracial marriage. We received responses from interracial couples who had married years ago and from children, now adults, who had grown up in such fami-

lies. Their overwhelming opinion was that a loving, stable commitment to each other and to their family was their greatest asset. They enjoyed good friendships. People who rejected them because of skin color were people they did not need.

You are the experts in interracial understanding. As you write, you are more aware of the hatred and narrow-mindedness than anyone else. Use the wisdom and good counsel of your family. But in the end, trust your own choice.

Marriage is always a risk. No one knows fully the future. The best-planned arrangements can go sour. On the other hand, problems can turn out to be opportunities for growth. If you anticipate problems, you can avoid them or face them directly.

The prejudice of others can draw you and your fiance more closely together. Sharing any hurts, you may plan ways to win over the friendship and love or people who put you down. You may teach that same extra-loving response to your children.

Jesus taught the brotherhood of humankind. All people are created equal. Color is a superficial difference. Black, white or mixed, we have an equal right to happiness — and a right to marry each other.

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

When bingo is business

Someone phoned me yesterday and asked if I wouldn't please write a column in support of parishes getting into Poker Nights as a way to stay out of debt.

"I don't think so," I said. "I don't even like bingo in our churches."

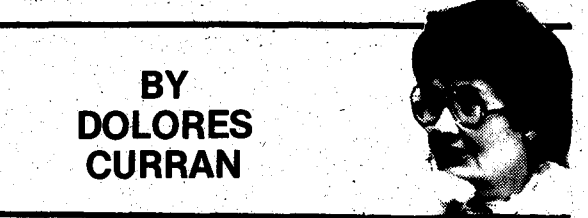
There was a long silence and then she responded, "But our church couldn't survive without bingo."

She may be right. But that doesn't mean I'm going to support it. I realize that some parishes like hers have become dependent on bingo for economic survival but I have also visited too many parishes in all income categories who flourish without bingo to believe that our church can't exist without it.

Bingo is a little like a parish welfare check. Parishes don't like to be on it but they're dependent on it for their programs. Like lifelong welfare recipients, they lose the initiative and courage to find any other livelihood.

I know of parishes that are known more for bingo than for ministry. The bingo sign out front is larger than the name of the parish. I have met people — Catholics — on the bingo circuit who haven't been to Mass in years but can tell you the name, address, and 'first card' time of every parish bingo operation in the city as well as the quality of the food and the jackpot of the evening.

My observations are mine alone, unsubstanti-



BY DOLORES CURRAN

ated by research, but for what they're worth, here is how I observe parish bingo.

1. Parishioners don't like to "work" bingo. They complain about the atmosphere, the smoke, the players, and the pressure on them to volunteer. Some don't allow their children to come near the place because they feel it is unwholesome. Yet they support it by their presence. Why?

2. Parishioners who work bingo are contemptuous of the players. They complain about the addiction, the unsavoriness of the participants, the professional players and those who spend their paychecks in search of a jackpot.

What are they doing to love these people? Setting up other parish structures to meet their social needs? Inviting them to their homes and their parish community? Taking names of those who blow their paychecks so they can take their families food the following day?

My feeling is that anybody worthy to drop money in the parish coffers through bingo or anything else is also worthy of ministry. Why not re-

quire the names and addresses of each player and follow them up as potential parishioners to love and convert, not to bleed and denigrate?

3. We justify bingo because it builds community. "It's harmless. People like to get together and play," we hear. Fine. Laudable. Then why \$1000 jackpots? Let's offer crocheted doilies, free sandwiches, or a pass at next Sunday's collection basket as prizes. If people are playing for community, that's all they need for prizes.

4. Bingo isn't perceived as parish ministry even though some parishes call it ministry. If we're serious about our purpose of parish as locus of ministry above all else, then we'll use every opportunity to tell people Jesus loves them and gave his life for them.

How many parishes do this on bingo night? Do we ever have a prayer to open the games? A homily at intermission? Benediction at closing? Do we ever use bingo to fulfill our goal bringing others to God? If anybody does this in their parish, I'd love to hear from them.

These are the reasons I question bingo, not whether it's moral or immoral. Parish is community — that's what we're all about. If bingo or anything else brings people closer to each other because they share a love of God, then it's worthy. If it doesn't, then it's merely a business enterprise, like poker parlors.

(Alt Publishing Co.)

Family Night

Opening prayer

God Our Father, it's so hard to move! It's hard to leave old friends and a place we've loved for a new, unknown area. Dearest Lord, be with us tonight as we share our thoughts and feelings about moving. Thank you, dear Lord, for this *Family Night*. Amen.

A special note for parents

It's been said moving is most difficult for children between the ages of two and four, and for teenagers. Difficulties begin from seventh to ninth grade with ninth grade being especially hard, and then junior and senior years in high school are even more difficult. For infants to two years and children five years old to ten years old, there are few problems. For them

a move can broaden their horizons and be a great adventure.

Activity time

Young Family

The Great Adventure. *Materials:* paper, crayons. Have Mom and Dad start with where they lived when they were first married and draw a house for each move the family has made up until the present. Then each person draw and color a picture of his favorite place to live and tell why. Answer together: Why is moving a great adventure?

Middle Years Family

Moving: Advantages and Disadvantages. *Materials:* paper and pens. Have each family member write a paragraph on how he feels about moving. Read them together. As a family discuss what are the advantages and disadvantages in moving.

Then together list twenty of each on a large sheet of paper. Put it away for sometime in the future to be used if the family ever decides to move.

Adult Family

Scripture Time. *Materials:* Bible. Read aloud Matthew 8:18-22 and Luke 9:57-62. Share thoughts about these passages and moving. What was the most difficult move each ever made in the past? What move was the most fun? Share the reasons why for each.

Snack

Try a "Black Cow" — root bear and ice cream soda.

Entertainment

Take turns answering: If I had to move tomorrow, where would I move? If I could take only three pos-

sessions with me, what would they be?

Sharing

1. Share a joy from this week.
2. Each share a good quality about himself and the person to his right.
3. Share a moment someone felt very lonely.

Closing prayer

— Suggested Prayer: Dearest Lord, thank you for this *Family Night* and for the chance to share our feelings about moving. Lord, we pray for all the families who will move soon and ask your Spirit to comfort them when they say their good-byes. Grant them a safe journey to a new home and then, Lord, bless them with new loving relationships. Help them to understand you will always be there with them even if they feel lonely. Amen.

Scriptural Insights

**READINGS: Acts 1:12-14, 1 Peter 4:13-16,
John 17:1-11**

The Lord gave us a mission

BACKGROUND:

The readings for next Sunday tell us what happened after Jesus' ascension. His disciples were confronted with a choice: they could



BY
FR.
JAMES
BLACK

go their separate ways, or they could continue the work of the Lord.

The gospel passage from John shows Jesus praying for his disciples. He asked his Father to give them the necessary guidance and strength to continue the work he had begun.

The second reading indicates that following the Lord isn't always easy. Nor were the results always what the disciples hoped for.

REFLECTION:

Once the apostles and disciples of Jesus had heard the Gospel, they were confronted with a choice. Scripture tells us that they chose to try to share the Gospel of Jesus with others.

'You are the only Gospel some people will ever read.'

After all, that was what the Lord had asked them to do. The fact that we're Christian today indicates how successfully those early



disciples followed the Lord's request.

One of the "church" words we

don't hear much any more is the word "mission". A lot of us have forgotten that the Lord gave us a mission - to preach to all nations,

'A lot of us have forgotten that the Lord gave us a mission - to preach to all nations, making His Gospel known.'

making his Gospel known.

Don't worry. You need not conjure up images of hardship and travel to preach the gospel. You can do it right there in your own home or community. You can do it by letting Christ more fully into your life.

After all, you are the only gospel some people will ever read.

A former wife asks:

What about a Knight's home life?

Q. I have a personal question to ask. Can a man be a member of the Knights of Columbus if he is divorced and is living with another woman? This man is my ex-husband. We were married for more than 25 years when I got a divorce with the advice and help of the priest from my parish.

I am told it doesn't matter any more if a Knight is divorced and is liv-



BY FR.
JOHN
DIETZEN

ing with someone else. He has all his mail coming to my house so they don't know how he is living. I'm Mrs. to the Knights and other than that I'm Ms.

I'm tired of lying for him and am in poor health for what he did while we were married. Please answer. I need to know. (Ohio)

A. The Knights of Columbus fraternity clearly intends and desires that its members be Catholic men who are living their religion faithfully in every way. It is not always easy, however, to assure this is happening, especially when the matter is one of personal, private conscience.

Your basic question is: Who may

be a member of the Knights of Columbus? The regulations of that organization state: "Only practical Catholics in union with the Holy See shall be eligible to and entitled to continue membership in the order."

Another rule asserts that any member who fails to remain a practical Catholic in union with the Holy See shall automatically forfeit membership in the Knights.

There was a time in the history of the K of C when those who were known not to have fulfilled their Easter obligation or who were divorced and remarried were promptly expelled, generally with the consent of the local pastor or chaplain.

After receiving your letter I asked a spokesman for the Supreme Council of the Knights of Columbus to describe their policy today. He correctly noted that the Catholic attitude has changed considerably in the past two decades, at least in that the church no longer excommunicates those who obtain a divorce and remarry. In fact it encourages them to continue the practice of their faith as best they can.

"This more compassionate and hopeful view also has been adopted by most of the Knights of Columbus councils," he said. "There is more concern about bringing the individual back to church and to the sacraments so he indeed will be a practicing Cath-

olic, rather than in rejecting him from our society. One possible exception to the policy would be a case of serious scandal."

I do know that national K of C of-

'It is difficult... to find a hard and fast rule which would govern every case and still be fair to everyone...' K of C spokesman.

ficials have given much consideration to the problem in the past 10 or 15 years. They have concluded that it is difficult, if not impossible, to find a hard and fast rule which would govern every case and still be fair to everyone.

Consequently they have left implementation of any penalties to the local grand knight and the chaplain.

As my friend at the supreme headquarters put it: "If this seems to be a rather complex response to the question it is because we are dealing with a very complex situation. Perhaps it

will let her know that we are aware of the issue and that our concern is to help rather than harm all involved."

Q. In a recent column about a married woman as a eucharistic minister you said that if she fulfills the requirements you explained previously there is no obstacle to her serving in this way.

I missed that previous column. Would you explain those requirements again? (Calif.)

A. I've had several requests like this recently. The requirements were stated by Pope Paul VI ("Immensae Caritatis" 1973) and are the same for women as for men.

Briefly, they are that a special eucharistic minister "must be duly instructed and should distinguish himself or herself by Christian life, faith and morals"; be an example of piety and reverence toward the sacrament of the Eucharist; and be someone whose selection will not cause scandal to the faithful.

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'Art' in our wretched culture

By Bill Reel

"Terms of Endearment" won five Academy Awards, so I figured I had better go see it. I didn't want to miss a movie with so much popular appeal.

Would you believe I walked out on it? That's right. I lasted about an hour in the theater. I thought "Terms of Endearment" was silly, coarse and

The audience was subjected to talk that was much too intimate for public consumption. It was embarrassing.

obnoxious. The Shirley MacLaine character was so aggressively neurotic that I couldn't stand her. The dialogue was contrived. Maybe the movie improved after the first hour, but I lacked the patience to sit there and find out. I took a hike during a ridiculous slapstick scene that had MacLaine and Jack Nicholson flailing in the water after drunkenly driving off a beach in a sports car. This was supposed to be amusing, but it struck me as terminally stupid.

I left the theater on Third Avenue in Manhattan in a bad mood. The afternoon was sunny, so I decided to buy a magazine and find a place to sit outdoors and read. I walked around the corner to a newsstand on 59th Street. There was so much outrageous pornography on display, full-color magazines pandering to every aberration, that I kept on walking without pausing to browse.

This was across the street from Bloomingdale's on the smart East Side of the cultural capital of the world.

Only a civilization sinking in slime could praise a movie like "Terms of Endearment," in my quaint opinion. Only a society drowning in dirty pictures, obscene films, suggestive advertising, debased books, inane TV fare and media sick with materialism could reward such sappy mediocrity. Art reflects society, so "Terms of Endearment" is art in our wretched culture.

I felt like a voyeur watching it. The audience was subjected to talk that was much too intimate for public consumption. It was embarrassing. It made me wince. And the scene where MacLaine fixed her hair in the ladies room included a gratuitously vulgar touch. Why is Hollywood toilet-fixated?

What really infuriated me, though, was the scene in which the MacLaine character attempted to persuade her daughter to have an abortion. Believe it or not, this scene was intended to be funny. I was expected to laugh. The audience was supposed to sympathize with the MacLaine character, to appreciate her viewpoint, to be tickled by her preference for abortion rather than a grandchild. Hollywood was trying to make the MacLaine character a lovable dingbat. I thought she was a baby-killing witch, so I couldn't wait to get out of the theater after that insipid bit.

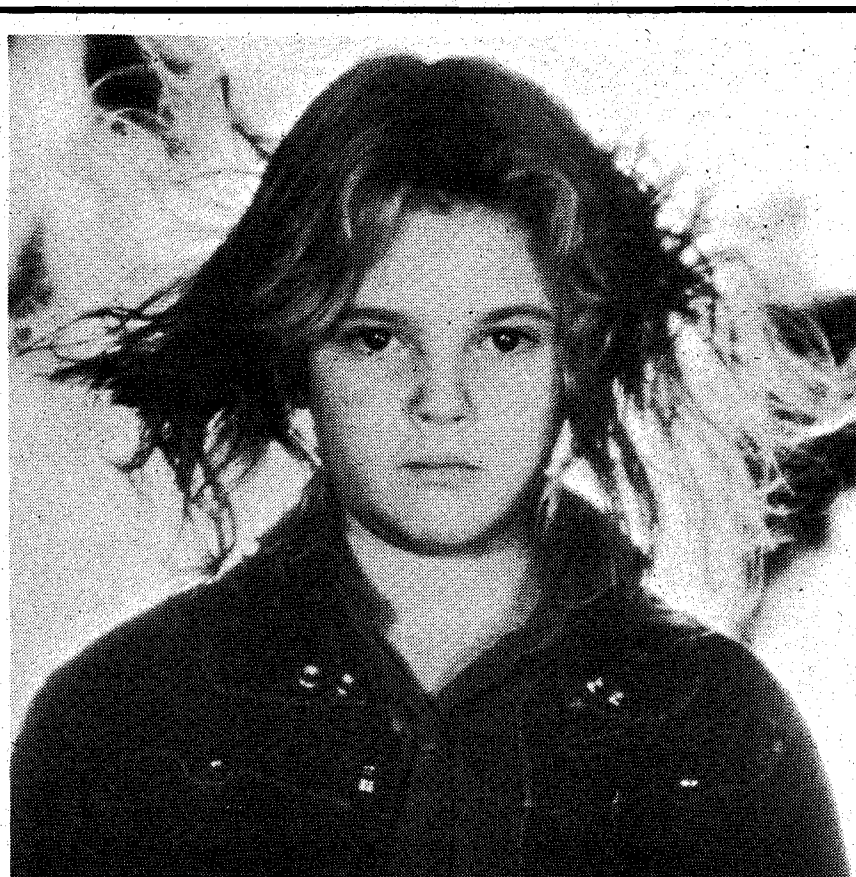
Many of you no doubt saw "Terms of Endearment." You may disagree with my reaction to the movie. The difference of opinion is what makes horse races and life interesting. A friend of mine saw it and liked it. I could be wrong, but I hated it. Its huge popularity is a sign of society gone haywire, in my opinion.

My opinion is likely to find more agreement among Catholic press readers than among others, a thought that reassures me and makes me profoundly grateful for the existence of these diocesan publications. I read several Catholic papers every week, and I look forward to their arrival. I learn a lot, and I find hope and inspiration in the spirituality expressed in the news stories, features, columns and editorials. We Catholics have a wonderful resource in our unique press. Where else could you see "Terms of Endearment" assailed, for example? I would be dismissed as a crank for ripping the movie in the secular media.

REAL TO REEL

Fr. Gilbert Hartke, a man who chose to become a priest rather than pursue a successful career as an actor and model, and the Creole-language radio program "Chita Tande" are featured on this week's edition of "Real to Reel," Sunday morning at 7:30 on WSVN-Channel 7.

Thank God for the Catholic press. I believe that if American culture is to be reformed, the inspiration must come from the Church, and from the Church press. I can't imagine from where else. Can you?



HOTTEST FILM — Drew Barrymore stars as a girl with an ability to make things burst into flames in the movie version of Stephen King's "Firestarter." NC photo.

Vatican radio makes waves

By Sister Mary Ann Walsh
VATICAN (NC) — Who in the United States is listening to "the pope's radio"?

That is the question of Jesuit Father Henry Lavin, director of English programming at Vatican Radio.

HE SENDS two daily short-wave broadcasts of news and views about Pope John Paul II and church activities to the United States.

But much of his mail from the United States comes from short-wave operators sending form cards acknowledging reception of the broadcasts.

"But I'd like to hear from other than happy short-wave fans," he said.

Father Lavin said that the English division of Vatican Radio prepares 33 minutes of broadcasts for the United States daily. The first program, at 10:45 a.m. EDT, is a 14-minute show he described as "largely informational and regarding the pope's activities and papal initiatives throughout the world."

THE PROGRAM "STRESSES the pope, human rights and justice issues," he said.

The second broadcast, a 19-minute show at 4:50 p.m. EDT, is issue-oriented and includes church history and a discussion of contemporary church issues. A future series plans to broadcast interviews with U.S. nuns living in Rome.

Father Lavin said that despite its name, Vatican Radio is not an official voice of the Vatican.

"You can't say that a position we take is the Vatican position," said Father Lavin. "We're not told what to do."

HE ADDED, HOWEVER, that Vatican authorities issue general directives on occasion. As an example, he said that Vatican Radio had been instructed not to emphasize the recent incident in Seoul, South Korea, when a young man leaped in front of the pope and shot at him with a toy gun.

"The Vatican did not want to embarrass the host country," said Father Lavin.

Sometimes Vatican Radio is told "not to harp on a certain issue, even if the secular press is doing so," he said.

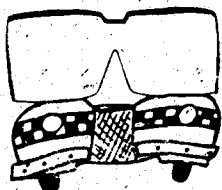
Vatican Radio broadcasts in 35 languages.

"THE MAJOR THRUST of Vatican Radio is Africa, the Far East and the Iron Curtain countries. We have no satellite link to the United States because it's too expensive."

Anyone wishing to listen to Vatican Radio via short wave can locate the station at KHZ 6015-41 m, KHZ 9605-31 m, or KHZ 11845-25 m.

Vatican Radio program guides are available free by writing: Vatican Radio, Vatican City 00120.

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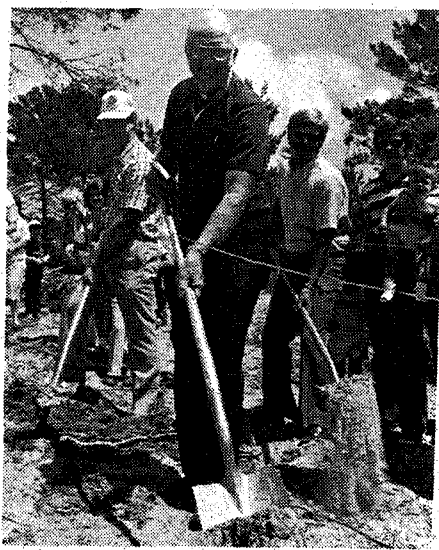
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Groundbreaking ceremonies were held recently for the Holy Redeemer Catholic Church's parish hall, located at the intersection of Murphy and Mapp Roads in Palm City. The 7,700 square foot building will provide a permanent place for services, meetings, and special functions. The Archbishop has made plans to say Mass in Palm City and meet with the people of Holy Redeemer Church on July 1, 1984.

Medical supplies needed for El Salvador

The Dade County Medical Association's Project Med-Lift is seeking medical supplies to help in El Salvador.

On May 4th, a Taca Airlines plane carrying DCMA member Dr. Carlos Garcia-Rivera and 4000 pounds of medical supplies, left Miami for the country of El Salvador, to deliver the

first of several Med-Lift shipments. Throughout the five days in El Salvador, Doctor Gracia inspected the different medical facilities, and found them to be in a desperate situation. The hospitals throughout the country lack medicines and equipment. Medical procedures must be conducted under the most primitive conditions.

The Dade County Medical Association is in the process of collecting more medicines and supplies such as pharmaceuticals, dressings, syringes, plastic basins, containers, gloves, suture packs.

Please contact the Dade County Medical Association office at 324-8717.

Rosasco appointed Mercy hospital president

Edward J. Rosasco, Jr., has been named president and chief executive officer of Mercy Hospital, succeeding Herbert E. Long, who retired April 30.

Announcement of the appointment was made by Sister Josephine Marie, S.S.J., Chairperson of Mercy Hospital Board of Trustees.

Rosasco joined Mercy last October as senior vice president and chief operating officer and formerly was

executive director of Brooklyn Hospital, a 444-bed voluntary non-profit medical teaching facility in Brooklyn, N.Y.

Prior to his position at Brooklyn Hospital, he served as senior vice president of the 817-bed St. Vincent's Hospital in New York and as administrator of Nassau County Medical Center in East Meadow, N.Y., a 610-bed hospital.

Rosasco is a graduate of Syracuse University, where he received a Bachelor of Science degree in Public Accounting. He also holds a Master's degree in Health Care from The George Washington University.

The new hospital president assumed his position following installation ceremonies conducted in the hospital's chapel. Officiating was Sister Josephine Marie.

Posner receives Laudare

MIAMI SHORES — Sister Jeanne O'Laughlin, president of Barry University, conferred the school's highest award, the Laudare Medal, upon Victor Posner, at the President's Dinner, May 18, at the Sea View Hotel in Bal Harbour.

The nationally known financier and industrialist will be only the eleventh recipient of the university's highest expression of gratitude and appreciation.

The medal of praise was bestowed

upon Posner for his generous support to charitable organizations and higher education. He is nationally recognized for encouraging a commitment to community service and preservation of natural resources by public industries under his directorship.

The annual awards at the President's Dinner are given to individuals, corporations, and organizations which have demonstrated support to Barry University throughout the school's history.

Haitians give \$508 to Burse Fund

Haitian Catholics in Miami have contributed \$508 to the Archdiocese Burse Fund to aid the education of priests. The amount is considered large considering the relatively small numbers and means of the Haitian community here, located around the Notre-Dame d'Haiti center and other areas.

Archbishop Edward A. McCarthy praised the congregation, saying, "Their generosity and the sacrifice that entails reveals a deep and beautiful faith which makes them beloved to the Lord and deserving of

admiration from their brothers and sisters in faith."

Father Thomas Wenski, director of the Haitian Apostolate, presented the check to the Archbishop.

Catechetical Center closed for summer

The Archdiocesan Catechetical Center will be closed for the summer from June 23 to August 13th. Orders already reserved will be filled.

Remember them in your prayers

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

- Rev. Joseph L. Brunner June 1, 1970
- Rev. Francisco Peralta June 27, 1963
- Rev. Patrick D.O.'Brien June 28, 1979
- Rev. Joseph M. Borg June 28, 1973

Sr. Gott celebrates 25th

A Mass to celebrate Sr. Gott's 25th Silver Anniversary as a Dominican Sister will be held June 3rd. In the last six years, Sister Agnes has been spiritual leader for South Florida

separated and divorced Catholics. Those who wish to share in her celebration are invited to attend the 7:00 p.m. Sunday Mass on JUNE 3rd, at St. Stephen Catholic Church, Miramar.

Sponsored by the Greater Miami

Police, firemen's Mass Sunday

Law enforcement officers and firemen from South Florida will participate in Pontifical Mass celebrated by Archbishop Edward A. McCarthy at 9:30 a.m., Sunday, June 3 in St. Mary Cathedral, NW Second Ave. and 75th St., Miami.

Guild of Police and Firemen, the mass will be followed by a breakfast in the Archdiocesan Hall adjoining the Cathedral on 75th St.

Organized in 1963 by the late Archbishop Coleman F. Carroll, the Guild includes in its membership police and firemen from Dade and Broward Counties, most of whom will be in uniform at the Mass.

Father Gustavo Miyares, Guild chaplain, has extended an invitation to all law enforcement and fire personnel to participate in the annual Mass. Reservations for the breakfast may be made by calling 552-5689.

Seeking prayer petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please), to us at this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

It's a Date

Bazaars

The St. Clement's Women's Club will hold their annual rummage sale on June 8-10 at the parish hall, 225 NW 29th St. in Wilton Manors. Doors open 9 a.m. each day. Furniture, household articles, clothing.

Boystown Rummage Sale, June 2, 1984, 9 a.m.-3 p.m., 11400 SW 137 Ave., Miami. Boats, clothes, pianos, furniture, appliances and much, much, more...

Entertainment

The Players drama group of Our Lady of Lourdes Catholic Church in West Boca Raton will present "The Curious Savage," a whimsical comedy in three acts on June 1, 2, 9 and 10. Performances are at 8 p.m. except for June 10, at 5 p.m. Tickets are \$3 adults, \$1 children and can be obtained at masses or by telephone, 482-4960.

The Joyful Noise Ensemble will perform

THE WITNESS at 8 p.m. June 2 at St. Malachy's Church, 6100 John Horan Terrace, Tamarac, Fla. The musical written by Jimmy and Carol Owens, is a striking story in word and song of the life of Christ as seen by His witness, St. Peter.

Evangelical Musical Outreach from the Franciscan University will appear at Our Lady of Holy Rosary Church, 9500 S.W. 184th St., on June 9, at 8 p.m. Love offering.

Meetings

The North Dade Regional Charismatic prayer meeting at 8 p.m. June 6, at St. Bartholomew's, 8001 Miramar Pkwy., sponsored by CCS and local prayer groups. For more info call 587-8554.

Catholic Daughters of Americas, Court Holy Spirit #1912 Pompano Beach, Fla. regular monthly business meeting June 8 at 2 p.m. St. Elizabeth's Gardens, Pompano Beach. Make every effort to attend. Anyone desiring to

become a member or transfer, kindly contact 941-5546.

Single/divorced/widowed

The Widow and Widowers Club of Broward County will have a social gathering on June 3 from 2 p.m. until 5 p.m. at the Wilton Manors Recreation Hall at 509 N.E. 22nd Dr. in Wilton Manors. For more information call 564-1180 or 735-8363.

The North Dade Catholic Singles Club will hold their 2nd annual 'Long Hot Summer' Dance at 8 p.m. on June 23 at St. James Catholic Church, 565 N.W. 131st St. Tickets \$5.50 at the door or \$4.50 advance. For more information contact Paulette at 895-4734.

North Dade Separated and Divorced Catholics Support Group will hold a membership drive wine and cheese gala on Saturday, June 23 at 8 p.m. in the St. Rose of Lima Conference Room, 418 N.E. 105 Street, Miami Shores. All interested persons are cordially in-

cluded. For further information please call: Kristen at 758-4136 or Pete at 754-6754.

The North Dade Ministry for Separated and Divorced Catholics meets weekly for a variety of programs and activities. Please join us for religious, social and family activities. For more information on this support group, please contact Pat at 754-5359 or Anne at 891-1684.

Potpourri

The NDA-Curley classes of 1958 and '59 are having a silver anniversary reunion at Pier 66 on Aug. 3-5. For info contact Gerry Stuteville in Hollywood at 432-8111 or Ted Kaper in Ft. Lauderdale at 791-5055.

Hispanic Catholic Charismatic Renewal, "Party with Jesus," Sunday, June 3, 10 a.m. to 8 p.m. Little Havana Activities Center, SW 1 St. and 9 Ave., free admission, music by Soiree, 7 p.m. Mass with Auxiliary Bishop Agustin Roman.

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CREATIVITY

We are all artists in the image of God

By Cindy Liebhart
NC News Service

One night several years ago a friend and I sat in a dimly lit chapel, alone with a piano and a guitar. She was putting the finishing touches on a simple piece of music she had written for her parish's Lenten liturgies.

She admitted it had been a laborious, energy-consuming experience as she attempted to weave together words and melody in an original, personal way. She struggled with it, sometimes encountering blocks that prevented her from moving forward.

Other times the music just seemed to flow from her imagination as if it had a life of its own. She felt a sense of exhilaration that night as she completed the song.

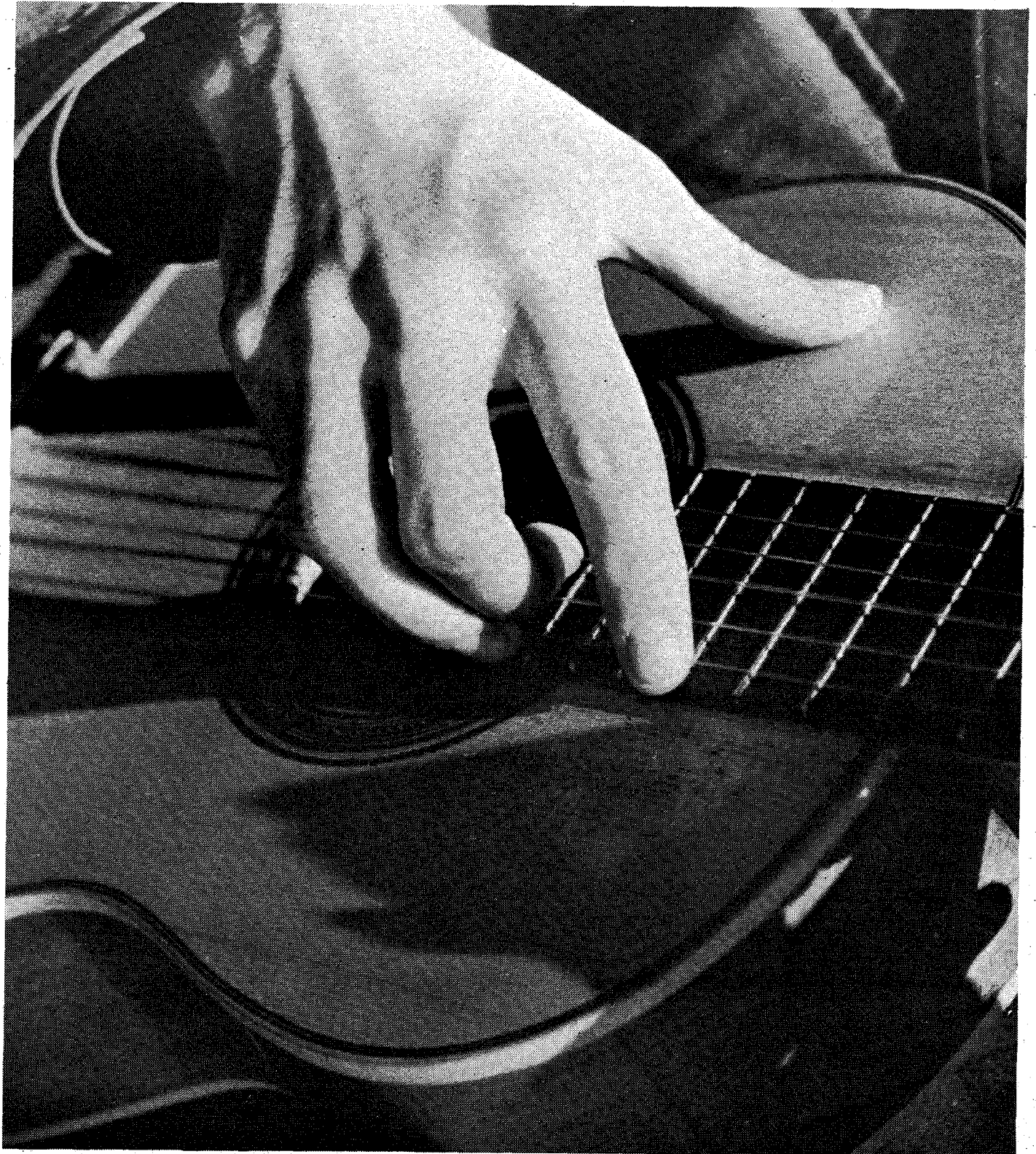
HER EXCITEMENT stemmed from the fact that she had unraveled a tangled web of ideas, feelings and images from deep within herself and had found a way to give them expression and form. She had brought something new into existence.

Philosophers and theologians have written for centuries about the nature of creativity and the function of art. The two concepts seem to elude concrete definitions or short, easy explanations. Yet it has been said that the ability to create is at the core of human existence.

Acts of creation occur all around us every day. For a parent, just telling a story to a child can be creative. A group of citizens addressing the problems of homelessness or unemployment in a community can be creative.

But often when we think of creativity our minds leap to people like Beethoven or Shakespeare. How often do we view ourselves or the people around us as artists?

SCHOOL SISTER of St. Francis Dorothy Bock is program director for a center in Rockford, IL, that tries to provide opportunities for



Not all of us can be gifted musicians or painters. But in different ways, the spark of creativity always manifests itself within us, because we are made in the image of the Supreme Creator. (NC photo).

people to expand an awareness of their creativity.

"An artist dwells in all of us," said Sister Bock, a painter and sculptor. All people "have creative impulses within them, whether we are musicians or dancers or artists; whether we are parents or whether we cook creatively or decorate our home creatively," she added.

For her the essence of creativity is being able to take things that already exist and to see them in a new way; to connect them in a different way. In creating something, she said, "the whole person comes into play — mind, heart, soul, guts."

Sister Bock doesn't think people can expect to develop creative abilities in all fields. But she thinks most people are able to find one area in which to develop their creativity. And sometimes this helps them appreciate artistic endeavors in other areas.

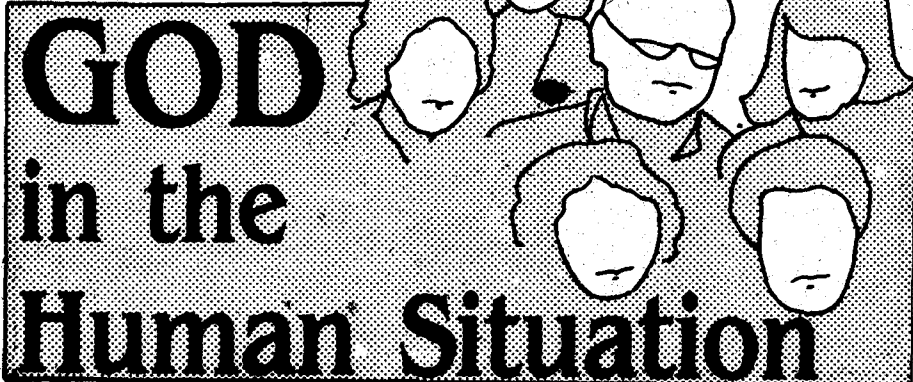
UNDOUBTEDLY one of the times people would most like to find new ways of trapping their creative potential is whenever they are bored by the routine in their lives. Sister Bock thinks this is one of the times when people might try to look within themselves to find new ways of connecting things, new ways of viewing events.

"Every person is, in his or her roots, an artist," says Father Patrick Collins in his book "More than Meets the Eye: Ritual and Parish Liturgy" (Paulist Press, 1983). Father Collins is director of the Office of Christian Worship and Music for the Diocese of Peoria, Ill.

He writes: "When the person's imagination is engaged in creating or perceiving the creations of others, that person is most like the Creator."

For Father Collins, what makes us like God "is the capacity to create... To create in his image is our human vocation."

Know Your Faith



Genesis perspectives

GOD in the Human Situation

'Big bangs', subtle truths

By Dolores Leckey
NC News Service

My husband was reading a book recently titled "The First Three Minutes," by Steven Weinberg. The title refers to the first three minutes of the known universe.

Weinberg is a Harvard University nuclear physicist. His theory is that in the beginning there was nothing: no time, no space, no matter, no light. Nothing.

Then an unimaginable explosion occurred. It not only brought time

'Every time another fossil is unearthed, every time a new star is noted ... the intricacies of the Mind of the Maker ... are uncovered a little.'

and space into being, but it set off a series of critical events for creation as we know it.

But how could it all happen, this unimaginable explosion?

ACROSS THE Atlantic Ocean at Britain's Cambridge University, Stephen Hawking also probes the hidden parts of the universe. And he lives with questions about the reasons for its existence.

Hawking is a physicist and cosmologist, one who studies the origins of the universe. He once told an interviewer that he wanted to know why the universe exists at all and why it is as it is.

Later, a *New York Times* writer asked Hawking if this search had a religious component. The scientist's reply, which strikes me as reverent in its simplicity, was: "I suppose so. But I would have thought that everyone would want to know that."

One senses that Hawking is reluctant to use the word "God" too lightly. One also senses his humility before the mystery that sustains the universe. In that sense, he is in the great tradition of Albert Einstein.

A LARGER-THAN-LIFE statue of Einstein graces the front garden of the National Science Foundation in Washington, D.C. It is a seated figure, and college students like to



A statue of Albert Einstein graces the front garden of the National Academy of Sciences in Washington. Children enjoy climbing on it and college students like to have their pictures taken with it, as if they feel at home with one who himself felt so at home in the universe. (NC photo)

have their photographs taken in the Einstein embrace, as if they feel at home with one who himself felt so at home in the universe.

His sculpted face seems to me at once peaceful and restlessly curious.

The enormity of Einstein's creativity is there, and so is the simplicity of his life. It causes me to wonder about his mind and spirit.

One of Einstein's biographers was Abraham Pais, a colleague who

knew him for a number of years. Pais writes that while Einstein's life was not one of prayer and worship, it was one of deep faith — a faith not easily explained. It was a faith that drew him into a life-long effort to discover the laws of nature.

WE CATCH a glimpse of Einstein's faith in his remark, "Subtle is the Lord, but malicious he is not." The scientist further explained himself, saying: "Nature hides her secrets because of her essential loftiness, but not by means of ruse."

This remark reveals a profound respect for the cosmic order, and for the mystery behind that order. It reflects that insight of the ancient Israelites, from whom we learn that,

'Some have seen the entire scientific adventure as a threat to Christian belief in God as Creator and Sustainer. But I wonder how the scientific quest ... would detract from the glory of such a Creator?'

in the end, we can only revere what the mystery reveals.

Scientists like Weinberg and Hawking and Einstein focus much attention on the mysteries at the horizons of the galaxies. Others, however, dig into the earth, looking for clues to the beginning of human life.

Some have seen the entire scientific adventure as a threat to Christian belief in God as Creator and Sustainer. But I wonder how the scientific quest — the quest for knowledge about what was and is — would detract from the glory of such a Creator?

CLEARLY, Pope John Paul II welcomes the search and the searchers. Not long ago he told a group of scientists: "All scientific progress, pursued with rectitude, honors humanity and is a tribute to the Creator of all things."

By Father John J. Castelot
NC News Service

The biblical authors of Genesis lived in a distant, prescientific age. Their preoccupations were quite different from those of modern, scientifically oriented people.

These ancient authors were concerned about God and humanity — and their interrelationships. In light of that fact, one of the points they wanted to make concerned humanity's dependence on God. To this end they pictured God as responsible for everything we have.

It was not the style of the biblical authors to deal in abstractions. Rather, pictures and stories were

their medium of thought and expression.

THERE ARE actually two creation accounts in Genesis. The author of the account of creation that begins in Genesis 2:4, was masterful. The truth he most wants to tell about, however, is the relationship of God and humanity. The account provides a backdrop for the moving drama of God's creative love and humanity's selfishness.

During their exile in Babylon, God's people ran the risk of becoming assimilated into the polytheistic culture they encountered. A concern of the Israelite priests

was to counter this. The creation account in Genesis 1:1-2:4, written later than many people may realize, reflects this.

The Babylonians had their own story of the creation. It reflected their belief that the universe resulted from a chaotic struggle among squabbling divinities.

THE GENESIS account counters this crassly pagan myth. It insists that the universe is the work of the one true God, not the result of a chaotic struggle among divinities.

So how did the universe begin? Scientist are still working with theories of this, theories that some-

times seem to conflict with each other. The Bible doesn't really answer the question of "how" the universe was created either.

What the Bible does tell us is "who" created the world. The biblical authors were theologians, not scientists. For that very simple reason there can really be no conflict between the Bible and science — except, of course, when either scientists or theologians exceed their limits.

THE BIBLICAL authors do not pretend to say "how" God created, but they are sure, with the sureness of faith, that God did create.

Glory to Mary



From left to right: Kindergarten students Alex Arrieta and Ana Maria Espino, and 8th graders Melanie Martinez, James Hoffman, Maria Carolina Alvarez, Luis Pedraza, Lynette Cardoch and John Humphreys, participate in the crowning of the Blessed Mother.



Perhaps this kindergarten student is dreaming of the day she will be old enough to walk down that special path and crown the Blessed Mother.

It was a day for thoughtful prayer, uplifting songs, scrapbook photos and cherished memories. In the early morning sunshine on May 15th before classes began, 910 students of St. Theresa in Coral Gables gathered to pay tribute to the Blessed Mother in the traditional May procession. The event culminated with hundreds of colorful flowers being laid at the feet of the Blessed Mother's image. The procession is a tradition in Catholic schools across the country. At St. Theresa's, students look forward to their year in eighth grade because that is when they can be selected to take part in the crowning ceremony, a beautiful way to end their last year at the school.



Well-dressed and well-behaved, children at St. Theresa's look proud of themselves, after finishing songs and prayers of devotion.



So who sez boys can't handle flowers? Grinning 7th graders in charge of arranging the flowers around the statue of the Blessed Mother, seem to enjoy their task and the festivities.



"And the little children shall lead them." One by one, students file past their teacher and in orderly fashion, contribute their flowers for the crowning ceremony.