



'Mother to 3,000'

Adoption worker gets loving farewell from her 'children' — Page 15



'Repent during Lent'

Archbishop says we need to regain 'sense of sin' — Page 3

THE VOICE

Budget cutting — what goes 1st?

Feature Section, P17

Vol. XXXII No. 4

Catholic Archdiocese of Miami

Price 25¢

Friday, February 22, 1985

Pope: Use Lent to help the starving

WASHINGTON (NC) — Fast during Lent and help the "hundreds of millions of people" who lack food, Pope John Paul II urged Catholics in his annual Lenten message.

"I cannot remain silent, we cannot remain silent or inactive" in the face of "this scourge which rages on a worldwide scale," the pope said.

Besides fasting during Lent and direct aid to the hungry, the pontiff urged major social changes such as land redistribution and more adequate compensation for farmers in order to combat "intolerable" situations that help cause hunger.

The papal message was released in Washington by the National Conference of Catholic Bishops.

The pope deplored the "distressing situations... when hundreds of millions of people are lacking food, when millions of children are irreparably marked by hunger for the rest of their lives and thousands of them are dying of it."

"To think of those who suffer is not enough," he said. "In this time of Lent, conversion of heart calls us to add fasting to our prayer, and to fill with God's love the efforts that the demands of justice toward neighbor inspire us to make."

In addition to immediate assistance to help the hungry, he urged structural changes so that fewer will face



Cultural blend

The limelight was on Haitian culture last Sunday at the Notre Dame d'Haiti Chapel as young people from youth groups throughout Dade County shared some activities with Haitians from Notre Dame d'Haiti, St. Mary's parish and a primarily Haitian Cub Scout troop. Anne Diaz from St. Benedict parish and little Marice Jean of Notre Dame d'Haiti (above) were among those who got together to watch a cartoon on Haitian independence and a performance of Haitian folk dancing. (Voice photo by Prent Browning)

hunger in the future.

Bad weather and drought are unavoidable, "but their consequences would often be less serious if people would not add mistakes and sometimes injustices to these natural causes," he said.

As examples of injustice he cited "those farmers who do not receive just compensation for their hard work... (and) rural people who have

been ousted from their productive lands by individuals or groups, already abundantly provided for, who amass wealth at the expense of the hunger and suffering of others."

Pope John Paul asked all who have done "anything that could cause hunger to even one of our brothers and sisters in the world" to make amends for it.

He urged people to share with the

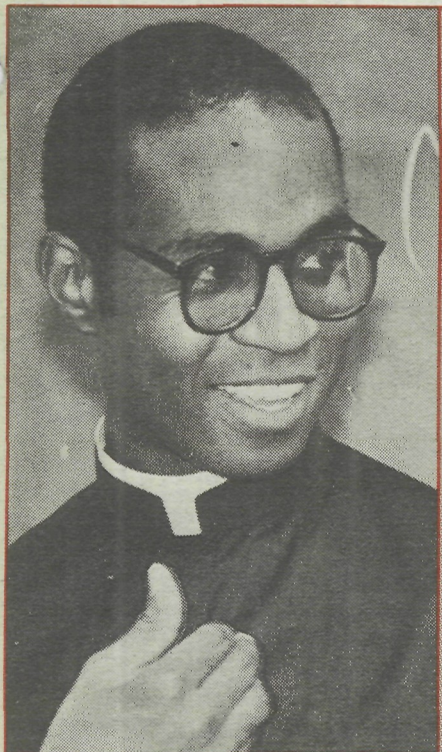
hungry "our surpluses and even what we need, for this is the true practice of fasting."

To share, he said, is only "to give to others what God intends for them and which is only entrusted to us."

He also included in his message a plea for those who "are also hungry and thirsty for dignity, freedom, justice, for food for their minds and souls."

'Father Different'

From Liberty City to challenging youth, bias



'I guess I have this tendency of confronting. When people go away, they don't forget.'

Fr. William Montgomery

By Ana Rodriguez-Soto
Voice News Editor

The gasp was almost audible. It seemed as if every member of the all-white congregation skipped a breath the moment they first saw him.

It wasn't prejudice at all. Simply pure, uncontrollable, you-caught-me-off-guard surprise — a black priest. Rare enough in South Florida, let alone in an upper-middle-class suburban church.

Then the Mass got underway and familiarity set in. It came time for the homily. And Fr. William Montgomery went and shocked them again.

He walked to the center of the altar and began to read the Gospel, using a well-worn Bible he himself had carried in.

He ignored the microphone. He avoided the pulpit. He finished reading and strolled toward the front pews. Then he spent the next 15 minutes pacing back and forth through the church aisles, walking and shouting and carrying that Bible, quoting

from it and glancing at the notes tucked in its pages.

He was living proof that "something good" can grow up in Liberty City, he said by way of introduction.

And he warned every man, woman and child, his eyebrows rising to the punch line, that he did not tolerate sleeping during his sermons. That's why he walked the aisles — to catch the snoozers.

When the laughter ceased, Fr. Montgomery had the congregation just where he wanted — surprised into thinking, relaxed into listening.

'Confronting'

"I guess I have this tendency of confronting," says the priest of his unorthodox style. "When people go away, they don't forget."

But maybe unorthodox is too serious a word. Different, offbeat, are perhaps better descriptions of this lean, 34-year-old convert who constantly displays his love for three things: preaching, teaching and the (Continued on page 14)



PLEA FOR MASS — South Korean opposition leader Kim Dae Jung, left, pleads with a plainclothes policeman to allow a Catholic priest and nuns to enter his house for Sunday Mass. Kim was put under house arrest after returning to his homeland.

Judge releases nuns in sanctuary case

PHOENIX, Ariz. (NC) — U.S. District Court Judge Earl Carroll dismissed charges against two nuns who were among 16 people indicted in January in a federal probe of the sanctuary movement which smuggles Central American refugees into the United States.

Carroll granted a government motion to drop charges against Sister Anna Priester and Sister Mary Waddell, both Sisters of Charity of the Blessed Virgin Mary, of Phoenix.

Assistant U.S. Attorney Don Reno had called for charges to be dropped because he said that Sister Priester has Hodgkins disease and might need the help and support of Sister Waddell, her roommate.

The two nuns rebuked the health issue as grounds for the release, claiming that it was not a valid reason for the charges to be dropped. They also called for charges to be dropped against all sanctuary defendants because, "we are conscientious people acting out of moral and religious convictions."

The sanctuary movement is a national church-sponsored network of people who give shelter to illegal Central American refugees.

Sanctuary workers believe that Central Americans are political refugees, but the U.S. government says they are leaving their homelands for economic reasons and therefore are not eligible for political asylum.

The nuns' statement read: "According to her doctors, Sr. Anna has no restrictions on her activities and is well on the road to a complete cure... Sr. Mary has... not had to care for Sr. Anna in the past, nor does she plan to do so..."

"If the real reason charges were dropped against us is a concern for Sr. Anna's health, we hope the same concern will be shown for the refugees of Guatemala and El Salvador.

"We are committed to providing shelter, food and support to the poor and oppressed. Our religious convictions stand firm."

The nuns also quoted from the constitutions of the Sisters of Charity to support their position, explaining, "As women of the church, we are called to give strong public witness against the oppression brought about by unjust political structures, locally, nationally and internationally."

Chicagoans tackle gang violence

CHICAGO (NC) — More than 700 people at a community meeting heard Cardinal Joseph Bernardin of Chicago, Auxiliary Bishop Placido Rodriguez, parish priests, Mayor Harold Washington, and other officials discuss what could be done to end gang violence. The meeting included a prayer service remembering the deaths of 29 youths killed in gang violence in the past year. Cardinal Bernardin said that since Dec. 20 he and members of his staff have been meeting with groups from neighborhoods threatened by gangs, and he announced the formation of mobile teams to help church groups and parents.

Court, congress see 'Silent Scream'

WASHINGTON (NC) — White House officials, reiterating support for efforts to outlaw abortion, sponsored a screening for abortion opponents Feb. 12 of the film "The Silent Scream," depicting a dismemberment abortion of a 12-week-old fetus. The event came as pro-lifers announced they were distributing copies of "The Silent Scream" to all members of Congress and justices of the Supreme Court.

Church-state debate centers on teachers

STIRLING, Scotland, (NC) — A move by church authorities to bar a Scottish Catholic teacher's promotion has sparked a church-state discussion about the degree of church control over the "Catholic character" of teachers in Catholic schools. Church authorities want Scottish law clarified to require official church approval of Catholic teachers at all time. Church schools are subject to state control.

U.S. official extols 'era of choice'

WASHINGTON (NC) — The next few years could be an "era of choice" for parents deciding how to educate their children, said William J. Bennett, the new U.S. secretary of education, at a press conference. Tuition tax credits "are one application of the idea" of giving parents more choice in their children's education, Bennett said at his first press conference since being sworn in as secretary of education. Tuition tax credits, which Catholic education groups have lobbied for, would allow parents to take a tax credit for part of the tuition they pay to send their children to non-public schools.

Abp. dislikes child murder movie

ATLANTA (NC) — A CBS docudrama on the murders of black children in Atlanta in 1981 was criticized by Archbishop Thomas A. Donnellan of Atlanta and the *Georgia Bulletin*, archdiocesan newspaper, for blurring the distinction between fiction and fact. The two-part docudrama, "The Atlanta Child Murders," was broadcast by CBS Feb. 10 and Feb. 12. CBS agreed to insert a viewer advisory prior to and during the movie saying that it was not a documentary but a drama with some events and characters fictionalized.

Pope praises sports

VATICAN CITY (NC) — Sports is a "school of social education" and virtue for youth worldwide, Pope John Paul II said in a talk to members of the Italian Olympic Committee. Besides setting records, the pope said, athletes can experience an "interior joy" by bringing a spiritual attitude to their sports. The pope said it was a "degeneracy" of sports to consider them an end, or to exploit them for outside interests.

Italy's bishops decry abortion

ROME (NC) — The Italian bishops' conference described as "fearful" the rate of legal abortions in the country and asked the government to support health workers who refuse to work in clinics where abortions are performed. The bishops said the number of legal abortions is 405 for every 1,000 live births. The pastoral message also said illegal abortions must be added to that figure. A spokesman for the bishops' conference said the abortion figures were derived from government statistics. He said the conference did not yet have the figure for the total number of abortions in Italy in 1984.

Prof. blames U.S. for myths

STEUBENVILLE, Ohio (NC) — Myths about alleged religious persecution in Nicaragua are being spread by U.S. officials, university professor Robert Hall claimed in a paid insert in the *Steubenville Register*, newspaper of the Steubenville Diocese. Hall, on leave from the University of Steubenville, visited Nicaragua as part of a Witness for Peace delegation. Witness for Peace is a U.S. interreligious group which supports the Sandinista government of Nicaragua. "The Sandinistas are socialists: They believe in government and control of the economy and in socialized medicine and education (which seems to be quite sensible in a poor and developing nation)," Hall wrote.

Pope creates health care group

VATICAN CITY (NC) — Pope John Paul II has established a pontifical commission to coordinate efforts of Catholic health-care groups and to educate people in medical ethics. The pope announced the new commission, to be known as the Pontifical Commission for the Pastoral Care of Health Workers, in an apostolic letter, "Dolentium Hominum" (Suffering Mankind). The commission will be associated with the Pontifical Council for the Laity. It will be headed by Cardinal Eduardo Pironio, president of the Council for the Laity. Day-to-day operations will be under the direction of Archbishop Fiorenzo Angelini, who was promoted to archbishop when he was appointed to the new commission.

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 VOICE
(USPS 622-620)

Average Weekly paid circulation
59,400

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 26 weeks in the year.

Second Class postage paid at Miami, Florida. Subscription rates \$10 a year, Foreign \$13. Single copy 25¢. Published every other Friday.

Archbishop Edward A. McCarthy
President, The Voice Publishing Co., Inc.

Robert L. O'Steen
Editor

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

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

Archdiocese of Miami Weekly Publication

Archdiocese of Miami Weekly Publication
9401 Biscayne Blvd.
Miami Shores, FL
POSTMASTER
Send change of address notices to the VOICE

MAILING ADDRESS
P.O. Box 38-1059
Miami, FL 33238-1059
News: 758-0543
Advertising, Classified Circulation
Miami 758-0543
Ft. Lauderdale 525-5157
W. Palm Bch. 833-1951

UNIVERSAL PRINTING CO. • (305) 888-2885



Face reality of sin this Lent

My beloved in Christ:

Once again we have come to the season of Lent. It is a special opportunity for spiritual enrichment in preparation for Easter — the great feast of our redemption. It is a time for renewing our faith life, a time for atonement and conversion from sin.

Lent has a special meaning this year when, in our evangelization program, we are observing a Year of Love. We purify our hearts for loving God by renouncing sin that offends Him.

'There are many reasons ... the pleasure seeking mentality of our times, weakening of faith... the poisonous effect of television, radio, the press and entertainment...'

A modern catastrophe is that our world is losing a sense of sin. There is a tragic weakening of a sense of conscience, of temptation, of occasions of sin, of moral responsibility, of the need for penance. As Pope Pius XII said, "The sin of the century is the loss of a sense of sin." (Message to the United States Catechetical Convention, October 26, 1946).

There are signs that Catholics too are being poisoned by this worldly indifference to sin. There is a decline in the use of the sacrament of Penance and in regular Mass attendance, an indifference to such grave immorality as artificial birth control, extra-marital affairs, corruption in business practices, and racism. Many contemporary social problems can be traced as well to the loss of a sense of sin — crime, violence and social injustice.

As our Holy Father has pointed out (Apostolic Exhortation on Reconciliation and Penance in the Mission of the Church), there are many reasons for this alarming loss of a sense of sin. They include the pleasure-seeking mentality of our times, the weakening of faith, of family life and of Christian education, the poisonous effect of television, radio, the press and entertainment which are often indifferent to moral responsibility and glamorize sin.

There are the failures of some scientists in our day. Some psychologists' concern over guilty feelings blinds them to sin. Some sociologists blame society rather than the individual for sin. Some anthropologists find excuses in environmental and historical factors. Some theologians mislead the faithful by teaching that morality is relative and denying that there are intrinsically evil acts.

Even the reforms within the Church have at times been abused by a tendency to move from legalism to license, from excessive fear of God to indifference over offending Him.

Lent offers us a marvelous opportunity to react. It is a season of penance, of conversion and of spiritual growth. We can deepen our love for God Our Father and for each other and enrich our own lives by strengthening our awareness and our abhorrence of sin in all its forms.

I call upon our beloved clergy, religious and faithful to make this a special theme of this season of grace. Do so in homilies, religious instruction, prayer and discussion groups, family dialogues. Rediscover the richness and the necessity of the Sacrament of Reconciliation. Seriously commit yourselves to atonement of sin, not only by the fast and abstinence prescribed, but by voluntary penance, alms giving and good works. Cultivate sensitive consciences, be alert to avoiding temptation and occasions of sin.

The loss of a sense of sin in personal and social life is the blasphemy of our times. It demands a vigorous reaction from God's faithful people who have been entrusted by Him to be the light, the salt, the yeast in our world. May our yearning to grow in the love of God inspire us during this Lent to strongly reject in our own lives and in our witness the arrogant foolishness of ignoring sin. This blasphemes God, subverts our personal lives and society, and threatens our eternal salvation.

"If we say, 'we are free from the guilt of sin,' we deceive ourselves; the truth is not to be found in us. But if we acknowledge our sins, he who is just can be trusted to forgive our sins and cleanse us from every wrong." — (1 John 1:8,9)

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

ABCD still has distance to go

By Betsy Kennedy
Voice Staff Writer

Even when the odds are tough, you can win the race if you get a good head start. Take for example, Bill Elliot, the driver who won the Daytona 500 race on February 17, holding the lead during most of the race. In 1977 and again in 1979 — Elliot didn't even qualify for the Daytona.

The odds may be also against the Archbishop's Charities and Development drive to reach its goal of \$4 million this year because of the diocese split to West Palm Beach and Venice, but they're off to a promising start, according to Archdiocese Develop-

ment Director Charles Starrs. With less than half of the parishes reporting so far and the first smattering of results in, \$1.3 million has been pledged.

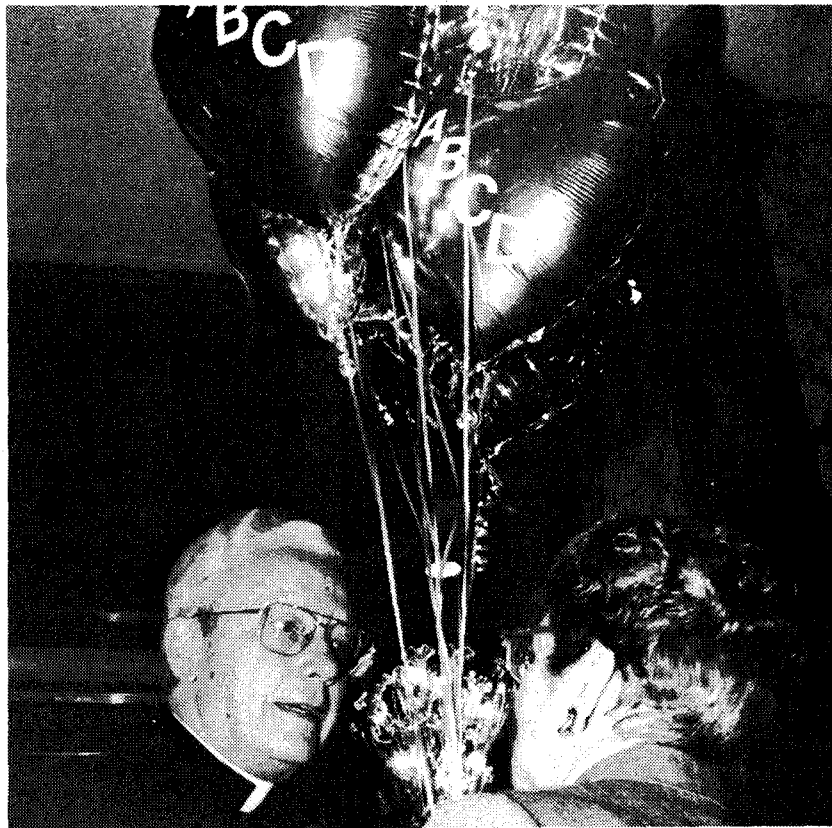
After seven benefit dinners and an intensive effort by concerned pastors and ABCD coordinators, Starrs thinks the report is encouraging:

"Of course it is too early in the reporting phase, but I have every optimistic hope that our goal will be achieved..."

Parishes report on a weekly basis and final tallies will be announced on March 14th. At this point, Starrs said he does not know which parishes have brought in the highest percentage of contributions.

Promoting ABCD is usually done by word of mouth, encouraging pastors to rally their parish and launching house to house contact programs by parish leaders. Pastors can be very effective in the pulpit or by organizing mail-outs, added Starrs.

To improve the odds this year, ABCD coordinators plan to "generate broader interest" in the campaign. A series of 30-second announcements is being run on local radio and television stations in February and March. In previous years, public service announcements have



Abp. McCarthy chats under colorful ABCD balloons at one of the benefit dinners. (Voice photo)

been run by ABCD, but this marks the first time the organizers have ventured into paid programming "in reasonable prime time categories" to reach new contributors.

Last year, less than half of the Catholics in the community were active contributors.

According to Monsignor Bryan O. Walsh, director of Catholic Community Services, the reason for this is because "the message obviously isn't reaching them, or they aren't moti-

vated."

About one third of the parishioners in a parish give generously, another third gives a token amount and the final third contributes nothing, he said.

"We need to work harder to reach this untapped potential."

By communicating this year's message, "Let your heart show God's love," on radio and television, "we can even reach far beyond the parish level for funds," said Starrs.

1985 Lent Regulations

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

All the Fridays of Lent are also meatless days.

Those who have reached the age of 14 are obliged to observe abstinence (no meat) on Ash Wednesday and Fridays in Lent. Those between the ages of 18 and 59 are obliged to fast on Ash Wednesday and Good Friday.

George H. Monahan, Ex-Voice editor dies

CORAL GABLES — A Mass of Christian Burial was concelebrated in the Church of the Little Flower on Feb. 13 for George H. Monahan, editor of *The Voice* from 1966 to 1978.

Father Gary Wiesmann was the principal celebrant of the Mass for Monahan, 57, who died following a brief illness and heart attack in a local hospital. Also concelebrating the Mass were Msgr. William F. McKeever and Msgr. Bryan O. Walsh.

A native of Providence, R.I., he attended Brown University and was a reporter for the *Providence Journal and Bulletin*, the *Associated Press* and the now defunct *International News Service*. He came to Miami following World War II during which he was in the US Army. While studying at the University of Miami he was editor of *The Hurricane*, student newspaper. Later he was a reporter for *The Miami News* and *The Miami Herald*. In 1952 he was stricken by a virus of undetermined origin, and

suffered paralysis from the waist down which confined him to a wheel chair.

He was a member of the original staff of *The Voice* when it was founded in 1959 and served as news editor until 1964 when he was named first editor of *The Texas Catholic Herald* in Houston. In 1966 he returned to Miami as editor of *The Voice*, a position he held until retirement in 1978.

During his tenure as editor *The Voice* won several awards from the

Florida Press Association for excellence in typography and best use of color. He was a member of the Society of Professional Journalists-Sigma Delta Chi and of Iron Arrow, highest scholastic fraternity at the University of Miami.

He is survived by his wife, Joan; a son, George H. Monahan, Jr., and a daughter, Mrs. Maryanne Chimerakis, all of Miami.

Burial was in Our Lady of Mercy Cemetery under direction of Van Orsdel Funeral Home.

Gallup: Americans are 'spiritually hungry'

GAINESVILLE, Fla. (NC) — Citing the results of a recent survey, George Gallup Jr. of the Gallup public opinion polling organization said many Americans are "spiritually hungry," and that evangelical efforts today are essential.

Gallup spoke at a symposium on "Renewal in Catholic Evangelization," held Feb. 14-15 in Gainesville.

Results of the Gallup Poll, sponsored by the Paulist National Catholic Evangelization Association, showed that one-third of all Americans can be described as "unchurched."

"Millions of Americans today are spiritually homeless. We're talking about human beings going spiritually hungry. Your efforts of evangelization are vital," said Gallup.

"While most 'unchurched' say religion is not very, or only fairly important in their lives, as many as 16 percent of this group say religion is

very important," he added.

According to the poll, of the six in 10 of those "unchurched" who said they belonged to the Catholic Church and left (13 percent of the total sample of unchurched), 40 percent said they have thought of rejoining the church, while 60 percent said they have not thought of rejoining.

The top three reasons they cited for not rejoining the church were inability to accept some church teachings, negative factors relating to priests, and finding the Catholic way of life too demanding.

Keynote speaker, Archbishop Dermont J. Ryan, head of the Vatican Congregation for the Evangelization of Peoples, urged his listeners to reread Pope Paul VI's document on evangelization, "Evangelii Nuntiandi."

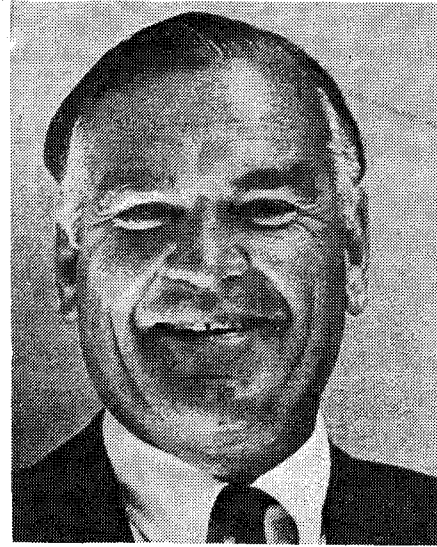
"Use this document as an examination of conscience for the purpose of addressing how well, or how ill, the

Christian obligation of being a light to the world is being met," he said.

"In this way, you yourselves can come under the influence of 'Evangelii Nuntiandi' which has given a new vitality to the church, with greater capacity to offer the truth and charity of Christ to mankind."

Archbishop Edward T. O'Meara of Indianapolis, former chairman of the U.S. bishops' ad hoc committee on evangelization, said, "One of the most serious challenges that faces the church in our country is the preparation of those who undertake in any special or formal way the work of evangelization."

Bishop Joseph A. Fiorenza of San Angelo, Texas, who was installed as bishop of Galveston-Houston Feb. 18, pointed out that by the end of this century Caucasians will compose less than 40 percent of Christians worldwide.



George Gallup Jr.: Speaks at evangelization conference.

"Within our own lifetime, the axis of Christendom will shift from Geneva (Switzerland), Rome and New York to Kinshasa (Zaire), Buenos Aires (Argentina) and Manila (Philippines)," he said. "This will have some theological consequences and we may need to take another look at our seminary curriculum."

The symposium was sponsored by the Koch Foundation, a private foundation whose grants are limited to Catholic activities that propagate the faith.

TV ads for contraceptives criticized

By Cindy Liebhart
NC News Service

Television commercials for contraceptive products, which have begun to appear on local TV stations and cable networks across the country, violate the rights of parents to guide their children's sex education, according to a U.S. Catholic Conference official.

The commercials, once considered a television taboo, employ a soft-sell approach to over-the-counter birth control products such as contraceptive sponges and vaginal suppositories.

Contraceptive manufacturers and

marketing representatives, citing soaring teen-age pregnancy statistics estimated by some to be 1 million a year, argue the ads perform a socially responsible public service.

But Richard Hirsch, USCC secretary for communication, said "it is the responsibility of parents — indeed, their right — to make this kind of information available to their children," not that of television commercials whose primary objectives are to sell products.

Additionally, the "socially beneficial argument would appear to be groundless," he said, because easy access to over-the-counter contracep-

tives during the past decade has had no discernible effect on the teen-age pregnancy or venereal disease rates.

"To assume that television ads will reduce these social ills is totally unfathomed," Hirsch said.

The three major TV networks — ABC, CBS and NBC — still prohibit contraceptive advertising. Network spokesmen indicated it is unlikely that the policies will change in the immediate future, but they will continue to monitor public attitudes on the subject.

Donald Lepone, vice president of marketing for Thompson Medical, the maker of Encare vaginal sup-

positories, said recently that "consumers are entitled to learn about birth control from what's been called the greatest sex educator of all time — the television."

"If we're going to show our children 'love in the afternoon' is OK... we sure better show them how to prevent pregnancy in a responsible, tasteful format," Lepone said.

Hirsch said the U.S. bishops recognize there is a real need for sex education. "They are committed to sex education, but they believe it should take place in the context of Christian values within the school and the home."

CITY MEMORIAL & MONUMENT INC.

THE ONLY CATHOLIC FAMILY OPERATED
MONUMENTAL FIRM IN MIAMI

759-1669

7610 N.E. 2nd AVENUE
Miami, Fla. 33138

MEMBER IMMACULATE CONCEPTION PARISH
SERGE LAFRESNAYE, PRES.

ISRAEL - JORDAN - EGYPT ITALY - PORTUGAL

APRIL 30 - MAY 17, 1985

Your Personal Hosts:
Father Michael Manning, S.V.D. and
Sister Judith Vallimont, S.S.P.S.

Father Michael Manning, S.V.D., is Western Provincial for the Divine Word Missionaries and host of the popular television program, "Thirty Minutes with Father Manning," seen weekly in cities across America.

CALL OR WRITE FOR OUR FREE BROCHURE:
National Toll Free 1-800-423-7732
300 Marguerite Pl. S., Friday Harbor
Washington 98250

CATHOLIC ONE IN THE SPIRIT TOURS

DIVISION OF "ONE IN THE SPIRIT," INC.
"We JUST Don't Send You, We Go With You"

The GUARDIAN PLAN[®]

insurance funded prearranged funeral program*

"So the people
you worry about
will have
less to
worry about!"

—Frank Blair

Lithgow Funeral Centers

with locations in Miami, North Miami,
Coral Way and South Miami.

Call toll free
1-800-432-0853

*An INSURANCE FUNDED prearranged funeral service provided by Guardian Plans, Inc. (Florida) in conjunction with Family Service Life Insurance Company (Forms Nos. 8/27/81/9/1/81/010203-A/010203-B/010203-C) and participating Florida funeral firms. Mr. Blair is remunerated by Guardian Plans, Inc. for his endorsements. Lithgow Funeral Centers are independently owned and operated.

THE GAS GRILL SUPERMARKET, INC.

7512 PEMBROKE RD.
MIRAMAR 962-0975 — Across from Perry Airport

WE SHIP
PARTS

WE DELIVER
GRILLS

We stock the largest inventory of gas Barbecue
REPLACEMENT PARTS in Florida! Charmglow,
Arkis, Broilmaster, Char-Broil, Falcon, El Patio,
Turco, Amberlight & others.

WE HAVE CAST IRON REPLACEMENT
BURNERS FOR ARKLA, CHARMGLOW
AND W.C. BRADLEY

CLIP & SAVE

CLIP & SAVE

MORONEYS' RELIGIOUS ART INC.

537 N.E. 3rd Ave. Ft. Lauderdale

GIFT SHOP

463-6211

WHOLESALE & RETAIL

Religious Articles • First Communion Supplies
Complete Showroom • Church Furnishings • Stained Glass
Interior • Steeples • Towers • Bells • Carillons
Rendering & Remodeling

IRS takes bishop's wages

In lieu of taxes he won't pay as nuke protest

SEATTLE (NC) — The Internal Revenue Service has collected more than \$800 from Seattle Archbishop Raymond G. Hunthausen's wages for payment of the portion of 1982 and 1983 personal income taxes he withheld in protest of the nuclear arms race.

The IRS followed its normal procedure of sending form letters notifying the archbishop that he was in arrears. The archbishop's office said the first letter arrived last summer.

"Eventually the IRS indicated that they were going to garnish his wages," a written statement from the archbishop's office said. "They did that and the archbishop instructed the Office of Business and Finance to cooperate. The amount collected, \$813.53 was distributed over two months" — October and November 1984.

"The archbishop owes nothing at

this time," according to the office. For the 1982 tax year the archbishop owed \$223.35 and was assessed a penalty of \$37.33. He owed \$532.01 for the 1983 tax year and was assessed an additional \$20.84.

An IRS spokeswoman said the penalties are based on a percentage of the amount owed and the length of time it is past due.

In a written response to questions

from *The Progress*, Seattle archdiocesan newspaper, Archbishop Hunthausen said he plans to continue withholding a portion of his personal income taxes.

"What I'm doing is consistent with my conscience. I'm not freely giving to something which I find totally out of keeping with my conviction. The government is taking the taxes; there is a difference in terms of my own integrity," he said.

In a June 1981 speech the archbishop said, "We have to refuse to give incense — in our day, tax dollars — to our nuclear idol. Form 1040 is the place where the Pentagon enters all of our lives and asks our unthinking cooperation with the idol of nuclear destruction."

Then in January 1982 he announced that he would begin withholding 50 percent of his personal income taxes, the estimated portion that is directed to the military.

The archbishop's office said Archbishop Hunthausen correctly filed his 1982 and 1983 tax forms "and then redirected half (of what he owed) to the World Peace Tax Fund," a private effort to develop legislature for peaceful alternatives to military spending.

Asked why he withheld when he filed the forms and then instructed the Office of Business and Finance to cooperate with the IRS, Archbishop Hunthausen wrote that there is a difference between his role as an individual Christian and his role as head of the archdiocese.

"As a Christian and an ordained minister this is something I attempt to do in accord with Gospel values, but I am aware that my personal conviction on the issues of disarmament and

Women lectors 'legal' despite killer's objection

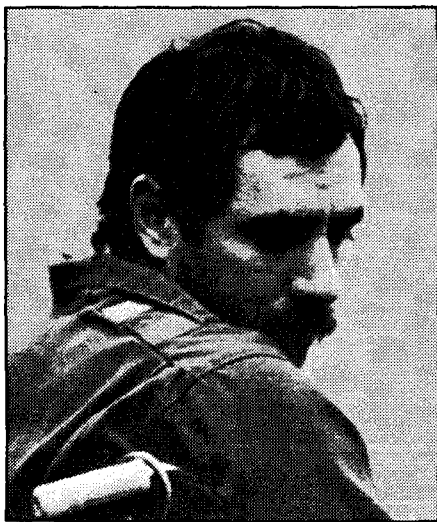
By NC News Service

Although the alleged killer of a priest and two other men in a Wisconsin church reportedly believed that rules forbid women lectors, official church documents clearly permit either men or women to give the first two Scripture readings at Mass.

Father John Daniel Rossiter, pastor of St. Patrick's Church in Onalaska, Wis., and two parish workers were killed just minutes after the priest celebrated Mass for 200 school children Feb. 7.

The principal of the school, Franciscan Sister Rose Frances Phalin, said that the man arrested in the case, Bryan Stanley, 29, had argued with Father Rossiter just before Mass over the priest's use of girls as readers at Mass. She said he claimed the priest had no authority to do that.

Women read at Masses practically everywhere in the United States, however, and the practice is endorsed



Bryan Stanley, 29, chained to a wheelchair during his arraignment for the murders of a Wisconsin priest and two lay people.

by Vatican documents.

For example, norms issued in 1980 by the Vatican Congregation for the

Sacraments and Divine Worship, known by the Latin title "Inestimabile Donum," said:

"There are, of course, various roles that women can perform in the liturgical assembly: these include reading the word of God and proclaiming the intentions of the Prayer of the Faithful."

The new Code of Canon Law, a comprehensive code of general church laws which took effect in November 1983, says that only "lay men" — not women — may be formally "instituted" as lectors (readers) and acolytes (altar servers).

But the same laws says "lay people" — men and women alike, or boys or girls old enough to do the job — "can receive a temporary assignment to the role of lector" and "can exercise the ministry of the word" where "the needs of the church require and (regularly instituted) ministers are not available."

Permanent deacon ranks growing

WASHINGTON (NC) — There were more permanent deacons but a few less candidates for the diaconate in the United States in 1984, according to a report by the National Conference of Catholic Bishops.

The Annual Statistical Report on the Permanent Diaconate, prepared by the NCCB permanent diaconate secretariat in Washington, showed that the number of deacons rose from 6,598 to 7,102 from 1983 to 1984, while diaconal candidates dropped from 2,203 to 2,114.

(The Archdiocese of Miami currently has 55 permanent deacons and 27 candidates, a continuing increase from previous years.)

Samual Taub, a permanent deacon and executive director of the bishops' permanent diaconate secretariat, said one reason for the decrease in the number of candidates is that dioceses that have had programs for five to 10 years are going through "a healthy evolution."

"It's a time to reflect and look at the program," he said. "During this

time many bishops like to pause" and not admit candidates until the re-evaluation period is finished.

He said another reason for the decrease in the number of candidates is that some dioceses have developed integrated programs for lay ministers and deacon candidates. Men who want to be deacons first go through the lay minister program, delaying their entry into the diaconate program.

The NCCB report, based on

returns as of last Oct. 31 from 120 diocesan diaconal formation program directors, showed that:

- 83 percent of deacons are white, 12 percent are Hispanic, 4 percent are black and 1 percent are of other ethnic backgrounds. Of the candidates, 80 percent are white, 14 percent are Hispanic, 3 percent are black and 3 percent are of other ethnic backgrounds.

- 36 percent are 41-50 years old, 34 percent are age 51-60, three deacons

are age 32 or younger, and a dozen are 81 or older.

- 42 percent of deacons and 45 percent of candidates have a college degree.

- More than 90 percent of both deacons and candidates are married.

- 39 permanent deacons, 10 more than the previous year, were subsequently ordained priests.

- 17 dioceses have 100 or more deacons, which accounts for 41 percent of all U.S. deacons.

Changes made in Eucharistic prayer

WASHINGTON (NC) — Beginning with the first Sunday in Lent, U.S. Catholics will hear two changes in the fourth eucharistic prayer of the Mass.

Both changes, announced by the National Conference of Catholic Bishops in Washington, are meant to reflect the original Latin more fully and accurately.

The first change, in the preface, will say, "you are the one God, living and true," instead of the current "you alone are God, living and true."

The second change, in the second prayer after the consecration, will replace the words "bread and wine" with "one bread and one cup." The new version will read, "... and by your Holy Spirit, gather all who share

this one bread and one cup into the one body of Christ, a living sacrifice of praise."

Msgr. Daniel Hoyer, NCCB general secretary, notified the bishops of the country in January that the Vatican had approved the changes. He said the Sunday Liturgy of Feb. 24 had been decided on as the date for the changes to take effect.

ROOF PAINTING AND WATER PRESSURE CLEANING

"Serving South Florida Over 40 Years"

Tom Gustafson Industries

PAINTING
• COMMERCIAL
• CONDOMINIUMS
• CO-OPS

TEXTURED COATINGS
GUARANTEED FOR
AS LONG AS YOU OWN
YOUR HOME • BEAUTIFIES
• INSULATES

RE-ROOFING
ROOFING REPAIRS
GUTTERS

Member of Miami Dade Ft. Lauderdale and Palm Beach Chamber of Commerce

Ft. Lauderdale and Broward County Office	Ph. 522-4768
Boca Raton Delray Office	Ph. 278-4862
W. Palm Beach & Palm Beach County Office	Ph. 832-0235

Mail pours in on economy letter

WASHINGTON (NC) — "I think this is the largest discussion we have ever had in the Catholic Church on a single subject," said Ronald Kriemeyer, chief staff coordinator for the

committee of U.S. bishops drafting a pastoral letter on Catholic teaching and the U.S. economy.

Kriemeyer estimated that, not counting that new batch, his office

had already sent the committee "at least 1,000 pages" of comments from individuals or organizations on the first draft of the pastoral.

That figure, he added, did not in-

clude the stack "about 4 inches high of columns and articles" collected from newspapers and magazines around the country.

"And that's not counting at least 500 letters that Archbishop Weakland says he's gotten so far." Archbishop Rembert Weakland of Milwaukee is chairman of the pastoral's drafting committee.

Diocesan newspapers around the country have been filled in recent weeks with reports of local listening sessions and other forums through which bishops have heard the views of their people before writing their own responses to the first draft. Many Catholic colleges and universities have held seminars or workshops on it.

Kriemeyer said that the drafting committee expected to begin writing the second draft in March.

It expects to have the second draft completed and in the hands of the bishops by the middle of May, a month before the bishops' June 14-18 meeting in Collegeville, Minn., he said.

It also hopes to have a first draft of a new chapter on food and agriculture in the bishops' hands by mid-April, he said, so that by the June meeting their responses can be sifted through and reported on.

WOMEN'S CONCERNS

Women theologians want dialogue

ROME (RNS) — Greater humanization of the church community and more genuine reciprocity between the sexes was the hope expressed by 30 participants at the conclusion of the first conference of women theologians held in Palermo.

Meeting under the auspices of the Department of Theology of the University of Palermo, the female scholars raised a host of problems in discussing the role of women in the life of the church, how to enrich religious teaching, and how to promote their own contributions within Catholicism. They did, however, carefully avoid specific demands.

To set the tone for the conference, Rosemary Goldie, an expert on the Second Vatican Council and a professor at the Lateran University in Rome, patiently reviewed all the fields in which "Feminine Theology"

needs to find expression. In her view, the principal objective of women theologians right now should be "to intensify the contribution of female scholars in the various sectors of theology." She recalled how women 25 years ago were refused the right to take the floor during Vatican II and

barred even from enrolling in prestigious departments of religious studies.

"What we must do now," said Professor Goldie, "is to enter into dialogue with the world of theology, remembering, of course, that to have a valid exchange takes two parties."

Transform from within, theologian says

TULSA, Okla. — Of the possibilities women face in their churches and synagogues, the most hopeful one is for them to transform religious culture, said Rosemary Radford Ruether, Catholic theologian and feminist.

The alternatives that can be seen in current trends, she said, are women being satisfied with a few "token" advances or women forming

separatist groups because their hopes are frustrated. But she advised against that.

Ms. Ruether said the most hopeful possibility is that "women as a movement in the ministry really succeed in a kind of new consciousness, a significant transformation of religious culture in terms of inclusive language and new patterns of liturgy."

ADVERTISEMENT

Father Bruce Ritter



"Open Intake -- Our Cornerstone"

It's not the same now, as it once was. Covenant House has changed a whole lot over these past 15 years.

I mean, 15 years ago I cooked the meals and changed the beds and did my kids' laundry and cleaned their toilets. I had a thing about clean bathrooms. (I still do.)

I knew them all by name and since they didn't have any fathers, I was always glad to oblige.

They lived in my apartment. Our neighbors were junkies and pimps and derelicts and lots of good and very poor families.

It wasn't exactly a garden spot but there were some great people living in my neighborhood. There was never a dull moment.

Now, more than a thousand kids a month come into Covenant House, and I don't know any of them very well. I know a little about a lot of them, of course. I don't know any of them as well as I would like.

I'm not complaining. It's just not the same now. It can't be.

One thing is the same, though.

It's called "open intake." That's a phrase I invented 16 years ago because of my anger and frustration at the child care system when I couldn't find a single agency that would take 10 homeless, abused and sexually exploited youngsters who fled a group of junkies who were pimping them, who fled some pornographers who defiled them.

"It's a condition of employment for our staff that they never turn a kid away."

My first 10 kids were either too old -- or too young. Too sick -- or not sick enough. They were from out of State... They were not eligible for care... They were not, er, "reimbursable," which means nobody would pay for them.

I promised myself that I would never turn a kid away -- that if other agencies closed out kids, Covenant House would always be open to any kid who came wanting help. I broke this promise once and I bitterly regret it. I turned two kids away one night. I can still see their faces...

"Open intake" has become the cornerstone, the hallmark -- the only absolute -- of our program.

I became disgustingly self-righteous about it!

Yesterday, more than 60 new kids came to our Centers and asked for help. Not one was refused shelter.

It's a condition of employment for our staff that they

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

never turn a kid away. I won't let them make the same mistake I made.

Open intake (24 hours a day, 7 days a week, no questions asked) is brutally hard on my staff.

They never know what kind of hurting kids will come through our doors, or when, or how many.

Some are young innocents experiencing their first brush with depravity.

Some are cool, wary street kids that have seen it all and that, seemingly, nothing bothers.

Still others are running for their lives -- victims of the American Sex Industry. They are the used up commodities, the bartered merchandise, the bought and sold objects of a commercial traffic in young lives.

Some are burned-out, hopeless drifters before they are 18. Only the Resurrection on the Last Day could restore life to them.

Some, many -- most -- are desperately good kids, wanting to make it, wanting to survive, wanting to be loved.

Whatever they are, whoever they are, they have some fundamental rights at Covenant House.

The most important thing is to get in!

And then, to hear: hey, we're glad you're here. Stay around. Don't go away. Let us help you; we can.

Open intake in Ft. Lauderdale may sound romantic, even sentimental. It is, in fact, brutally hard, impossibly difficult to achieve. And yet we do it.

Because we really do have a great, hard working, risk-taking, compassionate staff who never count the cost. They are smart, tough-minded professionals who are really good at letting the kids know they love them.

It's not hard.

You see, what our kids have in common is how good they are and how brave they are. It's not hard to love them. It's almost impossible not to.

If I'm proud about anything, it's open intake.

Sometimes I get letters telling me what a great person I am for doing this work. I know they mean well but the truth is, of course, that Covenant House owes more to my vices than to my virtues.

You see, when I had to face up to those 10 kids sleeping on my floor who would not go away? When I decided to keep them? I wish I could tell you that my motives were honorable, that I was motivated by zeal and charity and compassion.

My motives were not that noble. I had just been driven off campus by my students who told me to practice what I preached. My assignment from my Superiors was to be useful to the poor. I didn't have the guts to kick these great kids out in the snow, so I kept them.

My motives, for the record, were anger, stubbornness, pride, vanity. I am a very competitive person. I hate to lose

-- and I didn't want to lose a second encounter with a bunch of kids!

I have to admit that I had also begun to love them.

That bothered me even more. I knew I was going to get trapped and I kept right on walking into the quicksand. I was the moth flying into the flame -- and I knew it.

For the record, I am not all those extravagant things people sometimes say about me. I am a very ordinary person who is still arrogant and stubborn and vain and competitive and given to self-righteous assessments of other people's faults.

I think that's why I find it so easy to like my kids. We have a lot of faults and vices in common.

And, maybe, when I praise and excuse them, maybe I'm hoping God won't be inclined to distinguish one sinner from another.

Sometimes, when I'm writing these letters it gets very personal for me. I want you to understand why I do things. If you really asked me why I do what I do, the answer I would give is that I do what I do for God. I think that's a true answer. I hope it is.

But sometimes, God has a kid's face...

Thanks for reading this far. Sometimes I can get pretty long-winded.

Thanks most for loving and helping our kids so consistently, for sharing our covenant with them, for making the same promise to them: "I bound myself by oath. I made a covenant with you. And you became mine."

Pray for us. We pray for you all the time.

Yes, I agree, kids should not have to be turned away anymore. Enclosed is my gift of: \$ _____

please print:

NAME: _____

ADDRESS: _____

CITY: _____ STATE: _____

ZIP: _____ AI (HCM)

Please send this coupon with your donation to:

COVENANT HOUSE/
FT. LAUDERDALE
P.O. Box 1004
Times Square Station
New York, NY 10108



LIFE ON THE STREET IS A DEAD END

Prayers urged for Catholics in Moslem countries

VATICAN CITY (NC) — A Catholic group is asking for prayers for Catholic minorities in Moslem countries.

"Catholic minorities in countries where there is an Islamic majority live in a state of tension and fear of new restrictions over their already restricted efforts towards service and even over the places where they may function," Vatican Radio said, noting the Apostleship of Prayer's request to remember those Catholics.

Vatican Radio said even in areas where Catholics and Moslems agree on points for dialogue, Catholics frequently do not find their right to announce the Christian message is respected.

Catholic minority groups seek dialogue with Moslem groups, Vatican Radio added, to serve man in his entirety and to collaborate in efforts to promote man's well-being.

Moslems comprise one-fifth of the world population, nearly 550 million people. The largest number, more than 375 million, live in Asia.

Asian countries with the largest Moslem populations include: Indonesia, with approximately 120 million Moslems in an estimated population of 151 million; Pakistan, about 90 million Moslems among approximately 93 million people; and India, with more than 80 million Moslems in an estimated 713 million people.



Population control

In Chengdu, China, a giant billboard shows newlyweds being counseled about the one-baby family which is now law throughout the heavily populated country. China's population has doubled — to 1 billion — since 1949 and leaders are using education, incentives and coercion to keep the birth rate under control. China hopes its population will level off to 1.2 billion by the year 2000. (NC/UPI photo)

Superior: Marxism fears led to priests' suspension

ROME (NC) — After meeting with Vatican officials, Maryknoll Superior General Father William Boteler said he thought Marxist influence in Nicaragua's Sandinista government was a key element in the Vatican's decision to suspend a Maryknoll priest who holds government office there.

Father Boteler described the talks as "frank and charitable," and said they helped him better understand the Vatican's action. But he said he still thought Vatican officials were "turning their back on a war situation" in Nicaragua, and suggested that an exception might have been made for the

priest, Father Miguel D'Escoto.

Father Boteler spoke to National Catholic News Service after meeting with Archbishop Achille Silvestrini, secretary of the Council for the Public Affairs of the Church, and Archbishop Dermot Ryan, head of the Vatican Congregation for the Evangelization of Peoples, which oversees missionary activity.

"They listened well, and we had a good dialogue," Father Boteler said. "Knowing now what the Vatican state of mind is, I can understand why they acted. Their attitude was: 'This is a Marxist government. We've given these priests five years, and now

we're going to act.' "

Father Boteler said he thought the sensitive political situation in Nicaragua could have justified more Vatican flexibility in applying canon law to Father D'Escoto and another priest holding Nicaraguan office. Both were suspended "a divinis" when a Vatican-imposed deadline for resigning their posts expired in early February.

"What still upsets me is that they're turning their back on a war situation in Nicaragua. If it were peacetime, (Father D'Escoto) would be out of a job," Father Boteler said.

Nicaraguan guerrillas, aided by the United States, have fought a civil war against the Sandinista government for several years.

He said he thought the "telling point" in the Vatican's decision to suspend the priests was that "they consider Nicaragua an out-and-out Marxist government, with no redeeming values."

Father Boteler said he noted "discrepancies" between the Vatican view and his own understanding of the Nicaraguan political situation. Before coming to Rome, Father Boteler visited Nicaragua for six days and met with religious and lay people there.

"It's not a black-and-white situation. It's gray. It's a question of how you interpret your facts," he said of the differing views. Father Boteler added that he intended to inquire further into the extent of the Marxist influence in the Sandinista government.

Father Boteler has said that Father D'Escoto, Nicaragua's foreign minister, has no desire to leave Maryknoll, and that the order would not expel him.

The other priest suspended from performing his priestly ministry was Father Ernesto Cardenal, minister of culture. His brother, Father Fernando Cardenal, was expelled in December by the Society of Jesus for failing to resign his position as Nicaraguan education minister.

A fourth Nicaraguan priest, Father Edgard Parrales, the country's ambassador to the Organization of American States, has said that he has requested laicization.

Founder defends liberation theology

LIMA, Peru (NC) — Peruvian liberation theologian Father Gustavo Gutierrez said he does not believe his views contradict church teaching and rejected suggestions that papal criticisms of some currents of liberation theology are directed at him.

At a press conference in Lima Feb. 5, Father Gutierrez also said he agrees with Pope John Paul II that some liberation theologians had developed "dangerous" ideologies.

But he said that such extremes were "insignificant."

"I can't accept that this criticism is for me," Father Gutierrez said. "Maybe (it is), but we are not reading the Gospel from an ideological point of view. If I am not doing this, why should I think that this is directed against me?"

Peru's bishops have promoted dialogue as a means of reconciling the country's social groups, and have criticized forms of liberation theology which they say promote confrontation.

Father Gutierrez said that his view stresses "communion" within society but at the same time recognizes conflict among different groups.

"Conflict is not an idea but a reality that we need to overcome," he said. "What is really a little funny is to say that theology of reconciliation is the opposite of theology of liberation."

Father Gutierrez said that one of the pope's most important points was amplified in a visit to the Lima shantytown of Villa El Salvador, when he spoke of the church's commitment to improving people's spiritual and material lives.

"The intention of liberation theology is to try and read the situation of the poor in the light of the Gospel and to be clear about the cruel poverty which the poor are living in," Father Gutierrez said. "I am not saying that because the pope is speaking so that he is speaking in the light of liberation theology, I am only affirming that liberation theology is in the light of Christian faith."

During his Feb. 1-5 visit to Peru, Pope John Paul also warned priests and religious against "any intent to secularize your religious life" or "direct it toward socio-economic projects which would be alien to you."



Fr. Gustavo Gutierrez: Theology is Christian, not Marxist.

He said the church's preferential option for the poor should not be interpreted as siding with one social class. He spoke of the "real poor" including "all classes and forms of poverty which exist in our world and also looking at so many rich people who are terribly poor" in their spiritual lives.

Fr. Gutierrez's book, "A Theology of Liberation," is considered a cornerstone of liberation theology. In it, he uses Marxist analysis to explain social conditions, but he has said that "does not mean agreeing with the determined philosophical positions postulated by Marxism."

Vatican studying fundamentalists sects

By NC News Service

The Vatican is conducting a study of fundamentalist religious sects around the world, a Vatican official has told National Catholic News Service.

In Washington, meanwhile, a top Brazilian church official denied news reports that the Brazilian bishops thought the U.S. Central Intelligence Agency might be involved in the growth of such sects in Brazil.

According to a Brazilian newspaper, *O Estado de Sao Paulo*, the Brazilian bishops' report on sects to the Vatican Secretariat for Promoting Christian Unity said that their growth in Brazil "could be stimulated" not only by rightist governments and the military but also by the United States through the CIA.

"We have not said that," said Bishop Luciano Mendes, general secretary of the Brazilian bishops' conference, who was in Washington on a U.S. visit. "We said these sects were well-received by the last government," the military government which was replaced in January by Brazil's first elected civilian president in two decades.

The Brazilian newspaper report, picked up in the Italian press, drew public attention to the study of sects and cults begun quietly by the Vatican.

"We have sent inquiries to all the conferences of bishops on the question" of sects, said Msgr. Jorge Mejia, an official at the Secretariat for Promoting Christian Unity, at the Vatican. "We are conducting a study on the presence and activities of some 'free' religious movements. We were asked to study the presence and activities in the interest of ecumenism, to see if they create problems and so forth.

Msgr. Mejia said that the Vatican was surveying conferences about sects because "we do not have any channels to these groups."

He said that from his personal experience in Latin America he has learned that some of the sects are "anti-Catholic," and that, without channels, the only way to learn about them is "to study, to get books and to ask questions."

Church offices no longer 'sacred'

VATICAN CITY (NC) — The Vatican yearbook has caught up with the new Code of Canon Law and has dropped "sacred" from the titles of most Vatican offices and institutions in its 1985 edition.

For example, the Sacred College of Cardinals becomes the College of Cardinals in the new *Annuario Pontificio*.

The adjective had been added to the names of Vatican congregations, the Roman Rota (court) and College of Cardinals during the Renaissance.

Archbishop Rosalio Castillo Lara, pro-president of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, said the code dropped the adjective "sacred" in several titles because it was being overused and losing its meaning. The change would emphasize the word by limiting its use. He said "sacred" is still used in titles referring to the church, the pope and the Holy See.

The change affects only the names, not the status, of the congregations, the highest-ranking Curia offices.



HOW TO KEEP LENT

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

REAL CHARITY MEANS SACRIFICE With the season of Lent, comes the question, "How can I best keep Lent?" The answer is we must make sacrifices on our own and nothing is a sacrifice unless it hurts. What will be your sacrifice? ... Just think of the missionaries in our 18 emerging countries who keep lent all year long. Sacrifice something big this year. When helping others hurts a bit, you know you've made a sacrifice.

FEED THE HUNGRY In India, our priests and Sisters subsist on ounces of rice each day so they can share what they have with lepers and orphans. \$20 will feed a family for several weeks at least. \$100 will feed five families. \$200, ten families. ... Only \$975 gives a priest a two-acre 'model farm' to raise his own food and teach his parishioners how to raise more food. Archbishop Mar Gregorios will write to thank you.

TRAIN A SISTER Enable a girl to become a Sister. For \$12.50 a month, \$150 a year, \$300 altogether, you can pay in full for her two-year training.

HELP A CHILD For only \$14 a month (\$168 a year) you can make sure that an abandoned child has food, clothing, a blanket and love. ... We'll send you a photo of the boy or girl you 'adopt.'

MASSES FOR LENT Our priests will offer promptly the Masses you request. Do you wish to remember someone you love this Lent? Your Mass offerings are usually the only income our priests overseas receive.

JOIN THIS ASSOCIATION Enroll yourself, your family and friends in this Association. You will be helping Pope John Paul II in one of his most compassionate and heartfelt works, while sharing in the blessings of thousands of Masses. (The offering for one year is \$5 per person, \$10 for a family; perpetual membership is \$25 per person, \$100 for a family.)

5 _____ CY

Dear Monsignor Nolan: ENCLOSED PLEASE FIND _____ FOR _____

Please return coupon with your offering. NAME _____ STREET _____ CITY _____ STATE _____ ZIP _____

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION



NEAR EAST MISSIONS

ARCHBISHOP JOHN J. O'CONNOR
President

MSGR. JOHN G. NOLAN, National Secretary
Write: CATHOLIC NEAR EAST WELFARE ASSOC.
1011 First Avenue • New York, N.Y. 10022
Telephone: 212/826-1480



FLORIDA STATE COUNCIL
THOMAS H. SHAUGHNESSY
STATE MEMBERSHIP DIRECTOR
8724 N.W. 27TH STREET
CORAL SPRINGS, FL 33065

YES, I'D LIKE TO GROW WITH THE KNIGHTS

Name _____
Address _____
City _____ State _____ Zip _____
Phone () _____

"WE HOLD THESE TRUTHS"

To be self evident, that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life..."

Since abortion was legalized in 1973 we have sacrificed between sixteen and seventeen million pre-born babies - 98% of whom have died because they were "inconvenient."

The respect life apostolate wants this tragedy to end now! Local centers provide positive alternatives to the evil of abortion. We provide the following services:



Free Pregnancy Tests
Free Non-Directive Counseling
Free Baby Clothing and Baby Furniture
Free Maternity Wear
Help With Housing
Tender, Loving Care!

Respect Life!

Dedicated trained counselors give of their time and resources so that God-given life may be cherished and protected — not destroyed.

We are in need of baby clothing and furniture and volunteers to help with secretarial work, mailings, phone, advertising, fund raising - you!

Call your local office today:

Main Office 653-2921
Hialeah 883-2229
Coral Springs 753-0770

Stuart 286-4670
West Palm Beach 842-4621
Hollywood 963-2229

Fight drugs

Vatican says addiction is sign of sick society

VATICAN CITY (NC) — The Vatican has called for practical action against drug abuse and said the misuse results from "a moral and spiritual crisis" in contemporary society.

The decision to take drugs "reflects a rejection of a model of society incapable of offering valid reasons for living or strong motives for undertaking commitments," said Msgr. Giovanni Ceirano of the apostolic nunciature in Austria.

'The taking of drugs challenges ... the permissive way of life, the materialistic mentality and the consumer society...'

Msgr. Ceirano headed the Vatican delegation at the 31st session of the Commission on Narcotic Drugs, which met in Vienna, Austria, Feb. 11-20. The speech was published in

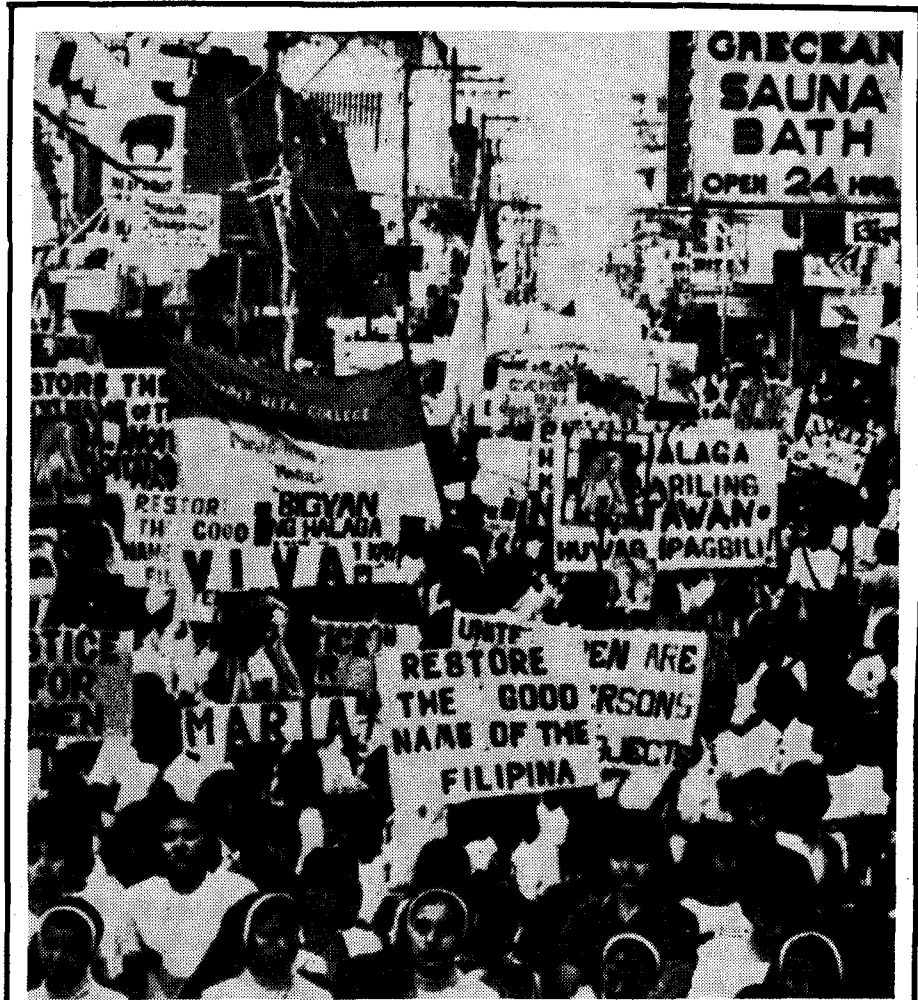
the Feb. 15 issue of the Vatican newspaper, *L'Osservatore Romano*.

"The taking of drugs," the statement added, "challenges a human and cultural outlook that lacks sufficient ideals; it challenges paradoxically the permissive way of life, the materialistic mentality and the consumer society — all of which are unaware of, or ignore, essential elements and genuine aspirations of the human person."

The statement also suggested that the wave of drug abuse in contemporary society might be the result of an effort "to use the weapons of drugs as a means of causing instability and the destruction of society."

The Vatican called for a realistic analysis of the causes of drug abuse and the adoption of remedies to counteract them.

It also called for strong laws to discourage drug trafficking and regulations to enable addicts to recover from the effects of drugs. It said not enough has been done to address this problem.



Against pornography

More than 10,000 demonstrators, mostly nuns and students, march through Manila's "red light" district to protest prostitution and lewd shows. The marchers later burned pornographic magazines at a rally in Manila's Rizal Park. (NC/Wide World photo)

Anglicans OK unity report, question 'authority'

LONDON (NC) — The Church of England (Anglican) general synod has endorsed the final report of the Anglican-Roman Catholic International Commission but raised serious questions about the role of authority in the Catholic Church.

The synod overwhelmingly approved the ARCIC-agreed statements on the

Eucharist and on ministry and ordination, which it described as "consonant in substance with the faith of the Church of England."

But in the statement on authority, it found only "sufficient convergence" to warrant further discussions of authority, collegiality and primacy in the church.

The Anglicans expressed widespread skepticism about the way authority is handled in the Catholic Church.

"It is one thing to accept the value of a universal primate servicing the unity of the church," said Anglican Bishop Eric Kemp of Chichester. "It is quite another to see that ideal actualized in the Roman

Curia."

The Anglicans voiced anxieties over the Catholic role of the laity and over Catholic dogmas regarding the Immaculate Conception and assumption of Mary. In the Anglican Communion, the laity shares in church leadership through participation in church synods.

THE FINEST OF FIRST COMMUNION GIFTS

- Comm. & Remembrance Books
- Arm Bands, Tiaras & Veils
- Figurines, Candles & Plaques
- Remembrance Cards
- Rosaries And Many Other Gifts

- Baptism
- Confirmation & Wedding

GIFTS

Home of Blanco's Our Lady of Charity at Holy Land and Canada

553-6680

MON BIEN AIME

Open Mon - Sat
10:00 AM to 7:30 PM

West Flagler Plaza
10780 W. Flagler St.
(Use Entrance by 108 Ave.)

Eye Examinations
Contact Lens Fitting
Optical Service

STANLEY FROMM O.D.P.A.

Dr. of Optometry
9711 N.E. 2nd Ave.
Miami Shores
757-1686

Medicare assignments accepted

BETTY PHILSON
CONTACT LENS TECHNICIAN
EYE WEAR STYLIST
MAXINE NIMMO
EYE WEAR STYLIST

CONVENIENT LOCATIONS
SINCE 1927 ... SIX CHAPELS

AHERN
Plummer
FUNERAL HOMES

PRIVATE FAMILY
ROOMS
SPACIOUS FORMAL
CHAPELS

"The Plummer Family"

J. L. Jr., Lawrence H.



10936 N.E. 6th Avenue

757-0362

Ronald E. Albury, L.F.D.

Atmosphere and Affordability

Impressively elegant chapel facilities... yet, so importantly, always within your means with moderate, competitive prices and service beyond compare.

BESS-KOLSKI-COMBS
Funeral Home INC.

No one turned away for lack of funds



Mrs. Patricia Kolski

Catholic Owned/Operated

Founding President
Alexander Kolski
1937-1982

ESTABLECIDA EN MIAMI DESDE 1962
IMPRESA "MAREMA"
PRESTIGIO • EXPERIENCIA • SERIEDAD

70 N. W. 22 Ave. — Miami, Fla.
A MEDIA QUADRA DE FLAGLER STREET

Gran Surtido de Tarjetas para Bodas, Bautizos, Comuniones, Cumpleaños, Recordatorios y Misas. Impresiones al Relieve. TODA CLASE DE TRABAJOS COMERCIALES Y SOCIALES

AHORRE TIEMPO Y DINERO
CONFIANDONOS SUS IMPRESOS

ABRIMOS DIARIAMENTE DE 8 A.M. A 6 P.M.
TELEFONO 642-7266

Let Your Heart Show God's Love



ARCHBISHOP'S CHARITIES AND DEVELOPMENT



My dear friends:

Jesus said, "This is how all will know you for my disciples: your love for one another." (John 13, 35)

My beloved, it is in our blood as good Catholics to be concerned about the needs of others. Many times we are able to express this love in personal encounters. But in our complex world many of the needs of others can be met only by joining hands through an organized effort. That is ABCD — all of us of the Archdiocese are working together to offer the love of Christ where none of us could do so alone.

I thank you in the name of Jesus for your generosity in the past. Can you please help again this year. Since we lost many donors to the new dioceses, it will be especially difficult this year to meet the needs. I am depending on you.
God bless you! I love you.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Which way parish life?

Must be spiritual, but also worldly, expert says

By **Prent Browning**
Voice Staff Writer

It is not always easy but the Catholic church must walk a line between becoming too involved in the secular world or, on the other hand, becoming an isolated community of fundamentalists, a noted author/lecturer and parish renewal expert said at St. Vincent de Paul Regional Seminary last week.

Fr. Phillips Murnion, director of the Office of Continuing Education for Clergy for the Archdiocese of New York, and also a director of the National Parish Life Center, a parish renewal organization, spoke at a symposium on parish ministry at the Boynton Beach seminary.

There is a temptation to judge a parish's success by a secular yardstick, Fr. Murnion told an audience at the regional seminary's chapel.

A parish school might be judged by how many students go on to college, he said. A parish may judge itself by how well it provides services for the elderly, or the psychological support it has given to people in times of crises.

Indeed, in today's society there is much emphasis on materialism: "Things are good if they're useful and useful if they're material."

In today's world, he said, loyalty is often devalued and entrepreneurship is looked up to.

"There is an increasing individualism in our society. Even in a family, relationships are maintained as long as they are useful.

"So the Church is running against a trend which says 'take care of yourself, go your own way.'"

Even within a parish, he said, the people who have the most goods are often honored more than the person who gives the most time volunteering in church activities.

The danger is in not sufficiently witnessing to the faith.

"You can have a church with a lot of care but with no faith," he said.

By the same token there are parishes that concentrate on creating an environment of intense, spiritual experiences to the exclusion of all worldly applications.

Sometimes these private experiences, fostered in some weekend retreat and parish renewal programs, do not translate to a general change in the way one reacts to the world.

"We feel good with our relationship with God, without thinking what

The nephew's career goals as an aspiring engineer have not changed at all and he still seeks to design race cars as a vocation.

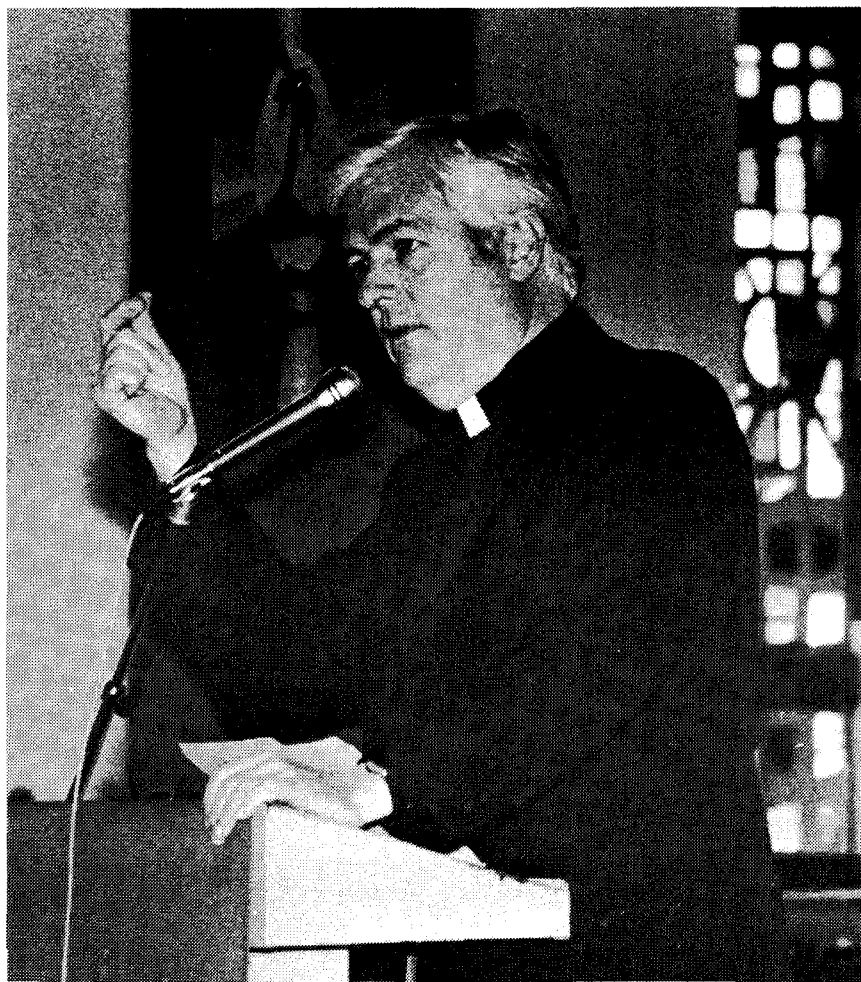
Ultimately, such an experience has to be judged by its duration and

Threading the middle ground between secularism and fundamentalism is the "classic Catholic approach" and is symbolized by recent pastoral letters from the bishops, Fr. Murnion said.

Using the pastoral letter on war

'The parish will always be a messy situation, this kind of motley crowd of half-hearted, whole-hearted, saints and sinners ... all trying to make each other feel good.'

Fr. Phillip Murnion



that means in terms of getting along with the world."

He said he is afraid that sometimes "in focusing on intense weekends we don't reflect on what this means in terms of theology and action."

"It is a temptation for a church in a time of doubt to foster that commitment (that increases church attendance) by favoring a kind of emotional hype that enables people to have an intense moment of faith that stands as discipleship in the parish."

He gave as an example his nephew who recently attended a retreat for teenagers and returned speaking emotionally of a conversion experience.

Although the youth is doing some volunteer social work, Fr. Murnion said he is not sure that it has transformed his whole life.

"breadth," that is how it affects all aspects of one's life and relationships with people, he said.

There can also be a temptation, Fr. Murnion said, for a church community to draw into itself, looking at those not in the parish as outsiders, and holding its members to a very dogmatic, fundamentalist creed.

"It can also happen that the community of the church means intimacy rather than that our faith requires us to be open to strangers."

The church should support growth for its parishioners rather than merely providing an environment of acceptance.

The church shouldn't look terrific because many people regard it as "the greatest Rotary Club in the whole area," he said.

and peace as an example, Fr. Murnion spoke of the temptations facing the bishops of, on the one hand, making a statement that morality is a private matter and leaving the issue to military experts, and on the other hand, "standing aside and righteously condemning violence in a prophetic way."

Instead, the bishops looked at their fundamental faith and observed how it could apply to the issue of war and peace in our country.

It is this middle ground that he advocates in the parish also, though it is sometimes a tricky business.

"Which is to say that the parish will always be a messy situation, this kind of motley crowd of half-hearted, whole-hearted, saints and sinners... all trying to make each other feel good."

Clergy: give Haitian refugees equality

A coalition of Dade County religious leaders has branded as "unfair" the policy which permits Cuban refugees to become American citizens while denying the same right to the Haitian "boat people."

The Greater Miami Religious Leaders Coalition urged the passage of legislation which would grant 7,000 Haitian refugees the same rights as those already guaranteed to the 100,000 Cubans who arrived in the Marial

boatlift of 1980.

"We applaud the decision of the United States Department of Justice to allow Cuban refugees to begin the steps toward becoming permanent residents under the Cuban Adjustment Act of 1966," said the statement signed by 39 Dade County religious leaders, including Archbishop Edward McCarthy, who chairs the group, and Msgr. Bryan Walsh, executive director of the Ministry of

Christian Service of the Archdiocese of Miami, who has worked with refugees since the early '60s.

"As much as we affirm this decision," the religious leaders said, "we are distressed over the approximately 7,000 Haitian boat people who arrived at the same time being left out. This we feel is very unfair, especially considering that the Cuban and Haitian situations are so similar, both having fled repressive regimes and

both seeking freedom and a new life in this country."

The Coalition urged passage of a bill introduced into the House of Representatives by Peter Rodino, (D-NJ), which would grant the same rights Cubans enjoy to the Haitians.

The bill, the statement pointed out, was passed unanimously by the House of Representatives in the last sessions of Congress, but did not reach the Senate floor.

Wanted: Youth to change world

Archbishop speaks at Vocations Sunday at Immaculate Conception

By Ana Rodriguez-Soto
Voice News Editor

Sounding much like a recruiter for the U.S. Army, Archbishop Edward McCarthy put out an urgent call for priests and religious during a Mass for vocations celebrated recently at Immaculate Conception Parish in Hialeah.

"I'm looking for young people who want to change the world," the Archbishop told hundreds of school-children who, with their parents, jammed the church for the concelebrated liturgy.

The Church needs "revolutionaries," the Archbishop said, not the kind who carry guns and kill people,

but men and women who want to change the world and create "a civilization of love."

"We want young people who say we're going to make a difference," Archbishop McCarthy said. And before leaving, he elicited one tough promise from the Immaculate Conception community, especially its youth: That by next year, nine young people from the parish be committed to pursuing a religious vocation.

At a breakfast immediately following the Mass, Fr. Michael Hoyer, assistant director of Vocations for the Archdiocese of Miami, spoke of the "crisis" posed by the declining numbers of priests and religious, their ris-

ing median age and the lack of young people preparing to take their places.

"Any church that does not produce vocations to the priesthood and religious life might as well close its doors," said Fr. Hoyer, who is also associate pastor at St. Helen Parish in Fort Lauderdale. "What about the future?"

But the priest recalled that there have been many "crises" in the Church's history, and this one "is not brand new at all," since Jesus, Himself, in the Gospels asks His followers to pray for "more laborers to the vineyard."

Fr. Hoyer stressed that vocations "come from a believing community,

from mothers" and urged parents not to discourage their children from making commitments to the religious life.

He added that recruiting more priests, sisters and brothers is a task for priests and religious themselves. "There's nothing more beneficial than a happy priest," Fr. Hoyer said.

The Vocations Breakfast is an annual event at Immaculate Conception. Sponsored by the Vocations Committee, its purpose is to draw attention to the need for vocations and have young people get to know men and women from the parish who have chosen the religious life.

Bon Secours Sisters celebrate 25 years here

During a silver anniversary Mass last weekend, the Sisters of Bon Secours looked back on their 25 years in South Florida and "saw that it was good."

The small home for the aged that the order inherited upon its arrival in the Archdiocese of Miami in 1959 has blossomed into a vast nursing and rehabilitation complex which includes Bon Secours Hospital, the first South Florida institution dedicated exclusively to intensive rehabilitative care.

It's all a fulfillment of the Sisters of Bon Secours' primary mission, the care of the sick, a ministry they adopted a few years after their 1824 founding by Archbishop de Quelen in Paris.

The first Bon Secours Sisters arrived in the United States in 1881, and they worked as private-duty nurses in the homes of the rich and poor of Baltimore, MD.

When the order came to Miami in 1959, five sisters took over the ad-

ministration and care of the elderly at Villa Maria Home for the Aged, a one-story, 42-bed facility in North Miami.

In 1960, the sisters began converting the facility into a nursing home, offering therapy and rehabilitation. In 1970, the three-story Villa Maria Nursing and Rehabilitation Center was opened, with 180 beds, a large auditorium and chapel for 200 people. Eighty more beds were added in 1981.

The latest addition is Bon Secours

Hospital, built in 1984, which has a 60-bed capacity and is dedicated to helping victims of stroke or trauma recuperate enough to live at home. In this sense, Bon Secours is the bridge between a hospital stay and the resumption of a normal life, or one as close to normal as possible. It treats people of all ages.

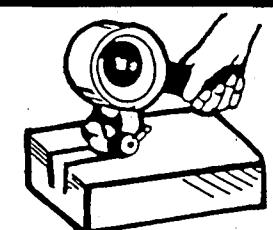
Currently, five Bon Secours Sisters staff the Villa Maria/Bon Secours complex, and three others who are retired volunteer their time.

CARROLL'S
"You can depend upon"
365 MIRACLE MILE
CORAL GABLES
915 E. LAS OLAS
FT LAUDERDALE
PARKING LOT ADJACENT TO BOTH STORES

An Invitation To Good Travel...
IRELAND & BRITAIN
Leisurely, First Class 15 day tour departing May 15 to visit Dublin, Shrine at Knock, Connemara, Galway, Killarney, Ring of Kerry, Blarney Castle, Bath, Stonehenge, Oxford, Windsor, London. Two meals daily, sights, entertainment, beautiful gardens, tips. Escorted by Anne Pahl of St. William Parish in Naples. Cost \$1,826 from Miami. Limited to 26.
For all details and reservations please call collect:
Pahl Travel
813-261-7000
3400 Tamiami Trail N.
Naples, FL 33940

VAN ORSDEL'S SECURITY PLAN OFFERS MORE
More convenient locations (6). More service, staff and equipment. More merchandise to select from. More stability-continuous family ownership since 1924. More value — quality for quality.
Our pre-need contracts freeze the costs. All money is placed in trust and is fully refundable at any time. Interest-free time payment plans are available.
WE HAVE BEEN MIAMI'S MOST TRUSTED MORTUARY FOR MANY YEARS.
Van Orsdel's is dedicated to serving all the needs of all the people in this area. Therefore we provide 40 complete funerals from any church in Greater Miami, including all services, cars, casket and all pallbearers from \$795. Complete funerals with standard metal caskets in bronze finish from \$1,295.
INVESTIGATE BEFORE INVESTING
Do not take the word of salespeople about what we offer. They are paid a commission on what they sell you. We do not use them. No one at Van Orsdel's is paid a commission on what you select. Their only interest is your complete satisfaction. Visit our chapels and find out how much more we offer. Call 446-4412 for free literature or information.
Van Orsdel FUNERAL CHAPELS
Miami, Coral Gables, North Miami, Hialeah, Gratigny Road, Bird Road

Ed Boyle... President
Nielsen's FURNITURE
1335 S. FEDERAL HWY U.S. 1
DEERFIELD BEACH, FLA.
Quality Furniture & Interiors
Discount Prices
Satisfaction Guaranteed
421-5353
NY 1927 FLA 1956

BROWARD PAPER & PACKAGING

FREE DELIVERY FLORIDA
1-800-432-3708
BROWARD PAPER & PACKAGING

Holy Family Parish
STONE'S PHARMACY
Drive-in Window Service — Russell Stover Candies
11638 N.E. 2nd. Ave. (Near Barry College) 759-6534

CORAL GABLES PRINTING SERVICE, INC.
208 Almeria Avenue - Coral Gables, Florida 33134
448-5350
invites you to watch
Father John Bertolucci at 6:30 Thursday evenings
on your Catholic Cable Channel
Channel 9, Miami Cablevision

The Megerle SHOWS
The Most Modern of Midways
May to October Contact Ohio Office 2135 Massillon Road Akron, Ohio 44312 Phone (216) 644-5768
October to May Contact Miami Office 12777 N.E. 14th Avenue Miami, Florida 33161 Phone (305) 891-3328
★★★ RIDES & SHOWS ★★★
FOR ALL FUNDRAISING EVENTS
"SERVING ALL SOUTHEAST FLORIDA COUNTIES"
WE THANK THE FOLLOWING CHURCHES & SCHOOLS
St. James St. Agatha St. Jerome Holy Family St. Rose of Lima
Annunciation St. Bernard St. John Bosco SS. Peter and Paul F.I.U.
St. David Belen High School University of Miami Carni Gras
★★★ FOR MORE INFORMATION CONTACT ROBERT MEGERLE, PRESIDENT ★★★

10 Future deacons

Ten men were officially accepted as candidates for the permanent diaconate during a liturgy recently at St. Mary Cathedral.

Archbishop Edward McCarthy presided at the ceremony and officially admitted the men into the three-year program of study and preparation which precedes their ordination as deacons in the Church.

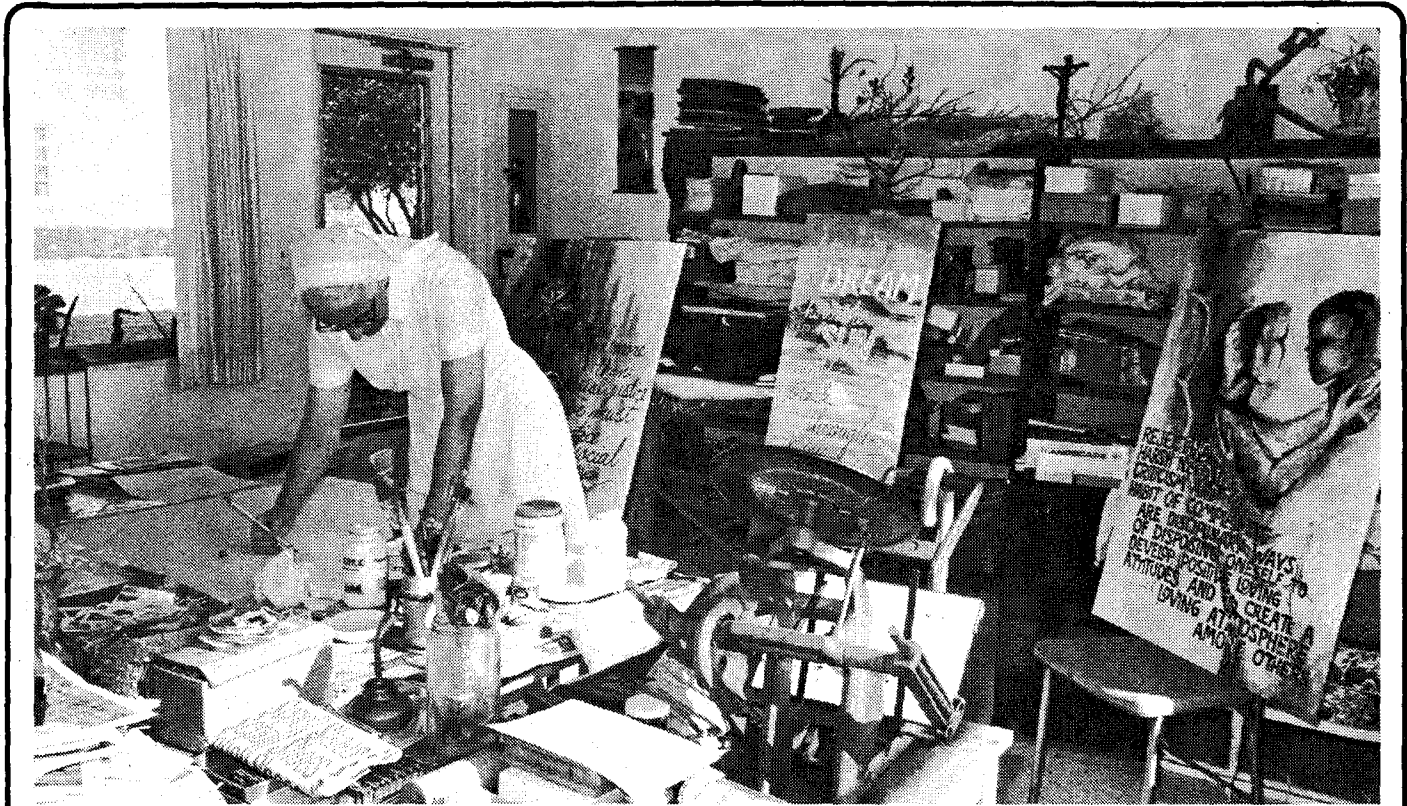
Two of the candidates are from the Palm Beach Diocese and another lives in the Venice Diocese. All but two of the men are married.

The ceremony took place at the end of a weekend retreat for all the candidates to the permanent diaconate, including 17 other men who are at various stages of completing the preparation program. Two of those men are from the Palm Beach Diocese.

The newly-accepted candidates are: Robert Blais; Dominick Chiappe; John Chinelly; Ralph Gazitua; Paul Lambert; Charles Murphy and James Winkel from the Archdiocese of Miami; Salvatore Barbaro and Jesus Lopez from the Diocese of Palm Beach; and David Nolan from the Diocese of Venice.

The permanent diaconate is an ancient order of the Church which was revived after the Second Vatican Council. It is a Holy Order open to married or single men older than 35. A candidate who is widowed or unmarried at the time of his ordination cannot re-marry.

Permanent deacons usually retain their fulltime jobs outside the Church and devote the rest of their time to ministry. They can baptize, witness marriages, anoint the sick, distribute Communion and assist during Mass, but they cannot hear confessions or consecrate the Eucharist.



Loving messages

Sr. Clare Ellen, of the St. Clare Sisters of Christ the King Monastery in Delray Beach, puts the finishing touches on one of four posters the monastery community is donating to nearby St. Vincent dePaul Regional Seminary. The Seminary asked Sr. Clare to create the artworks using excerpts from Archbishop Edward McCarthy's recent pastoral letter on love, "Come Inherit the Kingdom." The posters will hang in the seminary cafeteria.

Pastoral ministry course in Boca Raton

Laity from as far north as Juno Beach and as far south as Ft. Lauderdale are taking advantage of St. Thomas University's off-campus bachelor's program in Pastoral Ministry now being offered in Boca Raton.

And the price is right, too! A three-credit course which would have a tuition of \$420 if taken on the main campus of the Miami-based university costs the off-campus student only \$190.

The courses are open to non-degree seeking students, also, and several students are now working toward a

"Certificate of Pastoral Ministry."

Offered in ten-week cycles, the courses are scheduled on Tuesday and Wednesday evenings, from 6 - 9:30 p.m., and registrations are now being accepted for the February-April cycle. On Tuesday evenings, "Understanding the Liturgy" will be taught by Fr. Michael Driscoll, O. Carm., Associate Pastor of St. Joan of Arc Church and Coordinator of the St. Thomas Off-Campus Program.

On Wednesday evenings, "The Experience of Christ" will be taught by

Mary Warren, the Project Coordinator of the Ministries Program at St. Thomas University.

For additional information or registration, please call Fr. Driscoll at 392-0007.

OFFICIAL

ARCHDIOCESE OF MIAMI

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

The Reverend Harry Ringenberger - to Chaplain, Broward Serra Club, effective February 7, 1985.

Drug lessons

Colombian priests come to Miami to learn about hazards of drug use

By **ARACELI CANTERO**
Executive Editor, *La Voz*

The scene is a darkened room in a corner of the Archdiocesan Pastoral Center. Only the rhythmic "click" of a slide projector is audible.

As the projected images light up the wall, they also make visible the faces of seven Colombians — priests gathered here to learn about drug abuse.

The faces exhibit shock and surprise, but also genuine interest. Sometimes the visitors whisper among themselves. Other times they ask questions of the presenter.

Behind the slide projector is Dr. Moraina Trujillo, staff psychiatrist at St. Luke Center, one of three facilities for the treatment of drug addicts, administered by the Archdiocese of Miami. She is using concrete examples to show the tragic reality of drugs.

"Here we see the stomach of a person who swallowed bags of cocaine to smuggle them into Miami," she says, referring to one of the many cases of "body packers" who find only death after arriving at their South Florida destination.

"In this picture, you can observe the perforation inside the bridge of the nose which results from inhaling cocaine," she continues, moving on

to the next slide. "And these are the needle 'tracks' which result from injecting the drug."

The presentation lasted more than one hour, and by the time it was over, the priests had learned of the dangers inherent in smuggling drugs — especially in concealing them in the human body.

"Many die before arriving at their

'They have serious problems and are cooperating with the United States in trying to reduce demand for the drugs.'

destination," Trujillo said. "Others show up in hospital emergency rooms, exhibiting symptoms of psychosis and overwhelming fear. We soon realize that they probably swallowed the cocaine bags and didn't eliminate them all."

According to Trujillo, who also works at Jackson Memorial Hospital, the "body packers" are told the drug can remain safely inside their bodies for two days. "In reality, six hours is too long, because the gastric juices penetrate the plastic bags and cause

them to explode, leading to the carrier's death."

The most tragic aspect of the entire process, she said, is that many of the "body packers" are peasants who know nothing about the drug and are easily deceived because they are so desperately in need of money to survive.

When Trujillo's presentation ended and the lights were turned on, a stunned silence enveloped the room.

"It's something to think long and hard about," said Father Augusto Pinilla, from Malaga, Colombia, finally disrupting the intensity of the moment.

But the priests didn't have much time for thinking. Since their arrival in Miami, at the invitation of the U.S. State Department, they had embarked on a tight schedule of tours of public and private drug treatment centers.

At the Pastoral Center, they also heard experts from the Office of Lay Ministry and the Family Enrichment Center stress that drug prevention begins at home, in the family, with parents who provide their children with understanding, care and security.

It is also the parents, the experts said, who must be able to detect in their children the warning signs of

drug use.

"This is one of the many projects put on by the State Department to eradicate the demand for drugs at all levels," explained Doris Amaya, who coordinated the Colombian priests' visit to Miami.

Amaya directs the substance abuse division of the Miami Mental Health Center and, as consultant to the State Department, travelled to Colombia recently to explore the possibility of instituting drug abuse prevention programs in that country.

She said although Colombia originally did not appear to have a consumption problem, as other drug-producing countries do, increasing numbers of addicts have manifested themselves in recent years.

"Now they have serious problems and are cooperating with the United States in trying to reduce demand for the drugs," Amaya said, pointing out that curbing production and distribution has become even more difficult since the drug "kingpins" joined forces with terrorists.

"It's an honor for the Archdiocese to know that the Department of State values our programs," commented Father Sean O'Sullivan, director of Catholic Community Services' Substance Abuse and Criminal Justice Division.

'Father Different'

Black priest makes his mark in S. Fla.

(Continued from page 1)

priesthood.

Like the Trinity, the three seem to be inseparable in his life, without a particular order of importance — just a single, all-encompassing whole.

Well, maybe there are four things he loves, counting laughter.

"I have this gift of communicating with people," he comments matter-of-factly. "I love to talk."

A close friend, Fr. Austin Park of Greenville, South Carolina, is more specific: "He has received standing ovations for his sermons in New Orleans and in Houston, and rave reviews in Greenville."

These days, and for the next two years, Fr. Montgomery is putting his gift to work for the Archdiocese of Miami, where he is "on loan" from the Archdiocese of Washington (the nation's capital).

Weekdays he can be found teaching at Msgr. Edward Pace High School in Opa-Locka. Weekends he helps out at Our Lady of the Lakes Church in Miami Lakes, where he resides.

When invited, he also preaches at other parishes, such as St. Francis Xavier in Overtown, Christ the King in Perrine and St. Philip in Opa-Locka.

He is one of only three black American priests ministering in the Archdiocese, and one of them is retired. (Two Cuban black priests and two Haitian black priests minister to their ethnic communities.)

"Shock is usually the first reaction" to his uniqueness, Fr. Montgomery says. But he understands. He was 22 years old when he first saw a black priest.

It's partly the reason why he returned to Miami, he explains, to "contribute" something to the black Catholic community here, still a tiny minority in the cultural quilt of the Archdiocese.

(In Washington, 20 percent of all Catholics are black, compared to an estimated less than 10 percent in Miami.)

'Father Sex'

While that contribution may be difficult to measure, in the brief time since his arrival last August the "workaholic" Fr. Montgomery has managed to develop quite another reputation. At Pace High School, he is known as "Fr. Sex."

The reason is not scandalous, just logical. He teaches two courses at the high school, "Human Interaction" and "Catholic Life," both electives that fulfill the religion requirement.

But the first deals strictly with relationships between men and women, including sexuality, and the second, open to seniors only, concentrates on marriage and the religious life.

It's controversial subject matter, and it's taught in a rather "unique" way by a priest who is not embarrassed to discuss sexuality, including his own.

"I believe that if you are comfortable with yourself sexually ... this reflects your total being," Fr. Montgomery says. "I've always had the reputation for being very open and very frank in talking about these things."

Among the one-liners in his teaching repertoire: "I love being a virgin" and "I like to talk about what I'm not getting."

The kids love it. "He's fun but we learn," says Loly Genova, a senior in his Catholic Life class. "He teaches in a way that we can understand it."

"I like for them to laugh and to feel comfortable," Fr. Montgomery explains.

But when he gets serious, he gives scientifically detailed lectures on the methods of birth control — both natural and artificial — explaining the Church's position on each, along with their drawbacks.

He also describes, without mincing words, the procedures used to abort unborn children, showing life-size drawings of fetuses at different stages of pregnancy to elicit students' reactions.

"Some parents would feel uncomfortable with my style of teaching or even with the content of what I'm teaching," he says. But "my students know what I say and it makes sense to them."

"I leave no doubt," he stresses, about what the Church teaches in each of these areas, but telling kids

self was a 13-year-old "loner" who twice tried to run away from home and twice wound up in Youth Hall.

"I was very unhappy with myself and really troubled. I needed direction," he says.

Born in Jacksonville, his parents were divorced when he was quite young, and he was sent to live with his grandmother in Liberty City. An aunt and uncle who lived in Overtown also helped rear him.

As a child, he attended Holy Redeemer Catholic School, because it was only a block away from home and affordable, even though he was raised a Baptist.

He was expelled from Holy Redeemer in the sixth grade. "I used to cause a lot of trouble. It wasn't like I wasn't getting attention at home. I

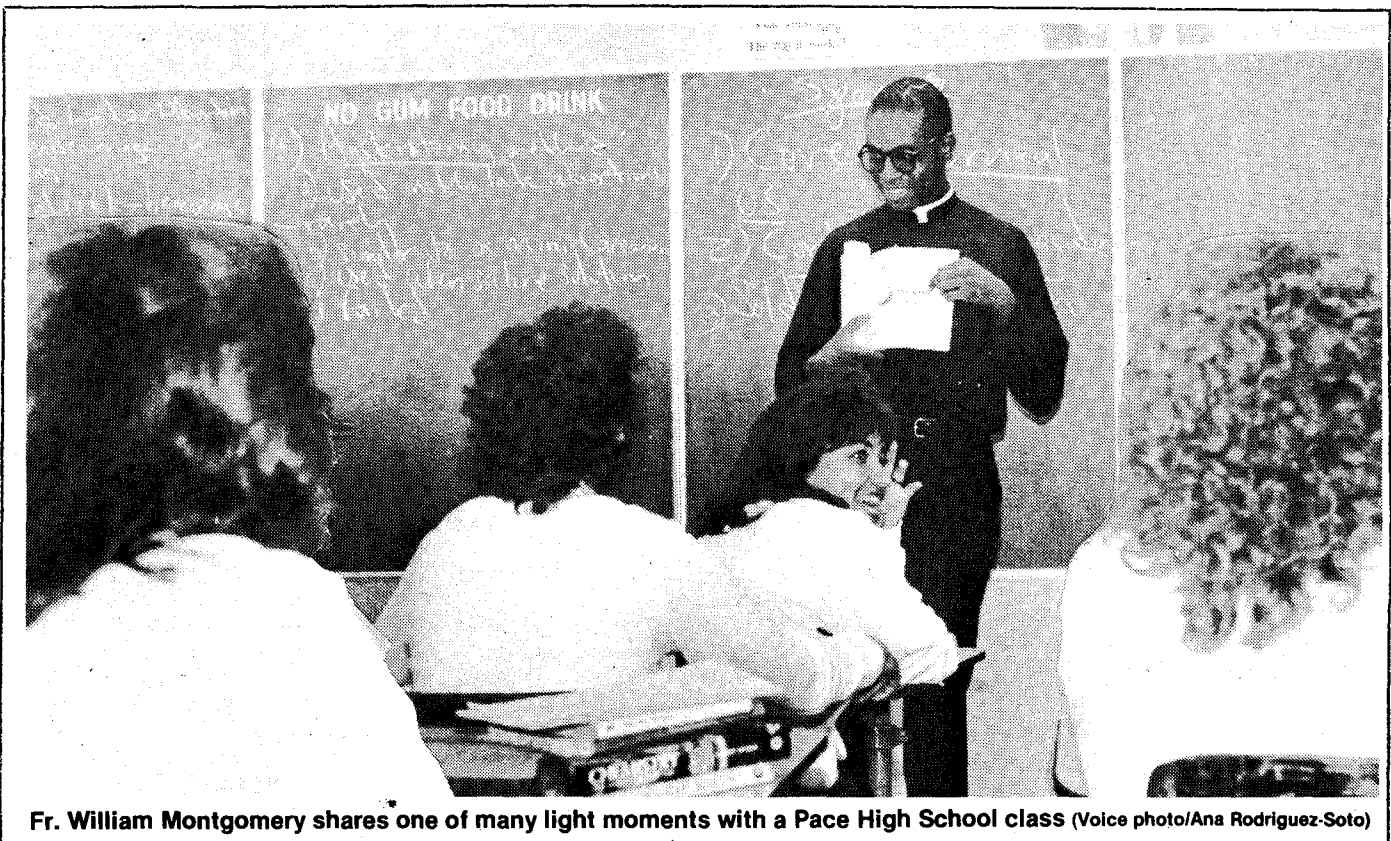
Today, the former high school drop-out possesses two Master's degrees and is working on a Ph.D. He was ordained six years ago.

"I still find (the priesthood) very exciting," he confesses.

Teaching

The love of teaching came gradually. As a teenager, according to Fr. Park, William Montgomery tutored adults. "He taught a doctor from Ecuador enough English to practice medicine in this country. He also taught a convent of Mexican nuns to speak English, (along with) a Cuban optometrist and others."

During his last year in the seminary, Fr. Montgomery was assigned to teach at a nearby grade school. enjoyed it, he says, but convinced



Fr. William Montgomery shares one of many light moments with a Pace High School class (Voice photo/Ana Rodriguez-Soto)

"the Church says so" is not enough... They have to know why. We have to make such an impression on them that they'll see it and hopefully it'll make sense.

A theme he stresses repeatedly to students is that "no one has a right to manipulate your feelings and force you to do something you know is wrong. They have to be able to say no to these pressures and say yes to what God wants."

He encourages students to show their notebooks to their parents and speak at home about what happens in class. So far, only one parent has complained to Fr. Montgomery directly, worried that he might be giv-

Telling kids 'the Church says so is not enough ... They have to know why. We have to make such an impression on them that they'll see it and hopefully it'll make sense.'

ing the students "ideas."

"These kids already have ideas," he responds adamantly. "The problem is they get the wrong ideas.. I'm correcting some of that misinformation that they've gotten on the street."

Indeed, William Montgomery knows about teenage confusion. Not many years have passed since he him-

was not a deprived child. I was just simply a bad boy."

Repeated attempts at straightening him out failed. Finally, he dropped out of high school. He was lost and he knew it. "I probably would be in jail," he says today. But God had different plans.

Changed his life

William Montgomery had converted to the Catholic faith at age 15, influenced greatly, he says, by his experiences at Holy Redeemer and by the Jesuit priests at St. Francis Xavier.

At the time, however, the conversion didn't change his life. In fact, for the next two years, he actually stayed away from the Church.

Then, one day, he went to confession at Gesu and met Fr. Austin Park — Divine Providence, if you will, disguised as a Jesuit.

This white priest, whom Fr. Montgomery describes as someone "I've come to really regard as my father," influenced the lost kid's life more than any other man ever had.

"I encouraged him to take the G.E.D. (high school equivalency test)," Fr. Park remembers.

Fr. Montgomery only knows that he met a man with lots of energy and creativity, a person others could feel "comfortable" with. "I said to myself, I want to be like that. I want to do something worthwhile with my life."

First, he considered law school. Then he majored in philosophy, planning on a career in teaching at the college level.

Finally, he decided to become a priest.

himself that he could never handle adolescents.

So what was his first assignment after ordination? Teaching history and theology at an all-girls high school.

"I can't imagine my doing anything else," he says today. "I feel that I'm really making a tremendous contribution," not only because the subjects he teaches are important. His race is a lesson his students can't miss.

"These young people are able to see an aspect of my people that they might never have been able to be close to ... They can see a people that is struggling, but who at the same time have the capacity to succeed," Fr. Montgomery explains.

In fact, both his students and the adults he preaches to "find it very hard to believe that I came from this community," he says. Perhaps as a result of meeting him they will "be less judgmental about a race, as opposed to individuals."

Develop leadership

But there's a job to be done with the black community as well, Fr. Montgomery says. Part of it involves developing the "identity" of black Catholics as people with something unique and irreplaceable to contribute to the universal Church.

He's also "interested in seeing black people, black Catholics in this community ... becoming much more active in positions of leadership and responsibility, taking charge of their parish communities."

He's surprised, considering the numbers of non-Catholics who attend Catholic inner-city schools, that more

Continued on page 25



Hundreds of 'adopted' families honor Liz Manning with picnic and photo album which she displays here. (Voice photo by Betsy Kennedy)

Mother of 3,000

Adoption worker for 30 years has seen tears of joy, heartache and love

By Betsy Kennedy
Voice Staff Writer

Elizabeth Manning is not the tooth fairy, or Cinderella's godmother or Mrs. Claus. But for 3,000 children and twice as many adults, she has performed a special kind of magic in their lives.

She has brought them together.

For 20 years, Manning served as an adoption caseworker for the Family and Children's services division of Catholic Community Services of the Archdiocese of Miami. During her career, she has used her cheerful persistence like a wand, making balky administrators, rigid government regulations and stacks of red tape seem to disappear.

She has soothed anxious mothers and appeased impatient fathers who called her nearly every day of the

'I asked, can these people really love a child that is different from themselves? Can they love him down the line when he turns 16? Are they looking for a carbon copy of themselves?'

week, for months awaiting the end of a long adoption procedure. She has, with her own mother's heart aching, sat by a child's hospital bed because there was no else to be there, no one else to stroke a feverish head, sign medical consent forms and worry until dawn broke, bringing encouraging light.

Surrounded by dozens of grateful families, followed by gleeful children of all sizes as if she were a silver-haired piper, she retired on Feb. 15 at a picnic held in her honor at the Larry and Penny Thompson Memorial Park in the Perrine area.

Always, she viewed the child's welfare as the most important element of the adoption.

Carbon copy

"Our job was never to find babies

for families, but to help a pregnant woman and to do what was best for her baby."

Her criteria for judging prospective parents did not concern itself always with educational achievement, high income or flawless behavior.

"I asked, can these people really love a child that is different from themselves? Can they love him down the line when he turns 16? Are they looking for a carbon copy of themselves?" She tries to prepare parents that bringing a child into their lives will not assure them of a happier marriage, nor does a child mean they are getting a plaything they can manipulate and mold as they choose.

"We try to prepare the parents who get a newborn, that babies don't come out all shiny and well-developed. They are bald, red and wrinkled human beings and are sometimes far from perfect. We check their backgrounds as best we can, but sometimes problems develop. There is always a mystery or a missing link someplace, because we rely on what the mother tells us, which is not always true.

"You have to realize, a baby is going to come in and turn your world around."

She compares herself to a tailor, who has learned over a period of years working in his craft, to make a garment without a pattern.

"I don't have a pattern either, but I know when it's going to come out right." Of course, there were mistakes, and sometimes, she wished she could run to someone's home and snatch a child away. Sometimes, what seemed ideal would "blow up in your face." Some couples got divorced before their adoption procedure was complete. In those cases, the mother usually went ahead and adopted the baby.

The "perfect" couples selected by priests often turned out to be the ones who couldn't handle the baby or who had marital problems, recalled Manning.

She joked, "Often the kooks made the best parents."

Abortion toll

In her early career, babies were

available everywhere. When she first started out 30 years ago at an agency in Pittsburgh, there would be six to eight placements a day. Now there are perhaps 6 - 8 a month. The problem, she says, is "abortion and the pill took their toll."

Most people still want "white blue-eyed Anglo-Saxon babies," she explains. Sometimes black children or children with special needs must endure being interviewed by four or five families and they are still turned down. However, opportunities for black children to be placed in black families have increased over the years. Income standards for black families have slowly increased and

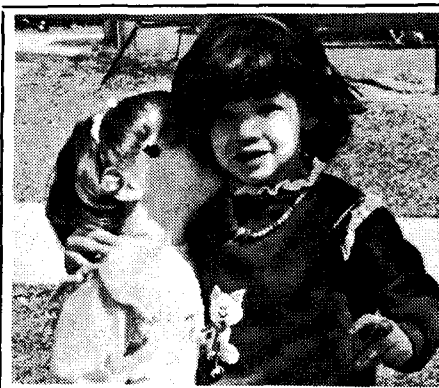
adoption agencies have realized that there are many, many black couples who want to add to their family and are willing to take on the responsibilities.

It doesn't matter what nationality or race a person is, said Mrs. Manning, "Some people are nurturing and others couldn't care for a fish."

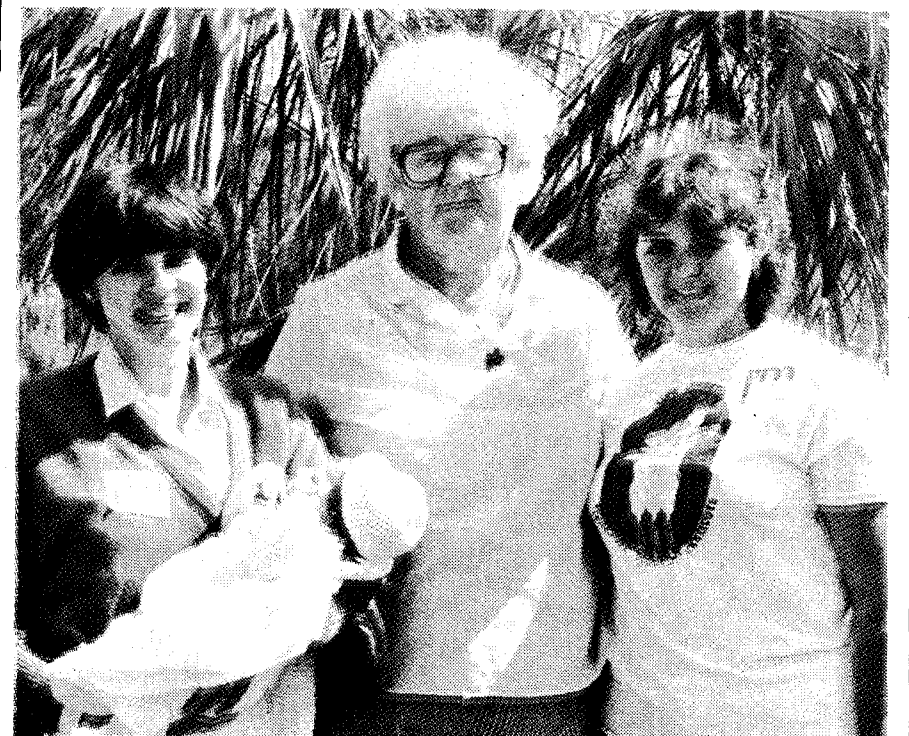
Rising Cost

The agency didn't charge a fee when it first went into business, but escalating costs soon brought about the need to ask for financial support from prospective parents. To adopt an American baby, parents pay eight

Continued on page 16



Two adopted sisters display their affection at a picnic to honor Elizabeth Manning. (Below) The youngest adoptee Giselle Pique and her mom, Gisela and 18 year-old Tracey Ashe, the oldest adoptee at the picnic, greet Manning.



Adoption 'mom' honored by her children

Continued from page 15

percent of their annual income. Foreign adoptions involve contacts with embassies, air fare and additional paperwork, which can get expensive. An adoption from Korea costs \$4,000; one from Chile costs \$10,000.

Surprisingly, she says there are still a large number of babies born with birth defects in this country, and they are hard to find homes for. Children born with extra toes or other orthopedic problems or defects such as cleft palate receive medical subsidies from the state. Jackson Memorial Hospital and Miami Children's Hospital provide clinical care and the state is billed, which really eases the burden on adoptive parents.

Manning has watched as these "special needs" children fill a home with love and spark a renewed kinship between family members.

"One little boy just failed to thrive. The doctors also diagnosed a heart problem. Along came a woman who wanted to adopt him and she assured us she could make him well. Sure enough, he returned to full health. When she took him to the doctor, they couldn't even find the heart defect. But the poor mother lost 10 pounds in the meantime."

She has also witnessed tragedy that can strike stealthily and take away a child.

Heartaches

She remembers Elizabeth, a

beautiful baby who had two holes in her heart repaired with surgery. But an allergy to the dye used in testing developed and caused her death. Manning was right there to offer her broad shoulders for the parents to cry on. There was another case, of a baby who was adopted at 6 months and later died of leukemia at age 3. The heartache seems to come with the territory.

She's seen a lot of policies and regulations change since she first started in the adoption business, most of them for the better. It still takes 2-3 years for the adoption procedure and prospective couples can't adopt babies if they are 40 years of age or older. But agencies are much more geared to looking for loving, sensitive parents than ones who can give the child every material advantage.

Things are better for the children too. Foster families are now permitted to adopt a child in their care after two years, whereas they used to have no options at all.

It causes a lot of damage, explains Manning, to shift a child from home to home if they can thrive with one set of foster parents.

Orphans used to be warehoused away in huge, dirty asylums just a couple of decades ago and that has changed now too. Still, Manning will never forget the terrible sight of disheveled, neglected and empty-eyed youngsters at one 700-bed asylum she saw in New York. The memory still

darts in on her now and then, like an angry wasp, and it gets her normally calm temper cooking.

Fighting cruelty

Seeing children harmed in any way has the same effect on her. She has seen cruelties wrought on children by their own natural parents and she is a strong advocate of good foster care.

"If other people could see what I have seen, they wouldn't be quick to suggest that children always be returned to their own homes and an abusive parent."

A few years ago, a bill was passed that required the court to review all child placements in the state every six months, required agencies with children in foster care to file a report and when children were taken into custody by the state or a private agency, an agreement had to be made with the family to work out the difficulties or else return the child to the family in two years. If the problems couldn't be solved, children were kept as wards of the state and placed in a stable home.

While the bill had its positive aspects, Manning was outraged because it made it much easier for children to be returned to environments where they might be tormented, beaten, burned or even killed.

"I was horrified that the Catholic Church supported this law," she says indignantly.

Her outspokenness for children's rights has nearly gotten her into hot water a few times. When Archbishop Coleman Carroll was alive, she wrote several letters petitioning what she

felt were ineffective or deleterious procedures at the Archdiocese children's home. Some staff members, she said, were simply too rigid to be working with children and certain needs of the young residents weren't being met. How could she stand calmly by?

"I've had my rainy days in this business... sometimes I felt like I was carrying the whole agency on my shoulders..." she admits.

But now it's over, and time to live a quieter life, buoyed by her memories. To make certain the images don't fade, she has a huge scrapbook, given to her by the families and filled with photos of smiling babies, and parents who look like they just found the pot of gold at the end of the rainbow.

Finding gold

Manning has found her gold in all of them.

And there are important projects to be done. There's "moss" in the cupboard and a yard to be kept up and a "funky old house" to be decorated to suit her personality and needlework projects and...

She has already used the microwave oven which was also presented to her at the picnic.

"I made popcorn all day."

She'll miss them all, she admits it. But she has company at home now too. An emotionally disturbed foster son, aged 16, who loves rock and roll. The plans that were made for him to go with a family went awry.

She understands how he feels, because she has had some of her own plans and dreams shattered during

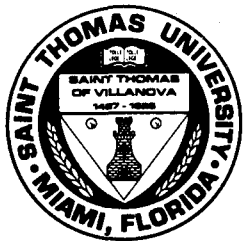
Continued on page 25

St. ANN'S Church West Palm Beach

NOVENA OF GRACE

in honor of St. Francis Xavier
Monday March 4 — Tuesday March 12
Preached By Fr. Harold F. Cohen S.J.
At Daily Masses: 7:45 A.M. 12:05 P.M.

Novena Sermon Follows Daily Masses



ST. THOMAS UNIVERSITY (formerly Biscayne College) SCHOOL OF LAW MIAMI, FLORIDA

St. Thomas, a new law school, is accepting applications for its second class to begin in August 1985.

The only Catholic law school in the Southeast, St. Thomas is ideally located in suburban Miami on a 140 acre campus. The School offers a three-year, full-time program, with small classes, modern computerized research facilities, and the opportunity for specialized study in a variety of areas, including international law.

The St. Thomas University School of Law intends to seek ABA provisional approval as quickly as possible, which will be after the first year of teaching.

For information write or call: Office of Admissions, St. Thomas University School of Law, Dept. J-1, 16400 NW 32 Ave., Miami, FL 33054. (305) 623-2310

St. Thomas is an equal opportunity institution.

IN CONCERT



WALK THAT TALK TOUR

WORD RECORDS RECORDING ARTIST

Tom Franzak & Band

The Biblical message expressed through contemporary rock

St. Paul of the Cross

Friday, March 8, 1985

8 o'clock

North Palm Beach

Tickets

AVAILABLE AT NOAH'S ARK AND INSPIRATION
HOUSE CHRISTIAN BOOKSTORES.
\$3.00 ADVANCE, \$4.00 AT DOOR

Record & Tapes available at Concerts and at
Christian Church Supply and Book Stores

Budget Cutting

Which to cut first: guns and missiles or schools and welfare?

By Liz S. Armstrong

WASHINGTON (NC) — While Reagan administration officials sharpened their budget-cutting knives, social justice organizations sharpened their pencils and drafted heated responses to the administration's proposals.

They weren't the only ones penning reactions, however. Defenders of the president's budget also publicized their views.

Critics claim the budget unfairly targets the disadvantaged.

Backers suggest that President Reagan is right in boosting military spending — while trying to trim the deficit — because defense involves the well-being of the whole nation, rich and poor alike.

At stake in the budget debate? Priorities, such as whether defense is the top priority and thus sacrosanct when it comes to the cost-cutting ax, or whether burdens of fighting the deficit ought to be shared by all federal programs because those that help the poor, too, are a priority.

Cardinal Joseph Bernardin of Chicago has warned that defense, like social programs, must accept its share of deficit reduction sacrifices.

Proposed cuts or fiscal "freezes" to limit spending that cause particular concern to administration critics involve shelter, food and nutrition programs, and other basic services.

Ronald Krietemeyer, director of the U.S. Catholic Conference's domestic social development office, noted that "low-income housing really stands out. They're almost destroying federally assisted housing," especially that for the handicapped and elderly — the type of housing some dioceses and other church groups have, with government support, established in recent years.

Then there are food and nutrition programs to consider.

Funding for the food and nutrition programs, if the budget proposals were followed, would decline from the \$18.6 billion expected to be spent by the end of fiscal 1985 to \$18.2 billion in fiscal 1986.

According to Bard Shollenberger, a policy analyst for the ecumenical Christian anti-hunger group Bread for the World, "the administration's proposed newest cuts in programs that provide food to hungry people demonstrate a callousness that should embarrass the American people."

Shollenberger, Rep. Mickey Leland, D-Texas, a Catholic who chairs the House Select Committee on Hunger, and others point to cuts in the school lunch program as one indication of what the budget would do.

Ostensibly, according to the budget, removal of children from "non-needy" families from the subsidized program would save some \$613 million. But Shollenberger and Leland have claimed that by cutting these children the whole school lunch program is jeopardized because many schools will simply drop out of the program, denying the needed lunches to the low-income hungry students. Leland stated that 3,000 schools quit after earlier cuts.

Network, a Catholic social justice lobby in Washington founded by nuns, said that "reducing the federal deficit must be achieved by a combination of real cuts in defense-related programs, and tax reform." It urged its members to contact members of Congress to complain about the cuts, particularly those affecting poor Americans.



Father Thomas Harvey, executive director of the National Conference of Catholic Charities, noted that Catholic social service agencies vastly increased their activities to fill the gap left by earlier Reagan administration cuts. The public-private sector relationship has changed, he added. "For 20 years the government told us we were partners. Now, in the last four years, we're the 'safety-net,'" he said.

"We must recognize that the United States cannot stand by and watch poverty and hunger increase while increasing spending to fuel the military build-up," Shollenberger said. "It is a question priorities."

Priorities is precisely the issue, said Jim Frelk, analyst for the Republican Study Committee, an unofficial congressional panel. Arguing that even freezing spending levels for defense would entail some cuts and harm national security, Frelk said that "those who support an across-the-board budget freeze are advocating the position that there are no priorities in the federal budget. To them it seems 'fair' that every program be treated the same as America's national security."

Another "essential measure" in the Reagan budget — tuition tax credits — pleased Citizens for Educational Freedom, a proponent of parochial schools.

According to the budget, tuition tax credits would cost \$635 million in revenue loss. Marilyn Lundy, CEF president, thinks it's worth it. While the tax credits might cost millions, they actually would save money since sending every parochial school student to public school would be even more expensive, she said.

Thus, to many Catholic school supporters, tuition tax credits are a priority.

And so the debate goes. Which "priority" wins out in the end will be Congress' decision.

IN CONGRESS

Pro-Lifers who are pro-death (penalty)

WASHINGTON (NC) — While 71,000 pro-lifers marched outside the Capitol Jan. 22 protesting abortion, inside it some U.S. senators known for their right-to-life sentiments proposed a new federal death penalty.

The senators — including two Catholics — the same day also backed an anti-abortion amendment to the Constitution.

Two days later in the House, Rep. Eldon Rudd, R-Ariz., another Catholic abortion opponent who had lauded March for Life participants, introduced new legislation allowing executions of persons convicted of espionage or treason.

Such actions underscore the paradox which Congress, mirroring society, confronts when it ponders legislation related to preserving or talking life.

The U.S. bishops, in their 1984 Statement on Political Responsibility, say that "in view of our commitment to the value and dignity of human life, we oppose capital punishment" and "believe that a return to the use of the death penalty is leading to further erosion of respect for life in our society."

They regard abortion and capital punishment as unacceptable affronts to life.

Urging abolition of the Maryland state death penalty, Archbishop William Borders of Baltimore recently acknowledged that "the people on our death row have been found guilty of terrible crimes."

"But will killing them somehow bring back the people they killed?" he asked. "If these people are guilty of killing, then who is guilty of killing them?"

Other Catholics, including congressmen, argue that in order to preserve the life and well-being of society, some persons — murderers, terrorists or spies — must be permanently removed from it.

Various states allow and have used the death penalty for serious crimes, but there is no parallel federal law for federal crimes — such as trying to assassinate the president, committing treason or spying.

Members of the House and Senate who favor the death penalty but oppose abortion have an ally at the other end of Pennsylvania Avenue. President Reagan, too, backs capital punishment while endorsing pro-life measures for the unborn.

Just as it was in the last Congress, in the current Congress debate over the death penalty is likely to be protracted.

This year's death penalty bill in the Senate was introduced by Sen. Strom Thurmond, R-S.C., and co-sponsored by Sens. Dennis DeConcini, D-Ariz.; John East, R-N.C.; Charles Grassley, R-Iowa; Orrin Hatch, R-Utah; Alan Simpson, R-Wyo.; Arlen Specter, R-Pa.; James Abdnor, R-S.D.; Pete Domenici, R-N.M.; Jesse Helms, R-N.C.; Russell Long, D-La.; J. Bennett Johnston, D-La.; Paul Trible, R-Va.; Jeremiah Denton, R-Ala.; Alfonse D'Amato, R-N.Y.; and David Boren, D-Okla.

Abdnor, DeConcini, Denton, East, Grassley, and Hatch also co-sponsored Utah Republican Sen. Jake Garn's anti-abortion amendment. Helms introduced his own anti-abortion amendment.

Denton and DeConcini are Catholic. So are Domenici and D'Amato, who acquired anti-abortion records for past congressional votes.

Editorial Page

Bishops rightly mix religion and politics

— Guest Editorial —

When the U.S. Catholic bishops released the first draft of their pastoral letter on economic issues, they were greeted with a barrage of criticism from ultra-conservatives such as Jerry Falwell, who pronounced the document "Socialism," without even having read it.

Such critics earlier denounced the bishops for taking a strong stand against the arms race and backing a bilateral nuclear freeze in their 1983 pastoral letter, "The Challenge of Peace."

What makes all this so interesting is the double standard these Far Right critics use. They denounce the bishops when they speak out on economics or the arms race, but applaud them when they speak out on abortion.

There was a great deal to think about in the bishops' draft. It is highly appropriate for religious leaders to talk about the poor with compassion; it offers a sharp contrast to the harsh pronouncements of the Religious Right, whose theology treats the poor as guilty sinners and whose political programs would guarantee that the poor shall always be with us.

My major concern is the manner in which the bishops enter the public debate, whatever the issue. Catholic bishops and fundamentalist ministers have the same right to speak out on political issues, but when they do, they cannot base their claims on narrow doctrinal beliefs — they should try to persuade others on the merits of their case, not on the authority of their faith. On this point, whether or not we agree with their specific proposals, the bishops deserve our praise.

Consider the passage in which they describe the two purposes they have for writing about the U.S. economy:

"The first is to provide guidance for members of our own church as they seek to form their consciences and reach moral decisions about economic matters... We argue from a distinctive Christian perspective that has been shaped by the Bible and by the content of Christian tradition, and from a standpoint that reflects our faith in God: Father, Son and Holy Spirit."

The bishops show that, even in talking to their own people about political issues, they are offering "guidance," not doctrinal pronouncements — they make no claim to speak directly for God on such matters.

They also point out that, while the demand to protect the human dignity and economic rights of everyone is binding on Catholics, "we recognize that disagreements will continue about what economic policies and institutional arrangements will be most conducive to the protection of the economic rights of all. Serious dialogue on which policies to pursue is of great importance, and there is certainly room for pluralism within the Church on these matters."

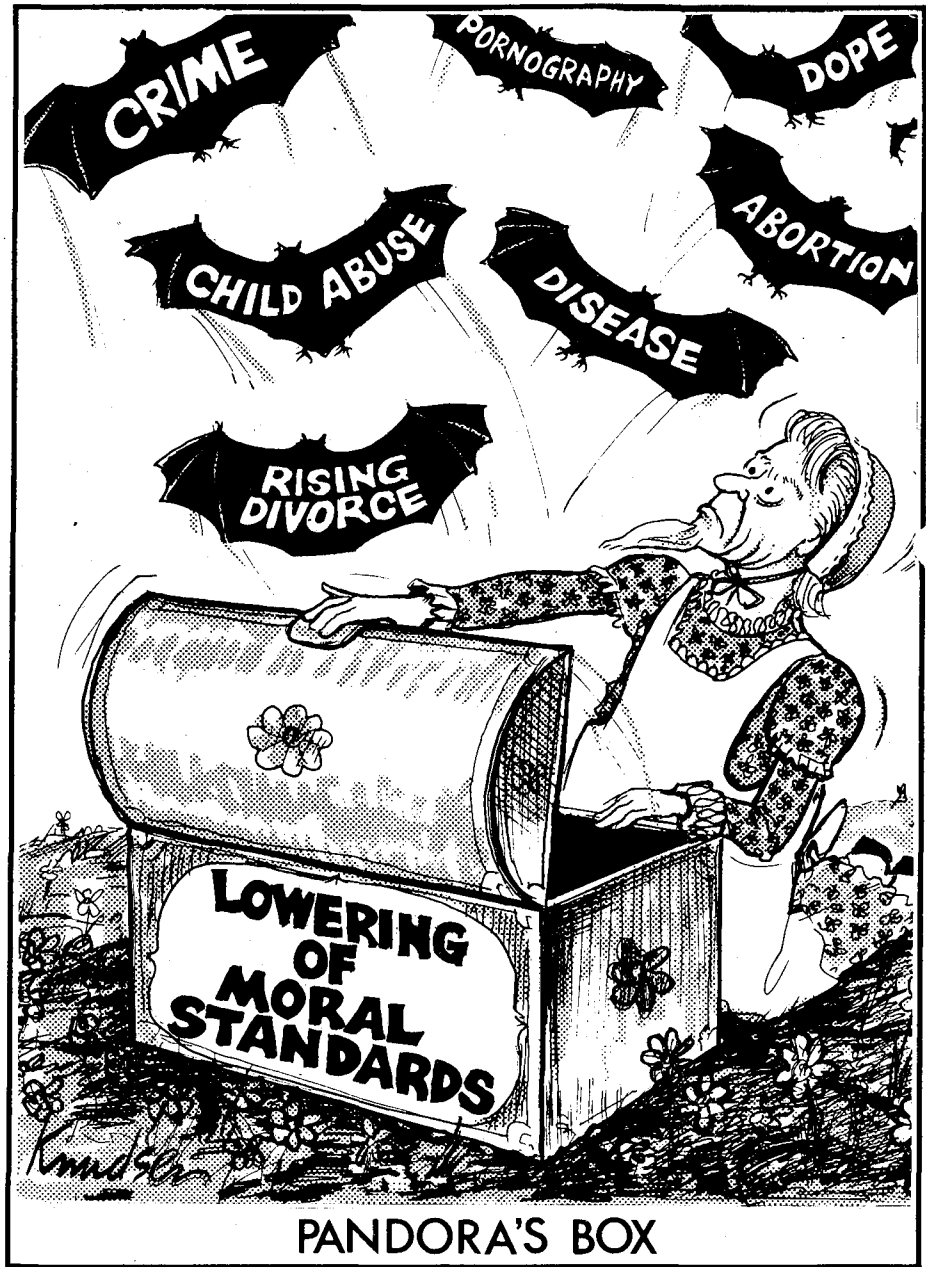
If there's room for pluralism within the Catholic Church on public policy matters, there is also obviously room for pluralism within American society.

In explaining their second purpose, "to add our voice to the debate about U.S. economic policies," the bishops show again that they respect the rules which govern civil society.

Joining the public debate, they say "demands that our arguments be developed in a reasoned manner that will be persuasive to those who do not share our faith or our tradition."

By stressing "reason" and "persuasion," the bishops again offer a sharp contrast to the Religious Right, which declares people un-Christian for supporting a bilateral nuclear freeze or the establishment of a Department of Education.

As a Southern Baptist, I may be more impressed when the



PANDORA'S BOX

bishops quote from the Bible than when they quote from the popes. As a Republican, I may be more skeptical than the bishops seem to be about government planning and government's ability to deal with some of our national problems.

But the passages I just cited and the draft's overall tone make it clear that if I differ with the bishops on these issues — or quibble with them on the details of welfare — they won't send a delegation to my office to tell me that I'm not a Christian.

The bishops are bringing their moral concerns into the public arena. They go out of their way to ask for free debate on the issues; they even welcome disagreement as constructive. They claim no special expertise in economics simply because they are religious leaders; they ask only a fair hearing. They understand that in addressing economic issues, they must follow the same rules that the AFL-CIO or the Chamber of Commerce must follow.

It would be hard to come up with a better model for religious leaders wanting to take part in informed, reasonable debate on political matters.

Rev. John Buchanan

(John Buchanan, an ordained Southern Baptist minister, served as a Republican Congressman from Alabama from 1965 through 1981. He is now chairman of People for the American Way, a national nonpartisan First Amendment citizens' group 'working to protect and promote constitutional liberties'.)

Letters

What Pope said on Charismatics

To the Editor:

To "Pentacostals," here are the words of Pope Paul VI on Sept. 25, 1969:

"Many who speak about the Church today say they are inspired by a prophetic spirit and they truly appeal to the Holy Spirit as if the Divine Paraclete were at their disposal at all times. May God grant that this presumption, of elevating a personal experience into a criterion of religious doctrine, may not cause havoc! May He not allow the treating of these private opinions as charismatic gifts to lead astray so many good and well-meaning people!"

Words of Pope Paul VI on May 17, 1972:

"The religion of the spirit is preferred by the adversaries of the institutional and hierarchical Church,

by those who claim the freedom of a democratic Church carrying on in the spirit expressed by the religious sense of the community. If such thinking were to gain ascendancy within the Church, it would be tantamount to a direct attack upon 'the very existence of the Church,' and would lead, ultimately, to extinguishing the thought of Christ and of the whole of tradition."

Pope Paul VI on November 29, 1972:

"As recourse to the Holy Spirit and His charisma perhaps a not too sincere pretext to live, or to think one is living, the Christian authentically, while in reality those who use this pretext live according to their own spirit, their own judgment, their own arbitrary and often superficial interpretations?"

In 1969 Pope Paul cautioned against what he called "the illusion of a free and charismatic Christianity," which in his words "does not build, but demolishes."

Later that same year he said that

some "have recourse to gratuitous charismatic suppositions in order to fill up the interior emptiness created by their own loss of confidence in the guidance of the Church."

Please try to print part of or all of these important words of this Holy Pope. Many people are confused and would like to know what this Holy Father has said on this subject.

— Diane Entwistle
Miami

Church needs spiritual Guidance

To the Editor:

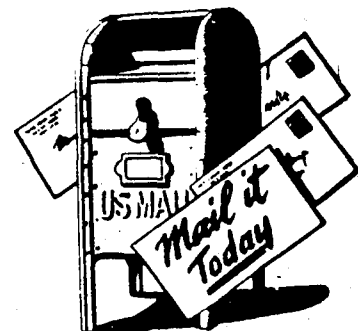
With so many priests leaving the priesthood, nuns leaving the orders, crime, pornography, and dope running wild in America, you would think that the American Bishops would try to heal the country of its sin, and pray that our faith will overcome these obstacles. Again, the Bishop's fight is

political.

In the Gospel, Christ stated, "the Poor will be with you always, render unto Caesar the things that are Caesar's, and to God the things that are God's." In parables, he explains about the wise servants that invest for a profit, and what happens to the other one who fails his master?

Again, why do the Bishops prefer politics to the problems of the people?

John J. Mackel
Homestead



Why Masses differ today

During pre-Vatican II Days, Catholics usually pointed with pride to the Church's unity and cited as proof that "Mass is always the same wherever you are in the world."

Most Catholics no longer utter such statements.

A partial reason for the disappearance of this liturgical uniformity can be found in the official rules and worship books revised in accord with the Second Vatican Council. Another reason can be traced to different attitudes among the majority of contemporary priests.

CHURCH RULES and liturgy books urge the adaptation of every worship service to the circumstances and needs of the particular community assembled for public prayer. They also provide a variety of options and texts from which to select those which best suit the people gathered for a liturgical celebration. Moreover, the regulations



BY FR. JOSEPH
M. CHAMPLIN

stand the liturgy as rubrics, as rules and books which told you precisely what to do and say. Furthermore, the clergy in those days placed a relatively high value on observing those regulations and texts. They tried to celebrate their rituals with devotion and encouraged lay people to be both present and devout. However, the most critical element was to perform the rite accurately according

other person, not even a priest may add, remove, or change anything in the liturgy on his own."

Why, then, the great divergences?

One reason is a lack of knowledge about the Church's liturgical regulations. The priest may never have learned certain points or slipped unwittingly into contrary habits.

Nevertheless, it has become clear to me over the past year or so from travels across the country just what is the root reason behind these differences. Many, perhaps most priests today simply seem not to place much value on observing the liturgical regulations. They maintain the liturgy's overall pattern and follow the rubrics in a general way, but pick and choose among details, appearing unconcerned about what the rules exactly dictate. Their emphasis is on a spirit of faith, prayerfulness and celebration in the worship event. As long as these are present the external regulations assume relatively little importance.

'Some priests wash their hands during Mass; others omit this action. Some genuflect after the elevation of consecrated bread and wine, others either bow or make no gestures of reverence.'

and structures offer great latitude for creative developments.

As a consequence, we expect and have become accustomed to the fact that Mass varies from one parish to another. In addition, we frequently experience diverse Sunday liturgies in the same parish.

The Church supports and promotes this type of diversity.

However, a different attitude about liturgical rules among priests today also creates further differences, some of which can be confusing or disturbing to certain participants.

PRE VATICAN II priests were trained to under-

stand the rules. Differences between priests naturally existed, but they tended to be more of a minor nature.

That scene has now radically shifted. Some priests wash their hands during Mass; others omit this action. Some genuflect after the elevation of consecrated bread and wine, others either bow or make no gesture of reverence. Some precisely follow the words in the worship books, others improvise quite freely. The list is endless.

IS THAT the type of variation the Church wants? Not really, according to its official documents. The Liturgy Constitution with a terse statement, often repeated in subsequent decrees, declares "No

THIS INDIVIDUALISM and independence naturally multiplies divergences and can puzzle people in the pews.

French theologian Pere Roguet, whose popular writings of some years back were widely used to introduce the liturgical renewal in his own country and by translation in the United States, takes a dim view of such an approach and gives reasons for his opposition:

"The minister celebrating a sacrament is not free to celebrate it according to his own fancy: he must obey the laws laid down by the Church in her liturgical rubrics, her canon law and her moral theology. The ministers must conform to these rules not only to have the merit of obedience and the advantage of a uniform ritual. There is a deeper reason: this obedience to the Church is necessary to ensure that the real objective bond between the minister's celebration and Christ's institution is maintained and to ensure that the acts which he performs visibly are really, though invisibly, Christ's own acts."

Affirming the role of the laity

The theme of the 1986 Synod of Bishops will be "The Mission of the Laity in the Church and in the World." It's about time. There's been a lot of drifting in the understanding of the role of the laity in the last decade and more. It's time to pull things together. It isn't going to require any new theological insights, just an affirmation of what the Church teaches. It needs, too, some common sense understanding of the nature of the role of the laity in the Church and in the world.

Bishop Paul Cordes, vice president of the Vatican Council for the Laity, spoke about one of the ways of the drifting in an interview a couple of weeks ago in *L'Osservatore Romano*. He said there has been, with no justification in the documents of the Second Vatican Council, an over-emphasis on a Church role for the laity.

He said, "In some local Churches the impression is given of wanting to turn the lay person into a 'mini-priest,' measuring effectiveness on the basis of Church activity."

SOME OF US have been saying that for a long time. It's not an easy point to make. It really is a good thing for lay people to be more involved in the liturgy, to be lectors, preparers of the Sunday liturgy, fulfilling roles of lay ministry directly within the Church. You don't want to be in a position of discouraging this or in any way belittling its importance. But at the same time, it is necessary to understand this is not, in the most important



BY
DALE FRANCIS

sense, what being a member of the laity is about. This is not the primary task of the laity and the primary task of the laity is important.

Bishop Cordes said in the *L'Osservatore Romano* interview that lay people are "rediscovering the necessity to work in areas outside the church, such as politics, labor unions, the mass media and professional life."

It shows something of the problem that Bishop Cordes believes it is necessary for the laity to rediscover what should never have been lost at all. The laity, by the very fact that they live in the world, are called to the responsibilities of temporal duties. Members of the laity are obliged by their very faith to measure up to these duties, whatever their vocations may be. This is true of farmers, secretaries, factory workers, lawyers, cooks, bankers, salespeople, teachers, merchants,

physicians, janitors, editors, housewives, whatever our tasks in the world, we must do them well.

And understand, this isn't just a secular responsibility. It is a religious responsibility. The Church in the Modern World says, "The Christian who neglects his temporal duties neglects his duties toward his neighbor and even God, and jeopardizes his eternal salvation."

IT IS OF the nature of the laity that members of the laity are called to temporal duties, to work in the world. But there is something else that is the key to understanding the role of the laity. The members of the laity go into the world to fulfill their temporal duties but they go as the followers of Jesus Christ.

They bring to the secular society the dimension of divine teaching. Formed by their own Christian consciences, they must apply what they know through spiritual commitment is true to problems faced in the secular society—defending, for example, the dignity and worth of all individuals. The role of the laity in the Church is to penetrate the world with a Christian spirit.

After saying this in the Church in the Modern World, the Fathers of the Second Vatican Council said, "They are also called to be witnesses to Christ in all things in the midst of human society."

Whatever else the Synod of Bishops says next year, this it must emphasize.

Time capsules

Remembering he's the pope

Pope John XXIII once told an aide, "It often happens that I awake at night and begin to think about a serious problem and decide that I must tell the Pope about it. Then I wake up completely and remember that I am the Pope."

On another occasion, he said, "When I eat alone, I feel like a seminarian being punished. I tried it for a week and I was not comfortable. Then I searched through Sacred Scriptures for something saying I had to eat alone. I found nothing, so

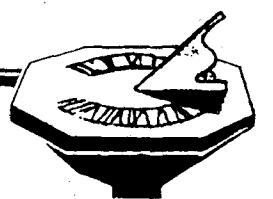
I gave it up and it's much better now."

During World War II, the Japanese floated over 9,000 balloon bombs toward the coast of North America. It is estimated that 285 found their way to American soil.

On May 5, 1945, Mrs. Elsa Mitchell and five neighborhood children were spending the day in the Gearhart Mountains near Klamath Falls,

Oregon when one of the group picked up a balloon bomb causing it to explode. Mrs. Mitchell and the children were killed, the only World War II victims to die on the United States mainland.

When Honore de Balzac's uncle died and left him a good sum of money, the author wrote to a friend: "Yesterday at 5 a.m., my uncle and I passed on to a better life."



By Frank Morgan

My brother's illness

My brother Joe had been in the hospital three times since Christmas. He has a strange leukemia, called "hairy cell." He was hit with this unfriendly illness nearly 13 years ago.

Three times he had come close to losing his fight. And as a family — we're eight brothers and sisters — we joined all the forces and faith we had to storm heaven for miracles. Three times, the Lord gave us a miracle. This time we were going for a fourth.



BY
ANTOINETTE
BOSCO

I've written about my brother's illness before in this column. I've received some letters from friends who share my thoughts and feelings, telling me they pray for my brother. I am always grateful. We need all the help and support we can get.

AS I SAT down to write this column, Joe was taking up all the spaces in my mind and heart.

It is an incredible experience to sit by the bedside of someone you love so much and know that he is vulnerable to an enemy that would steal away his life. It teaches so much about the value of life and the necessity of faith to find meaning in suffering.

Ten days earlier Joe was in a crisis, his body buffeted by bottles of intravenous antibiotics and fluids, along with six blood transfusions.

I realized again the importance of a vigil.

Most days I am bustling and productive, determined to

get my tasks done and make progress. If there's one thing I can't do, it's to sit quietly doing nothing. If I'm sitting, I need a book in hand or a needle and thread.

But none of the regular chores of an ordinary day is as active as being at the sick bed of your brother.

MY SISTER JEANNETTE and I were the family members most free to stay with Joe, along with wife, Jody, who also battles cancer. We never for a moment let go of our connection with Joe. We believe in the power of touching and kept our hands sometimes connected in a chain, sometimes only pressed to the mattress.

We joined energies and directed them heavenward. We kept ice packs on his head to make him less uncomfortable from the raging fever; we massaged his feet and rubbed his back to exercise his muscles.

The hours never dragged; they raced. We learned that prayer is the most active state a person can choose.

Joe's illness taught us how different our choices are, depending on the state of our health. When we're well, we get caught up in what I call the "comfort mode," locked into important things like a job, money, a house, our appearance and so on.

BUT WHEN WE face the truth that life is tentative, we get to the naked core of what is ultimately important: When life is shaky, all you want is to touch the ones you love. Nothing else matters. Nothing else is lasting but love.

My brother's illness has shown me this truth and caused me to wonder why we crowd out love so often, filling our lives with things that look like junk when life becomes tentative.

At this writing, the news is good. Joe is recovering again. We firmly believe he'll be back on his feet.

The last close call was three years ago. Maybe it'll be another three years before his body once more has to battle for life.

We've been going for heavy-duty faith, the kind that moves mountains and generates miracles. We have asked and received and our gratitude to God is boundless.

(NC News Service)

Temporary darkness

Q. Do you consider it wrong not to attend church even though the Mass has no real meaning to you and you resent being pressured to go? (Minnesota)

A. You may be surprised to learn that some of the church's greatest saints at times had feelings akin to yours now.

For them, God seemed to disappear. Their faith seemed to wither away. All religion seemed to lose meaning for them.



BY TOM
LENNON

It was as though a night had fallen over their hearts. But one of the ways they achieved greatness and happiness was by struggling through these times of darkness.

Hard as it was for them, they remained faithful to prayer, to attending Mass and to loving God and other people.

THE DARK TIME you are now experiencing seems to resemble somewhat the crises that some saints went through. The problem you face is how to deal with the repugnance you feel about going to Mass.

Be aware that not infrequently in your life ahead you will have to do things that are not enjoyable to you. For example, you may at times have to go every day to a work situation that you don't enjoy. But somehow you will find the courage to do what you have to do.

In your present situation there is an alternative to giving up going to Mass. As you continue to attend, why not strive to find new meaning in the liturgy?

You might ask a favorite teacher or priest or school counselor or other adult to help you deepen and broaden your knowledge of the Mass. Perhaps they can help you with the scripture readings, which are sometimes obscure.

You may even be ready for a more adult religion text.

When you are at Mass, why not follow in the Missalette what the priest is saying? Read the words carefully and see what new meanings you can discover for yourself.

FOR EXAMPLE, CONSIDER the prayers that speak of peace. Do these suggest that Sunday Mass might have some connection with averting a nuclear holocaust? Might your attendance at Mass be a contribution to world peace?

Can you view Holy Communion as an intimate encounter with a friend, Jesus — and might this encounter be a partial remedy for the loneliness you may occasionally feel?

If you put something into Mass by probing its meaning in various ways, you are likely to get much more out of it.

It is likely that in time your dislike for going to church will pass. Your struggle to remain faithful will bring you a more solid happiness than you have known heretofore.

Now, about your parents pressuring you to go to church. I doubt very much that they enjoy exerting such pressure.

But they may feel they have an obligation before God to foster and nourish your Christian life. That's what they are attempting to do when they insist on your attending the Sunday Eucharist.

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

Christophers' anniversary

This year marks the 40th anniversary of The Christophers. With God's help, we hope to continue reaching out not only for another 40 years, but as far into the future as our message is needed.

Among the 80 million unchurched in America, there are people in deep emotional pain. They've given up on institutional religions for a variety of reasons. Most of them have not abandoned their belief in God, but they admit they are in need of spiritual help.



BY FR.
JOHN CATOIR

A recent Gallup Poll indicated that 76 percent of unchurched parents actually want their children to have some kind of religious instruction. So, while they are not out of touch with God, they experience distress over the weak example they give their children. They are unconnected and therefore unsupported by a community of faith.

THE CHRISTOPHERS are concerned about these people. We know you are too, many of them are your sons and daughters.

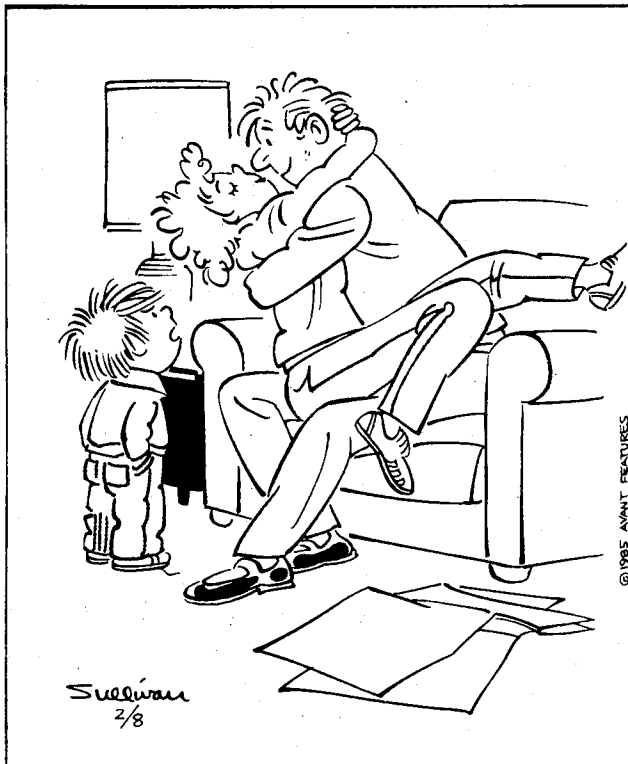
In the 40 years that we have been using the print media and our weekly radio and television broadcasts to spread our message, we have tried to meet people where they are, with no demands and no hidden agenda. We respect them as good human beings and we try to stress the things we all have in common rather than the things that divide us.

Our News Notes are sent out seven times a year, each issue going to nearly 700,000 people in 125 different nations, to people of all faiths and no particular faith. The message, rooted in the Judeo-Christian tradition, is simple: You are unique. You have a purpose. You have been given special gifts and talents. God has a job for you to do that nobody else can do, and if you don't do it, it will remain undone. You are only one person, but with God's help, you can bear rich and abundant fruit. You are called upon to use your

talents for the good of all, to raise public standards in all phases of life. You are challenged to be a Christ-bearer, carrying God's truth and love to a world grown spiritually cold.

GOD'S WISDOM far surpasses the wisdom of the world. He asks us to become His hands and His voice in reaching out to those in need; to be patient with the faults of others, to respect them as persons. The Christophers encourage you to be yourself, your best self. We thank you for your help during these past 40 years, and we count on you to help us continue the work we do.

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



"YOU TWO SURE HAVEN'T BEEN MUCH FUN SINCE YOU WENT TO THAT MARRIAGE ENCOUNTER."

Teaching children about death

Dear Mary: My 85-year-old mother passed away. She was in a nursing home for seven months.

My problem is how can I tell my small 3- and 4-year-old granddaughters about her death? The 3-year-old shows signs of fear and is upset. She has asked many questions. The 4-year-old will not say anything. My daughter-in-law told her what happened briefly.

They were not taken to the funeral parlor. They visited my mother at the nursing home a few times thinking it was a hospital. I would appreciate an answer soon. — Ohio

Education about death resembles sex education in many ways. Young children are aware of the subject. There is much they cannot understand.

told nothing, they will learn nevertheless, and will imagine many strange ideas. In both cases the most important element is not what words the adult uses, but what the adult's feelings are about the subject.

The difficulty in explaining death to your granddaughters is that you must do so when you yourself are upset. Undoubtedly you are more upset than they. She was your mother.

Young children have an outstanding capacity to pick up the feelings of loved ones. Undoubtedly they understand you are upset, and perhaps this disturbs them.

IT IS ALL RIGHT for them to know you are upset. That will not shatter them. However, you want them to learn that death is a natural part of life,



BY
**DR. JAMES
AND MARY
KENNY**

that we are sad when a loved one dies and still rejoice in the faith which tells us life triumphs over death.

How might you convey such a profound message to little ones?

First, you might reflect on your mother's life. Consider how long she lived. Recall the blessings your mother enjoyed. Recall what you loved about her. Do these things to deal with your own feelings about the loss.

When you talk to your grandchildren, tell them some stories about your mother. Telling stories is a good way to introduce the subject of your mother's death, particularly for the 4-year-old, who has said nothing about it.

Tell them she died and is not coming back. Tell them you feel sad because you miss her and love

her. Tell them you will all be with her again sometime in the future.

When questioned, answer the children's questions as simply and honestly as you can. When you cannot give an accurate answer, tell them you do not know.

Children are not the only ones who cannot understand death. Death is a great mystery. It is not important that the children understand every detail accurately.

FOR EXAMPLE, YOUNG children have a sense of time very different from adults. If, later on, they inquire when great-grandmother is coming back, it is not because you failed to instruct them correctly. That is simply a young child's time sense showing. Tell them again that she is not coming back but that you all will join her sometime.

If the opportunity arises, do not hesitate to let the children visit another nursing-home resident. It is important that they not assume that people go to nursing homes (or hospitals) to die.

You cannot bring your mother back. But it is your privilege to be the link between her and your granddaughters and thus give them part of their heritage. Let them watch you cope with grief. And hug them closely.

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

(NC News Service)

Lent I: Getting into the Lenten spirit

"I always wonder what you're going to come up with during Lent," a reader told me. "Our parish uses your series for Lent and I keep thinking you're going to run out."

I laughed because, after writing Lenten columns for ten years, I always wonder what I'm going to come up with. Fortunately, we have a church rich in heritage and a world in search of norms, a situation that invites reflection and examination in the family as well as the greater society.

Response to last year's series on how the seven capital sins translate into family life today was so positive that it tells me we need to reflect more on what we learned as children and put it into an adult and family context in light of modern life. Many of you wrote that you hadn't reflected on the seven capital sins since grade school and appreciated an update on an adult level, on a post-Vatican II level, and for a technological rather than a rural-industrial culture.

SO THIS LENT I'm going to focus on the fruits of the Holy Spirit and how they work or don't work in our families. Going back to catechism lessons a generation or two ago, we learned seven of this and eight of that — often confusing the lists.

I recall teaching the gifts and fruits of the Holy Spirit to my high school CCD sophomores at the same time they were learning the parts of speech of sophomore English. I was perplexed to find on tests that nouns and adjectives were gifts of the Spirit. I suspect the English teacher was even more astonished to find patience and self-control on her parts of speech test.

Remember that Paul listed gifts of the Spirit which, if followed, give rise to nine fruits. Before reading on, I invite readers to strain memories and see how many of each they can name.



BY
**DOLORES
CURRAN**

Time's up. If you're like me, you could recall about five of each and you weren't sure which was which. So let's head back to Religious Education 101. Paul tells us the gifts or charisms include wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord.

The fruits of living out these gifts are love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control or chastity. Some of us learned them by different names which adds to the confusion.

WHEN I WAS discussing the series with a friend, she said, "There were a couple with long names that I always got wrong because of spelling." She was referring to benignity (kindness) and longanimity (patience). We'll go with kindness and patience in this series, thank you. Families might be put off by parents saying, "Tonight we're going to talk about your benignity and longanimity."

Whatever we call them, we need them very much in family life today. Is there a family anywhere that wouldn't like more love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control? But the kind of life we lead with time and

money pressures, changing roles, children's needs and behaviors, and work situations, tempts us to throw up our hands and say it's impossible to achieve such grandiose virtues in the family.

With cultural influences like television, movies and music, we're tempted to give up teaching self-control and chastity. With our present emphasis on individual rights, it's difficult to affirm generosity and commitment.

Yet, these are the very virtues we seek in learning to live and love together. This Lent I invite families to join me in a new look at old charisms and examine how we live them within our own family lives.

(c. 1985 Alt Publishing Co.)



Family Nights

Opening prayer

Risen Lord, you marked Sunday as a very special day, when you arose from the dead and raised the hopes of all men. We want to be Alleluia people, celebrating each Sunday in a special way. Send your Spirit to guide our planning this evening so that we may grow in your love and in family togetherness. *Amen.*

Activity time

Young Family

Materials: paper, crayons. Talk about Sunday as a family party day. What can your little ones do to contribute to the party? Include them in every way possible. Print "Alleluia" in large block letters. Let them decorate it with bright colors and pictures, to

be hung on the wall on Sunday morning. Take it down and hang it up again only on Sunday to help the children recognize that Sunday is special.

Middle Years Family

Discuss what your family customs are relative to Sunday. How is Sunday special for your family? Think of some things you might do to build your family tradition or custom: going to church as a family, helping to plan the Sunday liturgy, planning breakfast or brunch, a family outing, a visit to grandparents. Make something for Sunday's breakfast like placemats, napkin holders; decorate napkins or a candle; create a centerpiece for the table.

Adult Family

Materials: index cards, pencils. Have each person write down what he

would like the family to do on Sunday. Put each idea on separate cards. Collect the cards, read them, combine similar ideas. Discuss how each person's favorite way of celebrating Sunday can be integrated into a Family Celebration of Sunday.

Snack

Try some pudding-wiches by mixing ½ cup of peanut butter with 1½ cups milk. Then beat in a package of any flavor instant pudding. Let stand 5 minutes. Then spread between two graham crackers to make a sandwich. Freeze about three hours.

Entertainment

Have each person take a turn singing, humming or whistling a song. Do only the first few notes and let the

others try to guess the song. Add additional notes until the song is guessed or until everyone "gives up."

Sharing

1. Share your favorite Sunday memory.
2. Share one thing about yourself you would like to change.
3. Share one thing about yourself that you like and don't want to change.

Closing prayer

— Suggested Prayer: Sing a simple version of "Alleluia."

— or: Compose a litany of praise and thanksgiving. Each one names something he wishes to praise and thank God for and everyone responds "We praise and thank you, Lord."

First Sunday of Lent

READINGS: Genesis 9:8-15; 1 Peter 3:18-22;
Mark 1-12-15.

Genesis is a jewel in revelation

BACKGROUND:

This Sunday's liturgy takes its first reading from the Book of Genesis. One of the Bible's most fascinating books, and the source of several of its most profound lessons, Genesis tragically has become a battleground too often.

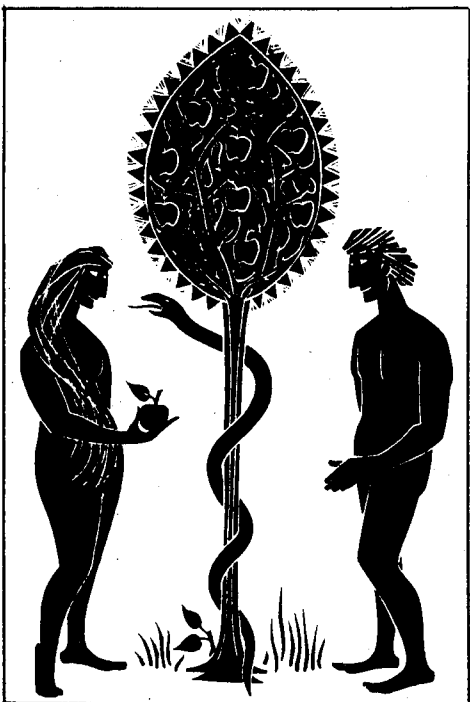
BY FR.
OWEN
CAMPION



Readers loudly debate how its story of creation, and fall, should be "literally" understood.

Genesis is a jewel in God's revelation because its religious message is direct, strong, and relevant.

In the story of the flood, Genesis' religious message is not pun-



ishment and death, but reward and life for those who obey him. All the elements, all life's experiences,

meet in serving his plan of reward and of life.

Early tradition saw St. Peter, the first of the Apostles, as the author of the epistle read in part for this Sunday. Later authorities debate how that authorship took shape, and when. In any event, it is a moral exhortation — offering a powerful lesson in what Christian suffering means.

The gospel reading, from St. Mark, looks at the paradox of life. How else can tempting God himself be explained?

REFLECTION:

Floods were not the only natural enemies faced by God's people in ancient times. At the opposite extreme were droughts. They too were painfully well-known among the Jews.

So too were epidemics, famines, and all the miseries proceeding from human choices: war, murder, and violence.

Genesis proclaimed the belief that God was supreme over all. He overcame floods and droughts. Indeed, he governed them.

'Suffering is useful in human life — if it reminds us of what is important, God Himself, and if it draws us to Him in all we do and whatever we are.'

But, moreover, they occurred not to torture humans but to make clear to humanity that its destiny lies not in earthly success but in companionship with God.

That theme majestically appears in First Peter also. Suffering is useful in human life — if it reminds us of what is important, God himself, and if it draws us to him in all we do and in whatever we are.

Can the church ignore attacks?

Q. I am interested in knowing if the Catholic Church is making a formal comment on the latest attacks on the Vatican and the pope published by such organizations as the Tony and Susan Alamo Christian Foundation of Alma, Ark.

commandment, "Thou shalt not bear false witness against thy neighbor?"

It is too bad our scholars do not have more time to dissect and reply to such attacks. (Colorado)

A. I share your concern. We have enough real faults and failures, both as individuals and as a church, which we and our critics are very willing to acknowledge.

It hurts much, therefore, when the church we love is subjected to such obviously ridiculous and false attacks.

In answer to your question, we first of all do not make any judgments on the personal lives of any people involved. An extremely narrow education, some real or imagined hurt caused to them or to someone in their background, are among the things that may cause such a hatred of the Catholic Church.

Such individuals and groups come and go in the life of the church. It is impossible and fruitless to try to respond officially to all of them.

While some response is appropriate (and is being made), particularly in areas that might be more

affected by such publications, I have found that repeated response to such ephemeral bigotry is unnecessary. When attacks as ludicrous as these are made, people of any intelligence and even a minimum of honesty do

other couples we know, how can you say it is not possible? (Colorado)

A. I did not say it was not possible or that it is not done; simply that it conflicts with what is prescribed by the church.

'An extremely narrow education, some real or imagined hurt caused to them or someone in their background, are among the things that may cause such a hatred of the Catholic Church.'

not need refutations to see through them.

Q. In a recent column on marriage vows, you said that two forms of vows are permissible in the Catholic Church, one for the entire church and one that is more traditional for our country, granted at the request of the American bishops.

My husband and I were married in the Catholic Church about five years ago and we repeated after the priest vows we wrote ourselves. They include all the elements of the vows you mentioned. If it was OK for us and

The woman asked what the church's rule is about this. That rule, as I described it, was made most explicit in the Rite of Marriage (No. 12 and 13) and by the American National Conference of Catholic Bishops in November 1969.

This position is not taken lightly. In September 1981, the NCCB Committee on the Liturgy reaffirmed it in these words:

"In response to repeated requests for clarification, it must be stated that only those formulas for the declaration of consent approved for use by the NCCB, confirmed by the Apostolic See and included in the approved ritual, may be used in the Rite of Marriage. A couple is not free to compose their own declaration of consent.

"While the couple may well find language of their own to express very profoundly the consent and covenant which they undertake, this is a central ritual and ecclesial act, and they have a responsibility to the community of believers assembled, that is the church before which they manifest their consent, to use language clearly and certainly conforming to the church's faith and the understanding of the sacrament."

As I mentioned in the earlier column, if a couple employs other language of consent, the priest who presides may use one of the approved formulas in the form of a question, as is provided in the marriage rite.



BY FR.
JOHN
DIETZEN

They "reveal" that the Vatican is the real boss of the CIA, the FBI, Congress, labor unions; that the Catholic Church controls Time and Newsweek magazines among others; that Pope John is a homosexual; and ad nauseam.

Have they ever heard of the eighth

Becker Funeral Home

Ron E. Becker
Funeral Director
Phone (305) 428-1444
1444 S. Federal Highway
DEERFIELD BEACH

T. M. Ralph

PLANTATION
FUNERAL HOME

Thomas M. Ralph
Judith C. Ralph
Owners & Directors
Phone: 587-6888
7001 N.W. 4th St.
Plantation, Florida

Lowe-Hanks Funeral Homes

HIALEAH
MIAMI SPRINGS CHAPEL
151 E. OKEECHOBEE ROAD
HIALEAH, FLORIDA 33010

885-3521

PALM SPRINGS
NORTH HIALEAH CHAPEL
PALM AVE. AT W. 49 STREET
HIALEAH, FLORIDA 33012



FUNERAL HOME

10931 N.E. 6th Avenue, Miami
• 754-7544 •

KRAEER FUNERAL HOME

Fort Lauderdale
565-5591

R. Jay Kraeer
Funeral Director

Deerfield Beach
427-5544

Margate
972-7340

Pompano Beach
941-4111

Boca Raton
395-1800

Sample Road
946-2900

Does TV violence warp growth?

I'm old enough to remember the fifties when the three major networks began running "movies of the week." They were not the made-for-TV flicks which appear so often now; these were Hollywood releases being played on TV for the first time.



By
James
Breig

Almost always, when the movies would begin and the credits would roll, a three-word disclaimer appeared, superimposed on the screen: "Edited for television."

That meant two things. It meant that the film had been shortened in order to fit into a two-hour slot with

'If the humus for our growth is only Dr. Ruth ... Mr. T. and diet cola commercials, we're going to grow a little warped.'

time out for commercials. It also meant that offensive material had been removed.

That was back in the dimly-recalled mists of pre-history when three or four stations were all you could get. In those days, when an offensive movie appeared in theaters and some people wondered about its effect on society, others would say, "Don't worry; you don't have to go to the theater if you don't want to. And when it comes on TV, it will be cleaned up."

Now let's move ahead a little in time to the late Sixties and early Seventies when television began to

loosen its restrictions. Archie Bunker flushed toilets; Maude had an abortion; everyone talked about sex.

When some people worried about the influence of all this on the sensibilities of children, they were told: "Don't worry; these shows are on late and kids won't see them."

And now it's the present and I'm worried.

Movies which supposedly get "cleaned up" for television now appear, uncut, on HBO. Furthermore, HBO is making its own made-for-TV films which contain nudity, strong violence and the magic word which gets baseball managers tossed out of games.

As for those series which children will never see, they now air at 4 p.m. in syndication.

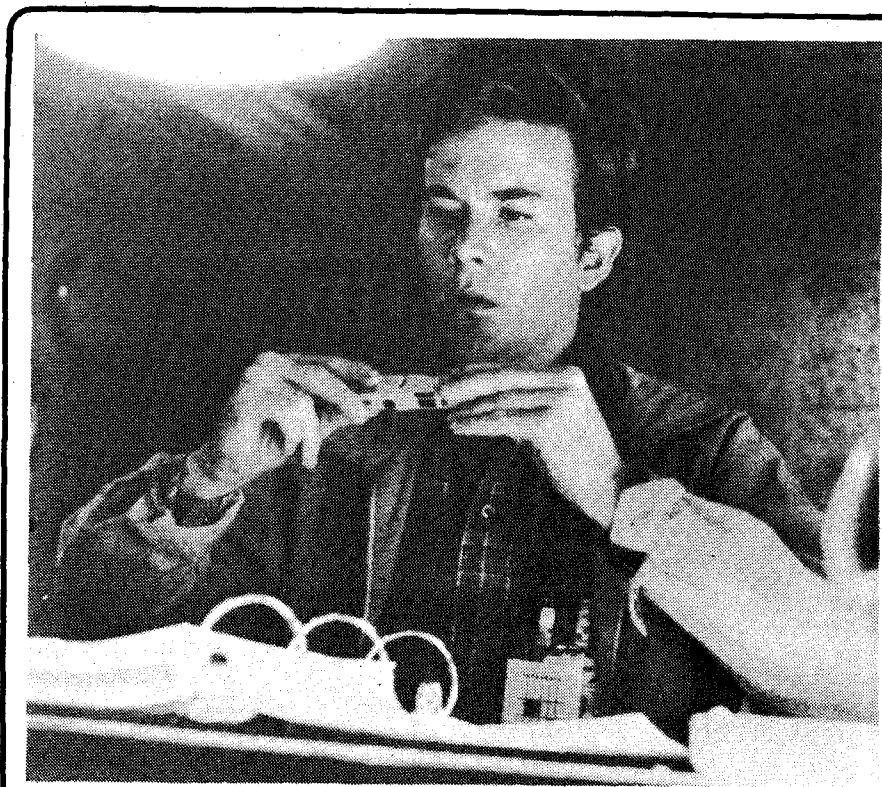
Meanwhile, more and more independent stations are debuting and some of them have no qualms about showing unedited films.

To top it all off, there is lifetime Cable, which offers an hour every night entitled "Good Sex," and several syndicated "let's-talk-about-relationships" programs in which concupiscence is given a good name.

Does it matter? Do programs containing violence and sex influence behavior or thinking? When Dr. Ruth Westheimer, the host of "Good Sex," has an hour a day in which to present her view of sexuality, are viewers altered? If we see people eviscerated in film after film, are we changed?

"On TV: the Violence Factor" is a program, sponsored by the Catholic Communications Campaign, which aired last year on PBS. I was struck by one presentation in it because someone went beyond theory and provided specific examples of how televised violence can damage us.

The presentation was given by Dr. George Comstock of Syracuse University. After reviewing more than 3,000 studies on violence and TV, he concluded that "certain kinds of TV violence make abnormal behavior seem normal" and that "certain factors lead to an increase in aggression" among viewers.



SPY THRILLER — Timothy Hutton stars as Christopher Boyce in "The Falcon and the Snowman," playing in local theaters. Above, he photographs secret documents he will sell to the Russians. The thriller, co-starring Sean Penn, is rated A-III, adults, by the United States Catholic Conference. The USCC also calls it "good entertainment," despite its flaws. (NC photo.)

He then gave those specific examples on how TV warps our view of violence:

- Perpetrators of violence are re-

HBO is making its own made for TV films which contain nudity and the magic word which gets baseball managers tossed out of the game.

warded for their behavior;

- Violence is portrayed as being justified;
- Viewers identify with the perpetrator of the violence;
- Violence does not stir distaste;
- Violence is extreme in relation to the events leading up to it;
- Heroes have great strength and power, and defeat weak villains;
- Violence is often directed against numerous victims;
- Violence erupts among friends;
- Violence is shown with such realism that it defies classification as fiction.

I invite you to watch "The A Team," "Miami Vice" or "Magnum" with this list at hand. Watch for the examples and begin to think about how it is affecting you. (You might also want information about the program, a transcript or a viewer's guide. Write to: On TV, South Carolina ETV, Drawer L, Columbia, SC 29250.)

Whenever I write a column of this sort, I am sure to get letters saying, "Not me. I'm mature and have my values formed. TV sex and violence don't change me."

I'd like to believe that, but I don't. We are not stagnant beings; we are constantly growing, changing, shifting our emphasis, finding new insights and expanding in information if not wisdom. If the humus for our growth is only Dr. Ruth, (the sex psychologist on TV) Mr. T and diet cola commercials, we're going to grow a little warped.

The violent generation

The National Coalition on Television Violence has determined that prime time television violence has reached a record-level high. The major networks have increased the percentage of programs with violent themes to 64 percent of all prime-time program hours. Violence has averaged 9.4 violent acts per hour since April, 1984 and even higher during the fall season.

The Surgeon General and the National Institute of Mental Health have warned in a 1982 report that TV violence has a deleterious effect on normal viewers which is "overwhelming." The Department of Justice said in a 1983 study that virtually 100 percent of aggression researchers agree that there is a cause-effect relationship between the consumption of entertainment violence and an increased ten-

dency towards anger and violence in viewers.

Are the American people being sold a barbaric revenge culture whose members wear chic clothes and drive fast cars? "Miami Vice" is described by NCTV as showing ruthless and glamorous gangsters; promoting booze, gambling and cheap sex while denegrating the legal system. "Hardcastle and McCormick" shows an angry vigilante judge repeatedly taking the law into his own hands.

Dr. Thomas Radecki, a psychiatrist with the University of Illinois School of Medicine is alarmed by recent increases in TV violence and the government's lack of concern for the problem.

The first television generation has grown up to be the most vio-

lent generation of adults in American history, murdering 300 percent more often per capita, raping women 500 percent more often and assaulting each other 600 percent more often per capita now than in 1956.

Said Dr. Radecki, "I think that we are all responsible for allowing this intense promotion of a barbaric and almost neo-Nazi ethic. But the American people are not being given honest information from the Surgeon General, the American Medical Association, and the aggression research community."

NCTV rates the most violent programs (in order): "V: The Series," "The A Team," "Mike Hammer," "Blue Thunder," "Fall Guy," "The Streets," "Hunter," "Hawaiian Heat," "T.J. Hooker," "Miami Vice."

751-4429

A TOUCH OF CAPE COD ON BISCAYNE BAY

On The
79th St.
Causeway
CLOSED MONDAY

Mike Gordon
SEAFOOD RESTAURANT

• MAINE LOBSTERS
• CLAMS AND OYSTERS
• NEW ENGLAND SEAFOOD

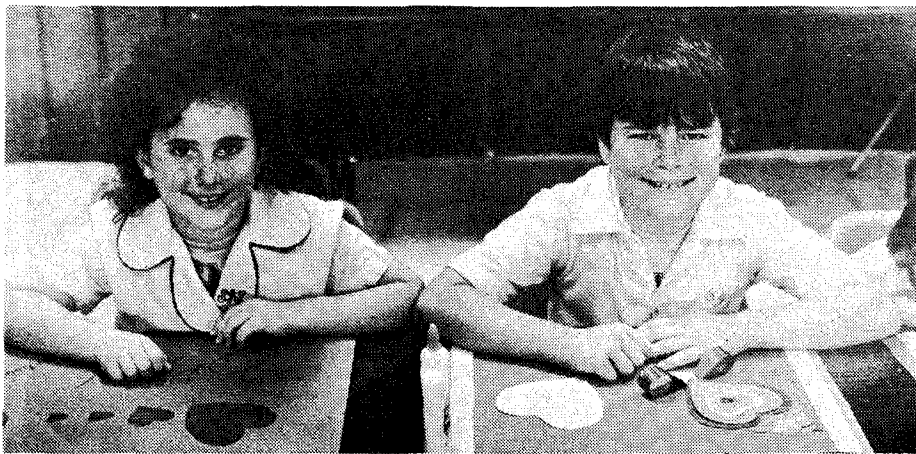
COCKTAIL
LOUNGE

Our 38th Year

Caution.
O'Sheas' can be habit forming.
Take only as directed.

DIRECT YOURSELF TO 1081 BALD EAGLE DR. ON MARCO ISLAND. YOU HAVEN'T BEEN TO S.W. FLA. 'TIL YOU'VE BEEN TO O'SHEA'S. OFFERING LUNCH SUNDAY BRUNCH, COCKTAILS, LITE DINNER. FULL DINNER OVERLOOKING MARCO BAY. 394-7531.

What's Happening



Beaming proudly, students Lisa Bergman and Adam McCourt at St. James School in North Miami display the cards they made during a special project. The cards are among those which will be distributed to elderly residents of local nursing homes. (voice photo by Betsy Kennedy).

CUA offers scholarships for Catholic school teachers

Ten half-tuition scholarships will be awarded annually to Catholic school teachers by the Catholic University of America's Department of Education beginning with the 1985-86 academic year.

Scholarships will be awarded to qualified full or part-time students admitted to CUA's 30-hour Master's Program in Education.

Applicants must be full-time Catholic elementary or secondary school teachers who intend to return to teaching in Catholic schools upon completion of the program, says Sarah M. Pickert, chair of CUA's Department of Education.

"The Catholic University of America has long been committed to excellence in Catholic education. One good way to improve Catholic education is to provide advanced educational opportunities for our very best Catholic school teachers," she says.

The master's program includes courses

in the following areas: computers and education, school management and improvement, curriculum and human development, private education in the United States, and foundations of education. Courses leading to certification in elementary and secondary teaching, school psychology, and counseling in schools and community settings are also available. State certification requirements may necessitate additional hours in some courses of study.

Low-interest loans are also available from the Euphemia Haynes Loan Fund for CUA Department of Education students.

The deadline for applications is April 15.

For applications or further information, write or call: Sarah M. Pickert, Chair, Department of Education, The Catholic University of America, Washington, D.C. 20064, (202) 635-5800.

Hospice Inc. volunteer program

Volunteer training programs are scheduled for Hospice, Inc. beginning the week of March 11 in several Dade County locations. Hospice is an alternative to hospital confinement for the terminally ill and is structured around the family, supported by a team of caring professionals and trained volunteers.

Volunteers are needed to assist the patient and the family, to become part of the Speakers Bureau, and also help inaugurate a new Volunteer management unit designed to better coordinate all of Dade County.

For additional details please call 325-0245.

Catholic League dinner benefit

Catholic League for Religious and Civil Rights held its second annual fund raising dinner/dance at the Crystal Lake Country Club Feb. 2. This year's affair was organized by the Broward County Division of the Chapter. The dinner/dance committee was headed by Florence Morehead and Laura Chaiken.

In attendance at the dinner were Fr. Frederick Brice, who gave the invocation, Fr. Peter Stravinskas, Director of Public

Kissinger to speak at Barry building dedication

Dr. Henry Kissinger will be guest speaker at the dedication of the D. Inez Andreas School of Business Building, in the Board Center for the Performing Arts, Barry University, on Tuesday, February 26, at 6:30 p.m.

An academic convocation will begin the dedication ceremony, with Barry University administrators, faculty, and professional staff in academic regalia. The Most Rev. Edward A. McCarthy, archbishop of Miami, will give the invocation. Andreas will welcome those attending the event. A major address will be given by Kissinger, former Secretary of State.

A slide presentation featuring the highlights of Inez Andreas' life will be presented, along with taped comments from nationally known persons who

number among her friends.

Among the 1,000 invited guests honoring D. Inez Andreas, chairman of the University's board and for whom the new building is named, will be David Brinkley, George McGovern, Mrs. Nelson (Happy) Rockefeller, and other nationally prominent persons in government, the arts, and news media.

Andreas, a Barry alumna (M.S.'76), has chaired Barry's board since 1977. She has long been an outstanding benefactor and given unusual leadership toward Barry University's rapid growth in recent years.

She and husband Dwayne Ar... received honorary doctorates of ... degrees at Barry University's commencement exercises in May 1983, during the bishop's "Year of the Family." She has taken a leading role for many years in innumerable civic, educational, environmental, youth service, and fine arts organizations, particularly in Minnesota and Florida. Andreas is a social leader in several of the nation's largest cities, including the nation's capital.

Film preview scheduled

Film previews will be shown at Barry University library on March 7 and at the St. Paul of the Cross Parish Hall at March 8 from 10 a.m. to 1 p.m.

The Rev. Elmer Carroll, S.J., of Franciscan Communications will present new films, video programs, filmstrips as well as printed materials.

This is a change for the Miami location. It was originally advertised as being held at St. James Parish Hall.

Call the Catechetical center at 757-6241 to give the number of persons attending or for any information. Palm Beach area contact Sr. Thelma at 439-0565.

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

Fashion Shows

St. Francis Hospital auxiliary will present a "Flowers in Springtime luncheon" on March 7 at the Indian Creek Country Club. Evening gowns, sportswear, business attire. For more info 868-2783.

The Ladies Guild of St. Augustine Church will present Spring in Bloom luncheon/fashion show on March 23, at the Riviera Country Club in Coral Gables. Social hour is 11 a.m., luncheon at 12 noon and fashions at 1 p.m. Tickets \$20 per person. Telephone 667-2879 for reservations. Deadline for reservations is March 9.

St. Henry's Women's Guild is sponsoring a spring luncheon fashion show, Saturday March 9 at 11:45 a.m. at St. Henry's Parish Hall, 1500 North Andrews Ave., Pompano Beach. The luncheon will be catered by Harris Imperial House. Donation \$15.00. Tickets 943-3932.

Concerts

St. Paul of the Cross, N. Palm Beach, will host a concert by Tom Franzak, Christian recording artist, on March 8 at 8 p.m.

The Joyful Noise Ensemble will perform THE WITNESS, a contemporary musical depicting the life of Christ as seen through the eyes of Saint Peter, at St. Ignatius Church, 9999 North Military Trail, Palm Beach Gardens, on Saturday, March 2, at 8 p.m.

Spiritual renewal

The Cenacle Spiritual Center will hold a Paschal Mystery retreat March 8-10. A look at redemptive love. Begins Friday 6:30 p.m., Supper. Call or write the Cenacle, 1400 S. Dixie Hwy, Lantana 33462 or 582-2534.

St. Bernard Church will host a "Passion Narratives" at St. Bernard Church in Sunrise the 3 Mondays of Lent, March 4, 18, 25. Fr. Sena, scripture scholar, will be the professor. St. Agatha Parish, 1111 S.W. 107 Ave. in

Miami, invites singles, marrieds, the widowed, young and old, to an Experience of Hope, a week-long renewal/retreat to be conducted by the Oblates of Mary Immaculate March 3 thru 8. For more information, call 223-5982.

Festivals

Our Lady of the Lakes Catholic Church presents its 11th annual spring festival from March 7-10 on church grounds at 15801 N.W. 67th Ave. in Miami Lakes. Rides, amusements, games, international foods. Thursday from 6 to 10 p.m.; Friday from 5 to 11 p.m.; Saturday 11 a.m. to 11 p.m. and 1 to 10 p.m. on Sunday.

Ascension Church, Boca Raton will have a Parish Carnival on Feb. 17 from 11 a.m. to 6 p.m. Admission free. Games for young and old. Gifts and boutique items, also home baked goodies, with food and beverage concessions.

Single/divorced/widowed

The North Dade Singles Club will participate in a Sweetheart's Dance at St. Michael's Church Hall at 2987 W. Flagler St. at 8 p.m. Feb. 23. D.J. There will be a \$3 door charge.

The Family Enrichment Center will hold a weekend for separated, divorced, or widowed men and women who have worked through the initial feelings of anger and despair. In Dade and Broward call 651-0280 and in Palm Beach and Martin call Kitty Conte at 627-6251.

The North Dade Widow and Widowers Club will hold a meeting and social at 7:30 p.m. on Feb. 22 at Visitation Church social hall in Miami. All faiths welcome. Call 891-8792 or 653-2689.

The Catholic Widowers Club of Hollywood will hold its monthly meeting/social on Friday evening March 1, 1985 at 7:30 p.m. at Nativity Social Hall, 700 Chaminate Drive in Hollywood. Night at the Races will be held - music - refreshments. For further information contact Juan 981-2508 or Dora 431-8275 both after 7 p.m.



Festooned with hundreds of colorful balloons, the St. Rose of Lima gymnasium was the location Saturday night of one of several St. Valentines Day dances sponsored by archdiocesan single, divorced, and widowers groups. Over 400 people from separated and divorced groups all over South Florida participated.

Affairs for the Catholic League, and Mrs. Pearl Zelle, a member of the National Board of Directors of the Catholic League. Mrs. Zelle was honored by the South Florida Chapter of the Catholic League for her numerous contributions in the past year and a half. For the second year in a row, this event was very well attended by both members of the Catholic League and friends throughout South Florida.

The Widow and Widower's Club of Broward County will have a social gathering on March 4 from 2 to 5 p.m. every 1st or 3rd Sunday, at the Wilton Manors Recreation Hall, 509 N.E. 22nd Drive in Wilton Manors. For more information call 473-8913 or 564-1180. There will be no meeting on March 18.

St. Juliana Church's Separated and Divorced Support Group will hold its regular meeting on Thursday, Feb. 28 at 7:15 p.m. in the school Band Room. These meetings open to the community. For more information, call Mary at 737-5113.

Potpourri

The Sacred Hearts Ladies Guild in Lake Worth will hold a Mad Hatters Luncheon at the Royce Hotel on Feb. 23. Cocktails at 11:30 a.m. Luncheon is 12:30 p.m. Donation \$16. Call 582-4736.

The Archdiocesan Catechetical Center will sponsor film previews at Barry University in the library on March 7 and St. Paul of the Cross Parish Hall on March 8 from 10 a.m. to 1 p.m. Rev. Elmer Carroll of Franciscan Communications will present new films, video programs, filmstrips and printed material. Call Catechetical Center at 757-6241, ext. 399. Palm Beach area contact Sr. Thelma at 439-0565.

St. Francis of Assisi Church in Riviera Beach will hold a celebration of "Brotherhood" Week on Feb. 27 at 7:30 p.m. with the Bishop Thomas as celebrant.

Frank McGarry, Director of the Pastoral Counseling Center of St. Thomas University will direct a two-evening workshop on anger Feb. 18 from 7:30-9:30 p.m. and Monday, Feb. 25 from 7:30-9:30 p.m.

The S.S. Joachim & Anne Center is sponsoring a seminar on March 14 and April 18 given by Fr. Flanagan S.P. "Families with Elders" will be the subject for both evenings beginning

Adoption worker gets loving farewell

Continued from page 16

her life.

She had longed to have 10 children of her own, but she knows from experience that life isn't always going to give you what you want the most. Her husband died when their son was only 15 weeks old.

She teases her son that someday he and his rock and roll will have to go. But like most parents, she knows how important it is to give a child a good

environment and what magic it can do.

"I'll remember as long as I live

how many of the children came to me looking sick, downcast and lonely, and how they were transformed once

they were welcomed into loving families... it's made all the risks and heartaches worth it."

'Father Different'

Continued from page 14

black people are not coming into the Church.

He would like to see that change, and pins great hope, based on his own experience, on the continued witness

of those Catholic schools.

"That is part of catechesis, reaching out to people," he says. And even if not all the students convert to Catholicism, the schools have the "effect overall" of letting the "richness of

the faith" come through.

Then he pauses, thinking back to the twists and turns of his young life. "God has taken care of me so marvelously," he says smiling, almost to himself. "I believe the Lord has great things in store for me."

VOICE

CLASSIFIED ADS



Call
June
758-0543

CLASSIFIED
Classified Rates: \$1.65 per line
4 words per line. 3 line minimum
Deadline: Tuesday 10 AM
For information call June 758-0543
PAYMENT WITH ORDER

1-INSPIRATIONAL MESSAGES

INSPIRATIONAL MESSAGE
CALL 653-1001
St. Joachim & Anne Center
For Elderly

3-CEMETERY LOTS FOR SALE

SOUTHERN MEMORIAL PARK
DOUBLE PLOT \$1,000
Call after 5 PM
248-0797 248-0797

4A-HALLS FOR RENT

GABLES K OF C HALL FOR RENT
Weddings, Parties or Banquets
270 Catalonia Ave. 445-7365

VITAMINS, MINERALS, BOOKS
BREAD, NUTS, OILS, HONEY
SEEDS & HERB TEAS
MURRAY'S
HEALTH FOOD STORE
Corner N. Miami Ave. & 75 St.
759-2187

5-PERSONALS

LOSE WEIGHT NOW!!
HERBAL PRODUCTS
Guaranteed 10-29 lbs. min. loss
Delivery made. Distributors needed.
Call Rosario 974-4083

5A-NOVENAS

Thanks to the Virgin Mary for favors received. Publication promised. M.L.V.
Thanks to St. Jude for a very special favor granted. C.H.H.
Thanks to St. Jude for prayers answered. Publication promised. D.F.

5A-NOVENAS

Thanks to St. Jude for special favor granted. Publication promised. G.E.L.
Thanks to St. Jude for prayers answered. Publication promised. M.S.T.
Thank You Sacred Heart for answering my prayers. Publication promised. J.H.D.
Thanks to Jesus, Our Lady, St. Jude, St. Anthony, St. Joseph for prayers answered. L.W.
Thanks to Jesus, Blessed Mother, St. Jude, St. Joseph for prayers ans. Publication promised. H.M.T.

Thanks to Blessed Mother, St. Joseph, St. Gerard, St. Anthony, for prayers answered, F.A.C.

My thanks to Sacred Heart, Our Lady, St. Jude & St. Anthony for favors granted. C.G.

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

Thanks to Blessed Mother, St. Jude for prayers answered. Publication promised. P.H.P.

10-AMUSEMENTS, PARTIES ETC.

SPORT FISHING
HELEN C.
CAPT. JOHN CALLAN
947-4081

13-HELP WANTED

ST. JOHN NEUMANN SCHOOL in Miami, Fla. is seeking applications for teaching position at the Jr. High level for the 1985-86 school year. Strong background in **MATH & SCIENCE** necessary. Send professional resume to: St. John Neumann School, 12125 SW 107 Ave. Miami, FL 33176 or call (305) 255-7315

13-HELP WANTED

THE ARCHDIOCESE OF CHICAGO seeks priest, religious or layperson as **DIRECTOR** of its **Office of Black Catholics**. Applicants should have master's degree or equivalent experience in pastoral ministry and 2-3 years administrative experience. Contact **Rev. John Alves** Office of Pastoral Services P.O. Box 1979, Chicago, IL 60690 **Deadline: March 15, 1985**

15-POSITIONS WANTED

DRE SEEKS PARISH POSITION
HAS MRE: MUCH EXPERIENCE
Call after 3PM 895-7787

22-MISCELLANEOUS FOR SALE

WE BUY AND SELL
USED WHEELS, RALLY WHEELS,
MAGS, TIRES AND HUB CAPS
624-6751 624-4953

25-TOOL RENTAL

OVER 100 LOW RENTAL TOOLS
SMITTY'S HARDWARE & PAINT CO.
12320 NW 7 AVE 681-4481

38-RETIREMENT HOMES-POMPANO BCH.

Family Style Retirement Home
Beautifully decorated. Best Food.
24 hr. care. State Licensed. Reas.
Rates. 781-4714 or 946-7769

38-RETIREMENT HOMES-BROWARD

SOUTHMOOR RETIREMENT HOME
Ladies & Gents. Room & board care.
Convenient. 923-1726 or 989-6671

38-RETIREMENT HOMES-NORTH MIAMI

PARKVIEW MANOR
RETIREMENT HOME
12221 W. Dixie Hwy. N. Miami
Supportive care for Seniors.
24hr supervision. Assistance
with activities of daily living.
State licensed. Adult Congre-
gate Living Facility. 893-2634

38-RETIREMENT HOMES-WEST PALM BEACH

THE PENNSYLVANIA
RETIREMENT HOTEL
Operated by the
Carmelite Sisters
invites the self-sufficient retiree
to vacation or live year-round in
a beautiful lake-front hotel.

Accommodations include private
room and bath, two meals per
day, air conditioning, swimming
pool, and security in a lovely
location, close to beaches and
shopping.

Adjacent to the Pennsylvania is
Noreen McKeen Residence for
Geriatric Care. This modern
120-bed nursing care facility
provides the highest quality care
in a homelike, resident-centered
atmosphere.

For more information on the
Pennsylvania, please call
(305) 655-4665, Ext. 240, or
write: 208 Evernia St.,
West Palm Beach, FL 33401

38-RETIREMENT HOMES-S. PALM BEACH

ELDERCARE II
Family-Style Retirement Home
Aging Well & Recovering Elderly
Weekly Mass - Monthly Rates
O'Brien's - Delray - 498-8500

40-APARTMENTS FOR RENT-MIAMI SHORES

WALK TO ST. MARTHA'S
1 BR Adults only. Near Bus
and shopping 759-5560

43-DUPLEX FOR RENT-MIAMI SHORES

Attractive, furnished 2 BR 2
bath. Fla. room. \$475-?. Fenced
grounds. Adults. Call after 5 PM
893-7603 or 751-8650

Call June to place
your Classified order.
Dade-758-0543
Broward-525-5157

44A-MOBILE HOMES FOR SALE-SOUTH WEST

3/2 Mobile home, 24x60 (1440 sq ft)
Central A/H, screened porch, car-
port, ceiling fans, washer/dryer.
Dadeland Park, Near Zoo. \$25,000
Financing available. 253-6866

51-HOMES FOR SALE-SOUTHWEST

3BR 2 Bath, pool, patio, 2 car
garage. Updated traditional CBS
home on builders 1/2 acre. Asking
\$147,000 \$83,000 freely assum-
able at 9%. All written offers con-
sidered. Cash above mortgage re-
quired. Come by 7260 SW 105 Terr.
(East of US 1) or call weekends &
evenings. 667-6350

53-REAL ESTATE-PALM BEACH

PHILIP D. LEWIS, INC.
COMMERCIAL PROPERTIES
NORTH PALM BEACH COUNTY
31 W. 20 St. Riviera Beach
844-0201

54-REAL ESTATE SERVICES

AFFORDABLE
Buying is cheaper than renting!
Call **Betty Lasch** to help you buy
your own home
Lasch Realty Inc. Realtor
757-4509

FOR YOUR **PRO-LOVE** NEEDS

write
"The Precious Feet People"
Box 730 * Taylor, AZ 85939

A complete line of Pro-Life, Pro-Family items
at **ROCK BOTTOM** prices

- "Precious Feet" (identical in shape and size to the tiny feet of a 10 week old unborn baby)
- Bumper Stickers
- Decals
- Balloons
- Posters
- Post Cards
- Pamphlets
- Mother's Pendants
- Your logo label on

• and much more!

* Send \$2.00 for your pair of "Precious Feet" and generous sampling of Pro-Life literature. Includes catalogue & bulk prices on

* Send for FREE catalogue

Mail an ad! \$1.65 per line
4-5 WORDS
PER LINE
3 LINES MINIMUM

To: THE VOICE, Box 381059
Miami, Fla. 33238-1059

Please print the enclosed classified ad.

Starting _____ Run _____ weeks.

I enclose \$ _____ in full payment.

Name _____

Address _____

Zip _____

Telephone _____

DEADLINE
TUESDAY 10 AM

BUSINESS SERVICE GUIDE

PHONE
758-0543

<p>ACCOUNTANTS</p> <p>FRED HOFFMEIER-ACCOUNTANT Tax-Bookkeeping-Notary CALL 735-8770</p> <p>60-AIR CONDITIONING</p> <p>AIR CONDITIONING/NEW & USED REPAIRS • SALES • SERVICE 947-6674</p> <p>60-AIR CONDITIONING-BROWARD CO.</p> <p>EAGLE AIR CONDITIONING, INC. SERVICE/INSTALLATION Little Flower Parish. 920-3737</p> <p>60-DOORS FOR SALE & INSTALLED</p> <p>DOORS GALORE All types of doors installed. 16602 N. Miami Ave. Miami, FL. KIRK (305)944-3203</p> <p>SAVE MONEY MOVING AND STORAGE Shop the VOICE Classifieds</p>	<p>60-GENERAL MAINTENANCE</p> <p>GUS GENERAL HOME REPAIRS, INC. "Don't Fuss, Call Gus Canales" Plumbing, Electrical, Carpentry, Painting. Sprinkler systems (In- stallation & Consultants, Residen- tial & Agriculture), Cabinet work, Wood & Chain fencing, Roof Painting & Repairs. All work guaranteed. Call for FREE estimates. CALL NOW & SAVE 261-4623 24 HOUR SERVICE</p> <p>60-MOVING</p> <p>SUNSHINE MOVERS anywhere in Florida. Flat Rate. FREE Estimate. Professional Owner Operated. 962-0838 / 962-4412</p> <p>60-MOVING & STORAGE</p> <p>ROBERT WILLIAMS MOVING AND STORAGE Large or small jobs. Anytime 681-9930</p>	<p>60-PAINTING-DADE</p> <p>PAINTING. Exterior•Interior Gutters•Wood replaced•All Repairs•Call Monti 895-7869</p> <p>PLANNING on doing your own repairs? Check the Business Service Guide for Reliable Service</p>	<p>60-PLUMBING</p> <p>PHIL PALM PLUMBING REPAIRS & ALTERATIONS CC No.2476 Call 891-8576</p> <p>CORAL GABLES PLUMBING Complete bathroom remodeling HOME REPAIRS 24Hour Service cc#0754 Call 446-1414 or 446-2157</p> <p>RIGHT WAY PLUMBING CO. INC. COMPLETE PLUMBING SERVICE COMMERCIAL-RESIDENTIAL 7155 NW 74 St. 885-8948</p> <p>60-RELIGIOUS ARTICLES</p> <p>ST. PAUL'S CATHOLIC BOOK & FILM CENTER Bibles-Missals-Religious Articles Mon.-Sat. 8:30 AM to 6 PM Free parking in back of building 2700 Biscayne Blvd. 573-1618</p>	<p>60-REFRIGERATION</p> <p>M L S REFRIGERATION CO. Work done on your premises. FREE ESTIMATES 754-2583</p> <p>60-ROOFING</p> <p>Repairs, Reroofing & Carpentry JOSEPH DEVLIN cc no. 0932 Member of BBB 666-6819 or 667-9606</p> <p>EAGLE ROOFING CO. 635 NE 64 Street Reroofing and Repairs ALL WORK GUARANTEED FREE ESTIMATES Call 756-2227 8 AM to 6 PM 756-9069 after 7 PM</p> <p>60-ROOFING-DADE / BROWARD</p> <p>TUCKER BROS. ROOFING The friendly, dependable roofers. FREE Estimates. State licensed & Ins. cc. no.0016001. 681-5190</p>	<p>60-ROOFING-DADE / BROWARD</p> <p>ROOFING & REPAIRS Over 24 yrs. experience. 7 days GUARANTEED-FREE ESTIMATES LICENSED & INSURED 945-2733 cc no.14169 758-1521</p> <p>60-SEAL COATING</p> <p>JACK'S IMPERIAL ASPHALT INC. SEAL COATING (2 COATS) ASPHALT PATCHING 581-5352</p> <p>60-VENETIAN BLIND SERVICE</p> <p>STEADCREFT BLINDS Venetian blinds, Riviera 1" blinds Custom shades, old blinds refin- ished & repaired your home. Jal- ousie door & window steel guards. 1151 NW 117 Street 688-2757</p> <p>Please tell advertisers you saw it in The Voice</p>
--	--	--	--	---	---

A woman's place is... Wherever she chooses, but 'struggling' is guaranteed



A growing number of women are combining families with careers in the 80s. According to statistics from the U.S. census, women 16 and older comprise 42 percent of the U.S. labor force, up 5 percent from 1970 and a whopping 20 percent from figures available in 1930. The new opportunities for women can have both positive and negative repercussions on the family and society. (NC sketch)

By Katharine Bird
NC News Service

Two years ago a widow, the mother of six children, walked into Dr. Doris Donnelly's office and said she wanted to return to college and finish her degree.

Donnelly, a theologian who is now a professor at St. John's University in New York, said she was tempted to say, "Forget it, the deck is stacked against you."

She didn't, and the woman went on to say, "I've run my family ever

'She personally doesn't know any women with children under 15 who find it easy to successfully combine marriage, parenting and an absorbing career.'

since my husband died and I know I can do it."

The theologian told that story to illustrate how women view themselves today. "In just five years I've seen a change. Women are far more

confident about what they can do today," Donnelly said.

The change in attitude is especially striking in women's attitude toward failure, Donnelly thinks. "Formerly failure would destroy women," she said. Today they pick themselves up and push on.

"When they look at their lives, women today have more freedom and lots of rich possibilities" for careers as well as family life, said Dr. Elizabeth Dreyer, a professor at The Catholic University of America in Washington, DC.

But the changing times make for a great deal of confusion, the theologians agreed, especially in male-female relationships. "Until the dust settles" and we develop new patterns, it's bound to be confusing, she added.

"Struggling" is the word used by Donnelly to describe couples where both wife and husband are intently pursuing careers. She went further, adding that she personally doesn't know any women, with children under 15, who find it easy to successfully combine marriage, parenting and an absorbing career.

Both theologians stressed they see a negative and a positive side in the current situation.

On the positive side, women with careers generally are understanding of their husbands' problems — for

instance, the need for some quiet time when mates first come home from work, Donnelly said. These wives "see how hard it is to switch gears."

And sometimes husbands, who today may be more intimately involved in family life, appreciate what a homemaker's day looks like as well.

'When they look at their lives, women today have more freedom and lots of rich possibilities for careers as well as family ... but the changing times make for a great deal of confusion, especially in male-female relationships.'

To demonstrate the demands and adjustments couples frequently face today, Dreyer told of a Minnesota colleague.

After several years away from work her colleague became a

counselor, skilled at conducting support groups. This woman found a great deal of satisfaction in her new career.

But, the theologian related, the woman's husband found himself feeling "very threatened" by her new-found need for an absorbing interest and friends outside their married life.

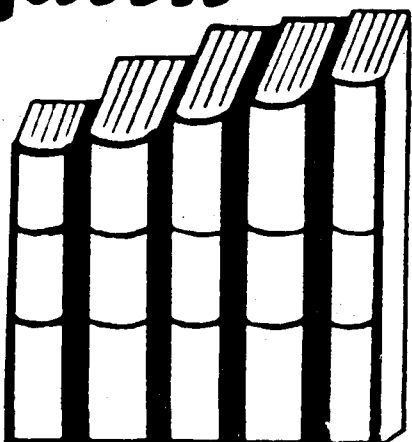
The couple did not want to lose their marriage. But they had to work hard to rescue it. For example, to better understand what his wife was doing, Dreyer said, the husband decided to find out more about his wife's work by taking a workshop similar to those she conducted.

During the workshop he came into contact with several other men and was able to build a supportive group of friends for himself. He continued to meet with this group for some time, Dreyer added, and this helped take some of the pressure off the marriage.

Both Donnelly and Dreyer said all these social developments are making an impact on college-age women, who today face an uncertain picture of the future.

These young women "have no map to follow" and often feel torn between marriage and children and careers — wondering whether and how to have all three, said Donnelly.

know your faith



Why Martha boiled over...

By Father John Castelot
NC News Service

Jesus was considerate. So he probably warned Martha that he was coming to dinner. But whether he let her know beforehand or just dropped in unexpectedly, she was determined to play the model hostess.

Luke's account of this particular visit suggests that Jesus was a rather frequent visitor, almost one of the family. The conversation sounds like the good-natured banter that good friends and fam-

ily members exchange without fear of giving offense.

In her eagerness to have everything just perfect, Martha was running around in circles, trying to do everything at once — all by herself. With pots boiling over and salad wilting, she reached a point of angry frustration.

She boiled over too.

Here she was, alone with all this work, and her spoiled little sister was calmly sitting at Jesus' feet engaged in a deep discussion. Finally she burst into the room and said to Jesus: "Tell her to

get up and get out here in the kitchen where she belongs."

Knowing she was upset, Jesus was patient. He pointed out, probably with a big grin: "Martha, Martha, you're really going to too much trouble. Only one thing is really necessary, and your sister has found it."

Behind this homey little scene lies something that is not homey or little. It is revolutionary. But it is not a put-down of the homemaker's role. That is not the point.

All through his ministry Jesus

know your faith

Images of women

What you see is what you believe

By Cindy Liebhart
NC News Service

Think for a moment about the female characters on your favorite TV programs.

What images come to mind?

The good-hearted but flighty Diane on "Cheers," who spouts English poetry while serving beers in the neighborhood bar?

Or the sophisticated, designer-dressed Pamela Ewing on "Dallas" whose life seems uncluttered by regular office hours despite her executive position in a high-powered oil company?

Or the dedicated, no-nonsense police detectives Cagney and Lacey who solve crimes with competence and personal dilemmas with compassion?

Are these TV images accurate reflections of women today?

No, say some experts, who hold that film and TV portrayals of women are not keeping pace with women's expanding responsibilities.

What effects will these portrayals have on the way women — and men — look at their lives and relationships?

"On the whole, this is not a good period in television and film for young women to see interesting and complex role models," said Dr. Lynne Waldeland, an associate professor of English at Northern Illinois University.

Too many TV programs and movies treat women solely as objects of desire and violence, said Waldeland, who teaches a course on women in film.

Very few programs portray women who make choices guided by religious values, achieve professional excellence, successfully balance career and family responsibilities or lead full and satisfying lives.

"According to television, you wouldn't get a nice long

list of career options for women," Waldeland said. On television "there are police women and mothers. Other women hold jobs just to pay the rent while most of their activity centers

tional activity are held by women" even though women make up more than 40 percent of the national labor force.

She said women are cast more often than men in



Diane, played by Shelley Long, is bar owner Ted Danson's employee and romantic interest in "Cheers," the popular NBC sitcom. Diane and other female characters portrayed on the television and movie screens today are not good role models, says Dr. Lynne Waldeland, associate professor of English at North Illinois University. (NC photo)

around dating and getting into and out of minor scrapes."

Even the responsibilities of women who are full-time homemakers tend to be demeaned in TV programming, according to some experts. They feel that the talents real homemakers possess and the kinds of decisions they must make rarely come into full view on television.

Joyce N. Sprafkin, writing in "Television Awareness Training" (Abingdon, 1979), said research shows that on television only about 20 percent of roles "having a definite occupa-

light or comic roles. In those roles they are portrayed as nicer people — "more likely to help and share and cooperate with others."

However, they are "less likely than males to accomplish tasks" and often are portrayed as impulsive and vulnerable.

Stereotyped portrayals of women can have an insidious effect on people's feelings about themselves, Sprafkin said. "At some level, we judge our own success, happiness and status in comparison to TV characters who are similar to us."

Waldeland believes the fundamental problem with TV portrayals of women is that they present a limited view of the roles and choices available to women today. "What people see on the screen tends to put certain limits on what they imagine and expect to find in the world," she said.

It is difficult to find female characters who "think of values beyond themselves or who are motivated by something other than self-interest," Waldeland added.

She worries especially about the adverse effect such portrayals might have on teen-age and young adult women, "people who are still working on the question of their own identity."

Young women are affected greatly by the signs of their culture, of which the media are very powerful and influential components.

"There is this tremendous outpouring of films aimed at teen-agers in which teen-age women are portrayed as objects of desire whose own interests do not go beyond sex, clothes, appearance," she said. "I've often wondered what happens to young women who go to film after film that portrays other young women in that way."

Waldeland admitted it would be difficult to "calculate the losses" caused by the lack of a variety of positive women's images — lawyers as well as mothers, doctors as well as nurses, corporate executives as well as secretaries.

But she said some of her students are not so much upset by the empty and frivolous portrayals of women as by the lack of interesting female characters on the screen.

Women, she said, "are very anxious to see visual and historical signs" of the doors that are open to them.

What does the future hold?

What will the future be like for girls growing up in today's society?

Today children realize that the name Sally Ride is etched in history alongside those of other astronauts who discovered firsthand what space exploration is all about.

Children learn in school of Indira Gandhi's role as prime minister of India and Justice Sandra Day O'Connor's U.S. Supreme Court post.

Women in society serve as nuclear physicists, film directors, surgeons, corporation heads and university presidents.

Children naturally are aware of the many positions women hold.

They also are accustomed to seeing a significant percentage of the adult women in their communities go off to work each morning.

The fact that so many women work outside the home and that more and more women hold leadership positions in society represents a change.

This change influences the workplace and community life.

Even the use of leisure time is influenced as more women use portions of their free time to take career-related classes.

And life at home is influenced when men's or women's roles change. Families are challenged in new ways by old questions: What is a husband's role or a wife's role? How are the demands of parenthood met? What does the word "home" mean? How are the tasks of homemaking arranged?...

The issue of women in society is complex.

First it concerns women's rights — recognition of women as full persons.

This also is an issue about roles and responsibilities in the workplace or at home or in public life.

And the issue is about the vocation of Christians in the world — about the ways women use the gifts they possess from God. Pope John Paul II spoke about this during his visit this fall to Canada.

Urging women to bring their gifts to bear at home and in society, "according to your vocation in the plan of God," the pope said: "The Lord counts on you so that human relations may be permeated with the love that God desires."

...when Jesus came to dinner

ran quite counter to his culture's view of women.

The women of Jesus's culture were not much regarded as persons in their own right. A wife sometimes was listed along with a man's property. Sometimes a daughter was considered a liability.

Jesus did not react to this by putting women on a pedestal in a way that would have been subtly insulting. No, he simply acknowledged women as authentic persons.

Recall the kindness shown by

Jesus to the sinful woman at the banquet (Luke 7:36-50). Or recall his delicate acceptance of the woman caught in adultery — as if all by herself — and brought before him by her accusers (John 8:1-11).

This is revolutionary enough. But the incident at the home of Martha and Mary reveals even more. Even more than what he said, what he did was surprising in the culture of his time.

At that time, girls were taught only those parts of the law which

pertained to their duties as daughters and wives. No rabbi would dream of accepting a young woman as a student. Yet here was Jesus calmly and easily engaged in a serious dialogue with Mary.

- That they were discussing more than the weather is suggested by her posture, the conventional posture of a student at the feet of a teacher.

- That the conversation was conducted on a high level is indicated by Luke's telling us that she

sat at the "Lord's" feet — the one Luke now recognizes as the risen Lord (Luke 10:39).

The scene clearly enunciates the principle that women, as authentic human persons, have many options open to them.

In exercising the options available to them, I believe women betray neither their womanhood nor their femininity — unless they mistakenly feel they can succeed only by imitating the less attractive characteristics of male counterparts.

'Family Circus' charms kids and parents

Artist gets ideas from grandchildren

By Sally Maloy
ALBANY, N.Y. (NC) — In the 1960s, cartoonist Bill Keane began to worry that his "Family Circus" cartoons, which depict a warm, happy



Keane's son Bill

family, didn't concur with the prevailing attitude that the family was on the way out as a social structure.

"In the '60s, the family unit began to look shaky," the award-winning cartoonist said in an interview with *The Evangelist*, newspaper of the Diocese of Albany. "During that decade it was beginning to look like maybe I was going in the wrong direction. But I decided it didn't matter because I was doing what I knew best."

What he knows best is how to cap-

ture the pandemonium, frustration, joys and pathos of life in a family with small children. "Family Circus" recently celebrated its 25th year in print.

Based largely on incidents in his own home, the cartoon depicts the antics of Billy, Dolly, Jeffy and P.J., characters inspired by his own five children.

'Fan letters arrive frequently, especially from people who appreciate his inclusion of religious themes.'

Twenty-five years ago, 19 newspapers carried "Family Circus." Today, it is found in more than 1,000 papers and has been rated No. 1 in national readership surveys.

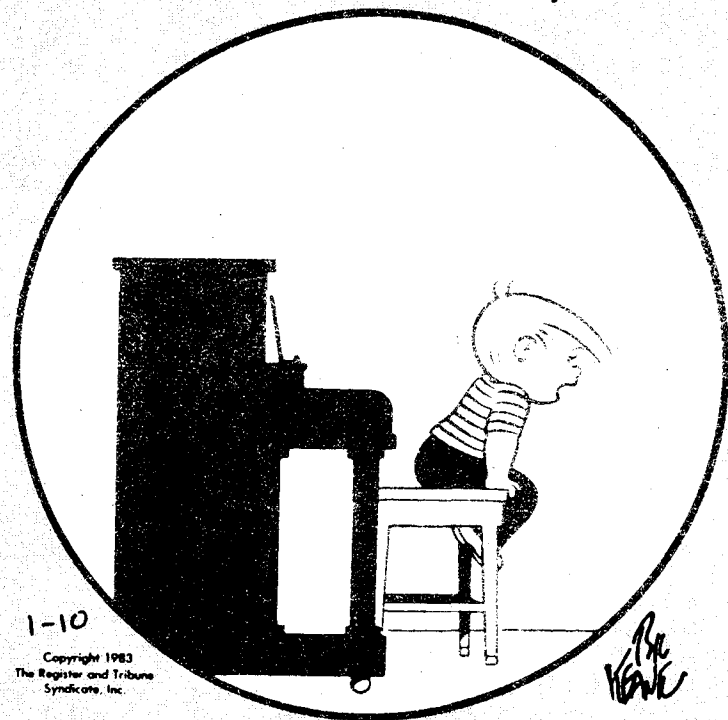
Keane, who attends St. Maria Goretti Church in Scottsdale, Ariz., said he never intends to preach. "I don't want to be a Billy Graham or Bishop Sheen and give sermons. I try to integrate the love of God, religion and prayer into everyday life, the way it should be."

He said most cartoonists avoid placing their characters in religious scenes because "it's tough to be funny."

"But I'm not out to be just funny," he said. "I'm out to strike a recognition chord — that insight, that recognition factor in my cartoons — so that I have license to show Dolly at

THE FAMILY CIRCUS®

By Bil Keane



1-10

Copyright 1983
The Register and Tribune
Syndicate, Inc.

Bill Keane

"If God wanted me to play the piano he'd have given me 88 fingers."

Cartoonist Bill Keane has been making America laugh at its family life for 25 years. A new book, "The Family Circus Album: A 25th Anniversary Celebration" has been published by Fawcett-Columbine. NC photo.

prayer or Jeffy and his parents in church or a priest visiting the home."

Fan letters arrive frequently, he said, especially from people who appreciate his inclusion of religious themes.

Keane avoids defining the cartoon family's religious affiliation, so that he can keep his characters as universal as possible.

He tries to keep the cartoon universally appealing in other ways

it. The kids could also be of any race or nationality and are of no particular economic structure."

Although he gears the cartoon toward young married couples with children, experience has shown that "Family Circus" has a much wider audience.

"Younger children love it," he said, noting that most of the 13 million copies of "Family Circus" books in print have been bought by 7- to

'In the '60s, the family unit began to look shaky ... but I decided it didn't matter because I was doing what I do best.'

too. "The cartoon has to be kept endearing and charming, and I try to do that with the way I draw the kids," he said. "Most little kids aren't quite so round, so lovable, but I'm sure mothers look at their little ones like that... These faces are not too detailed so a parent can read his or her child into

14-year-olds. "I get a lot of mail from them. I think they identify with the children. It reminds them of when they used to be kids — and these are 7-year-olds!"

Keane, whose own children are grown, now has four grandchildren who supply him with cartoon ideas.

the Saints

ST. THEOTONIUS



THEOTONIUS WAS BORN IN GANFEI, PORTUGAL IN 1082. HE WAS ATTRACTED EARLY TO THE RELIGIOUS LIFE, EDUCATED AT COIMBRA, AND THEN ORDAINED.

THEOTONIUS ENGAGED IN PASTORAL WORK AT VISEU, WHICH HE REFORMED. HE LATER MADE A PILGRIMAGE TO THE HOLY LAND, AND REFUSED A BISHOPRIC OFFERED BY THE QUEEN, WHOM HE LATER REBUKED PUBLICLY FOR HER AFFAIR WITH A COUNT.

THEOTONIUS MADE A SECOND PILGRIMAGE TO THE HOLY LAND AND ON HIS RETURN, HE JOINED THE CANONS REGULAR OF ST. AUGUSTINE AT COIMBRA IN 1136. HE BECAME PRIOR OF THEIR MONASTERY AND LATER WAS MADE ABBOT.

THEOTONIUS DIED AT COIMBRA IN 1162 AND WAS VENERATED FOR HIS HOLINESS AND CONCERN FOR THE POOR, HIS PERSUASION OF KING ALPHONSO TO RELEASE THE MOZARABIC CAPTIVES, AND HIS INSISTENCE ON STRICT OBSERVANCE OF LITURGICAL PRACTICES. HIS CULT WAS APPROVED BY POPE BENEDICT XIV. HIS FEAST IS FEB. 18.

'Spike' is a real stitch

By Hilda Young
NC News Service

At first it was hard to get used to him being nicknamed "Spike."

I still don't call him that, but after a while the tag just seems to fit our youngest.

You know the kind. If there are seven kids in a tree, he's the one who falls out.

If a dozen children are playing with Tinkertoys, he's the one who gets one stuck in his nose and is taken to the emergency room.

When the school nurse's office calls, you automatically assume he's the one who smashed a toenail under the teeter-totter.

Know what I mean?

The kid is only 6 and he already has more stitches than most quilts. They are considering naming him the mascot at the local emergency room.

He had three black eyes before he was 18-months-old. His baby album looks like a documentary file for a

case of child abuse. I used different grocery stores every week so people wouldn't wonder if I was using the kid as a punching bag.

Someday, he's going to want a car of his own. Then he'll have to drive me to one of those places with padded walls.

I asked the pediatrician if my son needed special coordination exercises or something. "His motor skills are fine," the doctor said. "He's just one of those kids we used to call accident prone."

"What do you call them now?" I asked.

"Expensive," he smiled.

That's not funny. I have already started brainwashing him about becoming a doctor when he grows up. He owes it to us. Anyway, I figure he should be able to skip his first year of medical school on the basis of on-the-job experience.

(Copyright (c) 1984 by NC News Service)