



Hispanics

Lay ministry can bring them back to Church
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Young and old 'Adopt' each other at Villa Maria
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THE VOICE

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Friday, March 8, 1985

'Sister Mary Ignatius Explains It All...'

Is play art or bigotry?

Controversial play comes to Miami's Knight Center

By Ana Rodriguez-Soto
Voice News Editor

A one-act play about a doctrinaire, sadistic nun: Is it art or is it bigotry?

That question will be debated in South Florida this month when "Sr. Mary Ignatius Explains It All To You" begins a two-week run next week at the Knight Center in downtown Miami.

Promoters describe the play as a "biting, irreverent and uproariously funny" satire that "aims its barbs at organized religion."

Religious and civil rights organizations call it prejudice masquerading as art.

'It is simply an attack on the Catholic Church'

— Allen Grossman, ADL

'It's really not about religion at all'

— Allan Wayne, producer

"It's not just an innocuous satire," says Allen R. Grossman, assistant regional director of the Anti-Defamation League of B'nai B'rith. It is "simply an attack on the Catholic Church."

"This is just the blasting of the

Church as an institution," agrees Henry Ferro, president of the South Florida chapter of the Catholic League for Religious and Civil Rights. The picture the play paints is "false, it's misleading and it produces hatred for the Church."

The producers, South of Broadway, disagree.

"It's really not about religion at all," says Allan Wayne, one of South of Broadway's threesome of co-producers. "It's about a teacher's power over her students."

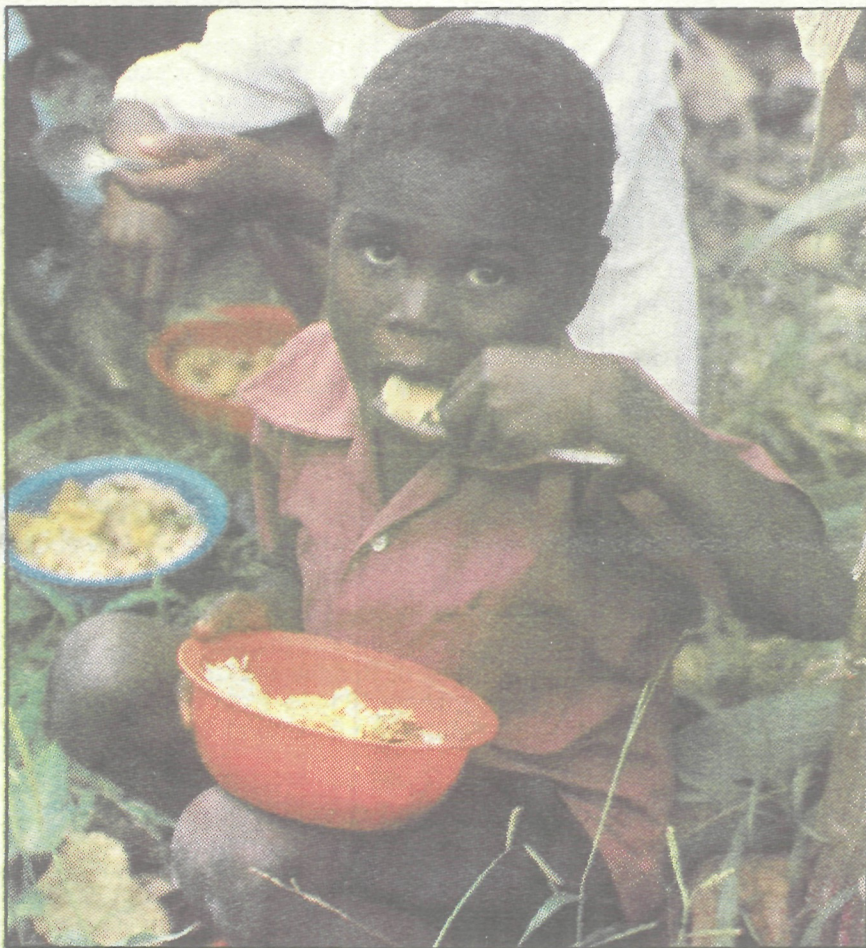
The director of the play, a practicing Catholic, concurs.

"It could be a teacher in any classroom teaching dogma," says Christine Devereux, who is also a co-producer in South of Broadway. "It just happens to be thrown into that setting of the Catholic school."

Nevertheless, religious organizations don't take "Sr. Mary Ignatius" lightly. The 1981 Off-Broadway Obie Award winner, written by Christopher Durang, himself a former Catholic, has spawned protests wherever it has played.

In Boston, even the mayor picketed. In St. Louis, the Catholic bishop protested. In Detroit and Washington, D.C., the ADL and other religious organizations, such as the National Conference of Christians and Jews, voiced their objections to the message of the play.

(Continued on page 10)



Loving spoonful

This child was half starved until the love of a South Florida parish and a lay organization brought food, education and health to poor malnourished Haitians in our "Sister Diocese." Story and photos, page 13.

NUNS: DELAY LETTER ON WOMEN

Write on sexism, bishops urged

WASHINGTON (NC) — The U.S. bishops' committee writing a pastoral letter on women should write it on sexism instead, leaders of several Catholic women's groups told the committee March 4 and 5.

Taking a different tack, Dolores Leckey, director of the bishops' Secretariat for the Laity, said that the bishops should write a letter on men as well as on women.

The bishops received a wide range of suggestions for the basic direction of their proposed letter during the two-day consultation at the Washington Plaza Hotel. These included:

• Delay of the pastoral, said representatives of the Leadership Conference of Women Religious which

represents most American nuns' orders. They argued that a good teaching document on women cannot be written by the 1988 deadline the bishops have set or under the consultation procedures they have established.

• Rather than focusing on women as its topic, the pastoral should focus on all the "isms," especially racism and sexism, that dehumanize people, said representatives of the National Black Sisters Conference.

• Sexism should be the topic, because pastorals should be written on problems, not on the victims, said Dominican Sister Marjorie Tuite, representing the National Assembly of Religious Women. Also urging a pastoral on sexism rather than on

women was Las Hermanas, a national organization of Hispanic women in ministry.

• A representative of the National Coalition of American Nuns said NCAN made no recommendation on that general issue because about half the members of NCAN thought no pastoral should be written and the other half thought it should be on sexism, not on women.

• Representatives of the Women's Ordination Conference also urged the bishops to change the topic of the pastoral to sexism. The last witnesses to testify at the hearing, the WOC representatives said afterward that they thought the bishops would accept that suggestion.

The hearings were closed to the

public, but participants spoke to reporters outside the meeting room.

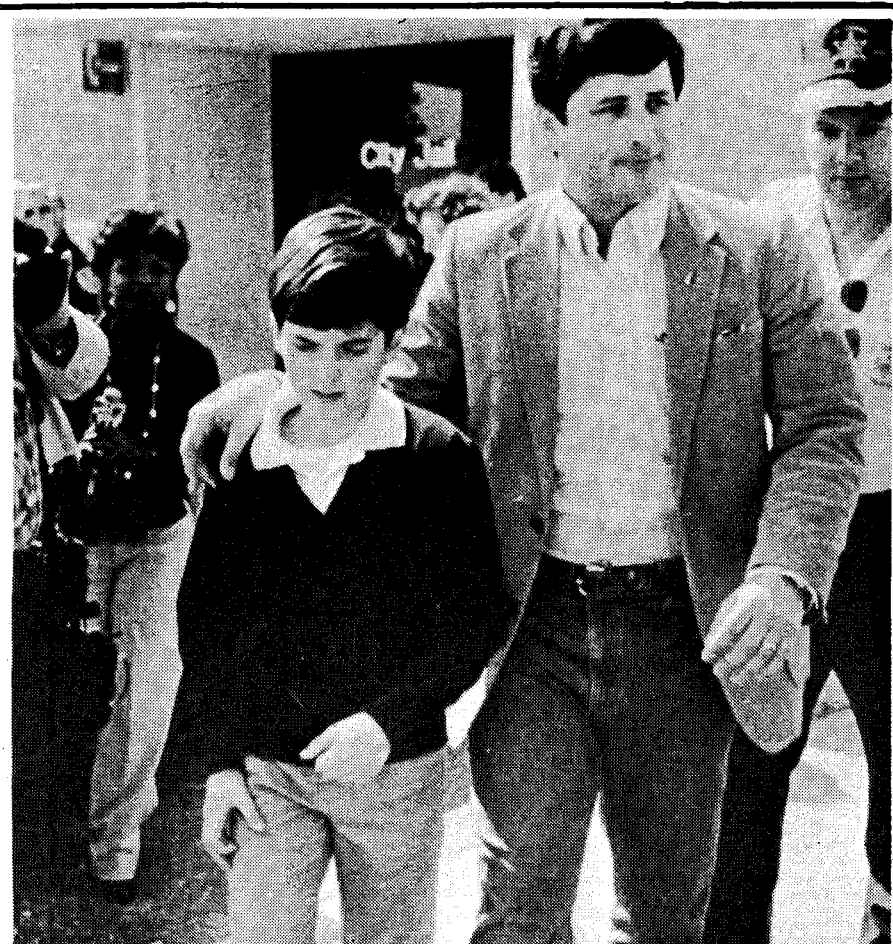
Mrs. Leckey said she thought suggestions for major changes in the direction of the women's pastoral could help the committee, even if none of them were adopted as such.

"The suggestions they get can help them to move the parameters of their thinking, to change the perspectives" from which they approach the topic, she said.

From sisters' organizations the bishops heard sharp objections to patriarchal structures and attitudes in both church and society.

From organizations of lay women they heard concerns directed more at problems of broken family life and

(Continued on page 4)



CHILD FREED — After an ordeal in which he was kidnapped from Our Lady of Lourdes school in Sidell, La., 11-year-old Andy Canulette is escorted from the police station in Kenner, La. by his father, Pat Canulette, sheriff of St. Tammany parish (county). Police arrested the woman they said fired several shots inside the classroom and took the boy. (NC photo from UPI).

Shelter director faces prison

HOUSTON (NC) — Jack Elder, director of a refugee shelter operated by the Diocese of Brownsville, Texas, was found guilty of five counts of illegally aiding aliens. A volunteer at the same shelter, Stacy Merkt, also was convicted of one of three charges. Elder faced 30 years in prison and \$28,000 in fines. Ms. Merkt was found guilty of one count of conspiracy but innocent on two counts of transporting Salvadorans to a bus station. She could receive a maximum of five years in prison and a \$10,000 fine.

Children's book sparks dispute

DACCA, Bangladesh (NC) — A dispute over a volume of a children's encyclopedia has led to violent demonstrations by Moslems against Christians and Hindus. Fundamentalist Moslems have objected to "Gayaner Katha," the first volume of a children's encyclopedia, because it presents the life sketch of Islam's prophet Mohammed after those of Buddha and Christ. Christians and Hindus in the town of Narayanganj, about 10 miles from Dacca, feared more violence after a mob damaged St. Paul's Catholic Church and a Baptist church in January.

Indiana bishop deplors gambling

FORT WAYNE, Ind. (NC) — Indiana's gambling laws and practices "stink with hypocrisy," Bishop William E. McManus of Fort Wayne-South Bend said, supporting proposed changes in the state's constitutional ban on all gambling. In his column in the Harmonizer, the diocesan newspaper, bishop McManus said that if the Indiana Constitution is changed, the state legislature could regulate gambling, "for example, legalize bingo for the benefit of non-profit organizations like churches."

Bp. O'Rourke advises farmers

PEORIA, Ill. (NC) — The 1985 farm crisis "may well be the final blow" destroying the family-farm tradition in the United States, Bishop Edward O'Rourke of Peoria said in an editorial. A longtime specialist in farm issues, Bishop O'Rourke strongly urged farmers to reverse their long tradition of individualism and "bargain collectively at the market place." He also called for immediate federal loans or loan guarantees to tide farmers over the current crisis, which he said was caused by factors largely outside their control.

Lithuanian priest jailed by Soviets

(Undated) (NC) — Soviet authorities have sentenced a Lithuanian priest to three years in prison, according to the Lithuanian Information Center, based in Brooklyn, N.Y. The center said Father Jonas-Kastytis Matulionis, arrested Nov. 9, was the third Lithuanian Catholic priest arrested since 1983. It cited "reliable sources" in its report and said although specific charges were unknown Father Matulionis has in the past received warnings from Soviet authorities for functioning as "a false priest without registration papers."

Africans need \$1 billion in aid

By Jeff Endrst

UNITED NATIONS (NC) — Drought-stricken Africa needs \$1.5 billion in short-term emergency aid to feed its people through the next harvests, U.N. officials said.

The figure represents immediate needs above what has already been supplied in aid, they said. It would cover 20 African countries south of the Sahara Desert.

The continuing emergency is the subject of a conference scheduled to open in Geneva March 11. Officials said some of the countries planning to attend the conference are expected to announce they prefer making direct-aid contributions, rather than cooperating in a joint U.N.-run operation.

Africa's "unprecedented crisis" shows little signs of abating in the near future, the officials said. They said that the \$1.5 billion represents "conservative and realistic assessments" of the situation as of January.

They predicted the African emergency would last well into 1986 and the need for funds would grow.

Any shortfall in international response "must be measured not just in terms of a deficit in funds available, but in terms of human lives lost unnecessarily," the United Nations said.

Ethiopia would be the major recipient of the new aid, the U.N. officials said, receiving \$379 million.

Neighboring Sudan would receive \$191 million. Mali, Niger, Chad, Mozambique, Burkina Faso (formerly Upper Volta), Tanzania and

Mauritania would be among other major recipients, the officials said.

The United Nations estimates that 30 million Africans are affected by the famine. At least 10 million of that number have been forced to abandon their homes in search of food and water.

The area affected by drought encompasses 150 million of Africa's estimated 484 million people.

A Catholic Relief Services spokeswoman said that a "high volume" of contributions for African relief is still coming into CRS. She said that an ecumenical aid group the agency works with feeds 1 million Africans each month.

U.N. officials say that the United States has encouraged the world organization to make the March conference a platform from which U.S. Vice President George Bush can expound the Reagan administration's theme that more than rain, Africa needs better management of its human and natural resources.

The United States is by far the largest donor to African emergency aid. It has long advocated small-farm free enterprise as one of the most potent answers to Africa's deteriorating economies.

The United Nations said that some African governments are incapable of managing the current emergency.

It also said emergency aid must be coupled with recovery and rehabilitation. The World Bank and other international agencies said the cost of recovery could be between \$5 billion and \$7 billion per year over the next three to five years.

Renew faith, Abp. urges Catholics

WASHINGTON (NC) — What the church needs most today is for Catholics to have such an enthusiasm and confidence in their faith that they will witness the Gospel everywhere in their daily life, said Irish Archbishop Dermot J. Ryan, head of the Vatican Congregation for the Evangelization of Peoples. Archbishop Ryan was interviewed in Washington during a one-week visit to the United States in mid-February. He attended a symposium in Florida on renewal in Catholic evangelization, and expressed his thanks "for the tremendous help given to the missionary churches" by U.S. Catholics.

Pres. Ortega wants bond with U.S.

MANAGUA, Nicaragua (NC) — Nicaraguan President Daniel Ortega told U.S. Catholic churchmen visiting Nicaragua that he wants good relations with the Catholic Church and with the United States. The church group, headed by Archbishop John J. O'Connor of New York, met with Ortega during a late-night, two-hour meeting at the end of the first day of their visit to Nicaragua. The closed-door talks covered the government's relations with the Nicaraguan bishops and the Reagan administration. Archbishop O'Connor said that Ortega expressed hope for a renewal of friendship between the United States and Nicaragua.

Bp. Mulvee heads diocese in Del.

WASHINGTON (NC) — Auxiliary Bishop Robert E. Mulvee, 55, of Manchester, N.H., has been appointed by Pope John Paul II to head the Diocese of Wilmington, Del. Bishop Mulvee, who was named an auxiliary bishop on Feb. 22, 1977, succeeds the late Bishop Thomas J. Mardaga of Wilmington, who died May 28, 1984. A native of Boston, Bishop Mulvee has served on the National Conference of Catholic Bishops' administrative committee and the U.S. Catholic Conference administrative board as a representative of his region.

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Some good news

23,000 More at Mass and seminaries full

By Ana Rodriguez-Soto
Voice News Editor

POMPANO BEACH — No need to be "crepe-hangers," Archbishop Edward McCarthy told Broward Serrans at a dinner recently. There's plenty of "good news" to boast about in the Archdiocese of Miami.

Some examples:

- 23,000 More Catholics are attending Mass this year than in 1982;
- Both seminaries, St. John Vianney in Miami and St. Vincent de Paul in Boynton Beach, are filled to capacity, with St. Vincent having reached an all-time high of 100 students enrolled in its four-year theology program;
- Six "top-quality" men are being ordained to the priesthood in the Archdiocese this year, four of them in Miami, one in Rome and one in Ireland.

Such positive numbers don't eclipse the negative trend of the current shortage of priests in the Archdiocese, and the statistics that by the year 2,000 the Catholic Church in the

Pastors get recruiting book

A booklet that offers priests practical suggestions on how to recruit young men to the priesthood has been distributed to all pastors in the Archdiocese of Miami by Serra International, the group that paid for its printing.

Additional copies of "First Steps: A Guide to Encourage Young Men Toward the Catholic Priesthood" can be purchased for \$2 each by writing to the AC-TA Foundation, 4848 N. Clark St., Chicago, IL 60640, or by contacting a local Serra Club member.

Written by Fr. John C. Cusick of Chicago, the booklet lists such practical suggestions as having young men spend a day with a priest, visiting local seminaries, inviting guest speakers and holding parish vocations nights.

United States will have only half the number of priests it has today, the Archbishop said.

But those who choose to focus only on what's wrong with the vocations picture "don't know the Serra Club," he said. "I don't think they know that people are really seriously concerned and really doing something about it."

The dinner was the Broward Serra Club's annual banquet honoring pastors in their area. Specially honored this year was Fr. James Quinn, pastor of Nativity Parish in Hollywood, who recently ended an 11-year stint as Broward Serra chaplain.

Last month, Fr. Harry Ringenberger, pastor of St. Maximilian Kolbe parish in Pembroke Pines, was appointed to take Fr. Quinn's place.

Also present at the dinner were Fr. Bernard Kirlin, rector and president of St. John Vianney Minor Seminary, and Fr. Thomas Foudy, vice-rector and dean of students at St. Vincent de Paul Regional Seminary.

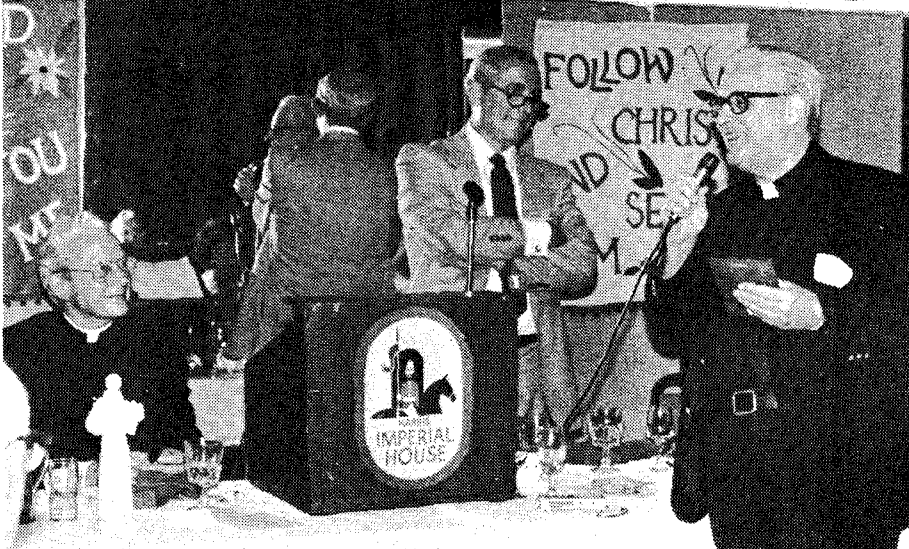
Fr. Foudy was the bearer of "good news" about the seminary, telling Serrans that "despite rumors and articles in the local newspaper (a Broward daily), it is not a haven of promiscuity or a breeding ground for Marxism. In fact, it is a rather conservative, solid institution which I am proud to be a part of."

He noted that St. Vincent is one of the largest seminaries in the country right now, and one of the few that consistently has reached out to poorer young men and made it possible for them to study for the priesthood.

"We've always kept 20 to 30 (such students) at St. Vincent de Paul," Fr. Foudy said. And thanks to a banquet last year which yielded \$30,000, "this year we are able to have six students that otherwise we would not have."

(This year's banquet will be held

OR ANSWERING



Fr. James Quinn, chaplain, gets plaque from Serra Club. (Voice photo by Ana Rodriguez Soto)

March 19. Tickets can be purchased by calling the seminary, 732-4424 in West Palm Beach.)

The aim of the international Serra Club, founded by four laymen in Seattle 51 years ago, is to foster vocations to the priesthood and religious life. Membership is limited to men, who pray daily and offer Masses for vocations, in addition to spreading the word about the religious life in their parishes.

South Florida Serra clubs were founded shortly after the establishment of the Diocese of Miami in 1959, one for each county.

During the next few weeks, the Archdiocesan Vocations Office will be outlining specific projects that local Serrans can undertake to aid the Archdiocese in recruiting people to the priesthood and religious life, as

well as to the growing numbers of lay ministries within the parishes.

"We've got loads of things to do," explained Fr. Neil Doherty, director of Vocations, who will be meeting with the Serra clubs this month to discuss the recruitment projects in detail.

Archbishop McCarthy, however, stressed that the rest of the Archdiocese can't sit back and assume that vocations work is not their responsibility.

"I think every priest, every religious, every lay person in our Archdiocese has to be a vocations director," he said, highlighting the special importance of the laity.

"It's not we who are going to suffer if we don't have more priests," the Archbishop pointed out. "It's the laity who are going to suffer."

Catholics organized for Billy Graham

By Ana Rodriguez-Soto
Voice News Editor

When evangelist Billy Graham came to Fort Lauderdale last month, his message moved almost 9,000 people to make a public commitment to Christ. Of those who came forward, 11 percent were South Florida Catholics.

But the Archdiocese of Miami is not upset. On the contrary, Church officials from Archbishop Edward McCarthy down are working to ensure that these re-committed and newly-committed Catholics find support in their local parishes.

"Unless a local church is there to help them along in the journey, chances are good (the public commitment) will turn out to be a one-shot deal," said Marsha Whelan, director of Evangelization for the Archdiocese. "We have to follow-up."

Whelan and Msgr. Bryan Walsh, Archdiocesan director of the Ministry of Christian Service, were the official Catholic observers on the Fort Lauderdale Crusade's Executive Committee. They were appointed by Archbishop McCarthy.

"Billy Graham does not recruit for any particular religion," Whelan explained. "He's an evangelist. He preaches the message, the Gospel message, which is repent and believe the Good News."

Then he tells the people, "you need

to belong to a local church worshipping community. And he doesn't say which one. That's why they (Crusade officials) like and invite the participation of the local churches," Whelan said.

course held at the same time as the Crusade which attracted about 1,200 people from across the nation.

Topics covered included home visitation, outreach ministry and other evangelization techniques.

Pope invites Graham

Cooperating with the evangelical work of Billy Graham is a first for the Church of Miami — but nothing new for the Church of Rome.

Two years ago, Pope John Paul II met with the evangelist at the Vatican, telling him, "We're brothers." Then he invited Graham to speak to the seminarians in Rome.

Graham has been invited to the Vatican again this year to speak to seminarians, and he told Marsha Whelan, one of two official Catholic observers at his Fort Lauderdale Crusade, that he had accepted the invitation.

In addition to appointing observers, the Archdiocese hosted four conferences before the Crusade. Two were general informational sessions held at Nativity Parish in Hollywood and St. Augustine Parish in Coral Gables, the other two were training courses on how to "follow-up" with those who make a public commitment. Those took place at St. Clement Parish in Fort Lauderdale and Little Flower Parish in Coral Gables, with about 100 Catholics participating.

Some churches also sent parishioners to the Billy Graham School of Evangelism, a week-long crash-

In return for its participation in the Crusade, the Archdiocese received the names and addresses of all those who came forward and identified themselves as Catholics.

Within 48 hours of their public witness, each of these people received a phone call from a Crusade counselor. Within a week, Graham's organization says, a follow-up phone call should be made by that person's pastor, then a personal visit and placement into a "nurturing" or Bible-sharing-prayer group.

If the local Catholic parish doesn't do the follow-up, Whelan said, Graham officials make sure another

church does — even if it isn't Catholic.

"They feel responsible for the people who come forward, and they do everything to see that they're followed up. Now, they have no problem with the Catholics being followed up in the Catholic Church. But if they're not going to be followed up there, then they need to be followed up somewhere," Whelan said.

Exactly 996 Catholics came forward at the Fort Lauderdale crusade, records show, out of a total of 8,735 people. In all, 166,000 attended the Crusade.

Of the Catholics, 142 are from the Palm Beach Diocese, four are from the Venice Diocese and 850 are from the Archdiocese of Miami. Their names have been forwarded to the corresponding parishes.

Not all of these people are new Catholics, Whelan pointed out, or Catholics who were alienated from the Church. In fact, the majority of those who make public commitments at Graham crusades already are involved in a local church.

Regardless, the local parish must follow-up, Whelan said. "You can't assume that everything's all right in their lives. I would encourage a personal visit by the priests to these people. It can be a very pastoral moment, even if they're active at the church, because you never know."

Delay pastoral, nuns tell bishops

(Continued from page 1)

the need for more pastoral support for women in difficult circumstances. As a whole, the representatives of national lay women's groups supported the basic idea of a pastoral by the U.S. bishops on women.

In the two days of hearings the five-bishop committee, headed by Bishop Joseph L. Imesch of Joliet, Ill., heard testimony from:

- Three national organizations of sisters: the Leadership Conference of Women Religious, the National Black

Sisters Conference and the National Coalition of American Nuns.

- Three national organizations of Catholic laywomen: the Catholic Daughters of the Americas, the National Council of Catholic Women and the Daughters of Isabella.

- Three groups with a mixture of lay women and women religious in their membership: the National Assembly of Religious Women, Las Hermanas, and the Women's Ordination Conference.

- Mrs. Lecky, representing the

bishops' laity secretariat, who was the only speaker not representing a national membership organization of women.

Loretta Knebel, national regent of the Catholic Daughters, said the 165,000-member lay women's organization seeks from the bishops' pastoral an affirmation of women's role and dignity.

Dominican Sister Marjorie Tuite, representing the National Assembly of Religious Women, asked the bishops not to issue a pastoral on women at all.

She told reporters that she "urged the committee to reconsider" and write a pastoral "on sexism, not on women."

The bishops wrote an earlier pastoral on racism, not on black peo-

ple, and are developing one on the economy, not on poor people, she said. "It's my belief you don't write pastorals on victims, you write them on issues."

Other pastorals the bishops have written in recent years have been on Hispanic concerns and on the handicapped.

Bishop Imesch, talking with reporters during a break in the hearings, said he did not think that calling the proposed document a pastoral on women would prevent it from dealing fully with questions of sexism.

Bishop Imesch conceded to journalists that "it would not be possible to write" a pastoral letter on women "without saying at least something" about the ordination question.

Layman is chancellor in Boston diocese

BOSTON (NC) — Archbishop Bernard F. Law of Boston has named Paul Devlin, financial officer of the Diocese of Providence, R.I., as chancellor of the Boston Archdiocese. He is the first lay person to be named chancellor of the archdiocese.

Devlin succeeds Bishop Thomas V. Daily, former auxiliary bishop in Boston who became the first bishop of the Diocese of Palm Beach, Fla. The appointment is effective March 19.

In the Providence Diocese, Devlin worked on the pension board and clergy benefits committee and managed the diocese's investments. He wrote a manual for Providence, "Parish Financial Records for Administration," which he said he expects to publish in an edition adapted for Boston.

Devlin is a former teacher of accounting and financial management at Boston College and was the first financial vice president of the Jesuit-run university. He also has provided financial consultation to many New England religious communities and several dioceses.

He is a native of Quincy, Mass., and a graduate of Boston College. He earned a master's degree from Harvard Business School and is a certified public accountant.

Only a few U.S. dioceses have chancellors who are not clergymen. Sacred Heart Sister Mary Bridget Flaherty recently was named chancellor of the San Francisco Archdiocese, the first woman chancellor of a major U.S. diocese. Another nun, school sister of Notre Dame Joanna Valoni, is chancellor of the Diocese of Lafayette, LA.

Hospitals accept apology

ST. LOUIS (NC) — The Catholic Health Association has received and accepted what it called a "guarded apology" from White House Chief of Staff Donald Regan for reportedly saying that Catholic nuns who run hospitals don't have their heads "screwed on tight."

"I was distressed even more than you by the comments in *Newsweek*," Regan wrote to CHA President John E. Curley Jr. about the remarks attributed to him in a January *Newsweek* magazine article. "They reflect neither what I said nor meant."

Regan added, "If somehow, in an unguarded moment in a totally private meeting, I could even con-

ceivably foster an environment where such a misinterpretation could take place, I apologize."

Curley replied that he accepted what the CHA described in a news release as Regan's "guarded apology."

"Regrettably, it is too often true that misinterpretations occur quickly while remedies to the health-care dilemmas facing our nation seem to evolve slowly, if at all," Curley said in response to Regan.

Curley also asked Regan for a meeting between CHA and Regan administration officials to consider the Catholic organization's proposal for a national health commission.

Archbishop Edward A. McCarthy invites you to join him as he celebrates a Mass in reparation for the sins against human life in our society and lights a perpetual flame for the unborn.

Date: Sunday, March 24, 1985
Time: 10:15 a.m.
Place: Annunciation Church
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The Respect Life Office at 653-2921

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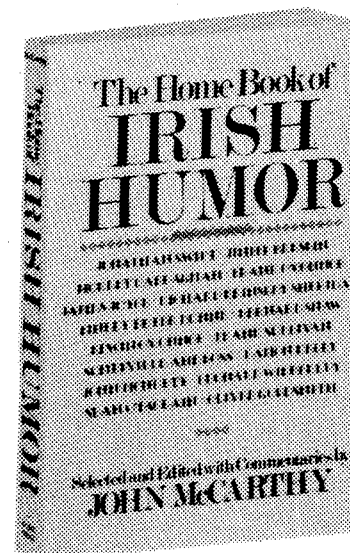
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Throughout, the editor, John McCarthy, formerly Executive Editor of



Catholic Digest, has contributed a lively series of quips and jests about the Irish, humble and great.

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Cardinal to Pope: modernize Vatican

ROME (NC) — The Vatican's financial and administrative structures need to be modernized by establishing a personnel management board and by computerizing operations, said Filipino Cardinal Jaime Sin, in recommendations to Pope John Paul II.

The personnel management board should be composed mostly of lay people, and its duties should include writing job descriptions of lay and clerical employees, including the heads of Vatican congregations, he said March 6.

Congregations are usually headed by cardinals.

Cardinal Sin is a member of the Council of Cardinals which advises Pope John Paul II on Vatican financial and administrative matters. He was interviewed in Rome by National Catholic News Service during the council's March 5-7 meeting, at which he made the recommendations.

"Job descriptions need to be updated every year. The world is moving very fast," he said. Cardinal Sin heads the Archdiocese of Manila, Philippines.

The personnel management board

would streamline the Vatican work force by eliminating job duplication and by eliminating overlapping duties, he added.

Another responsibility would be establishing salary scales for Vatican employees, said Cardinal Sin.

"The church is like a corporation. It needs good managers. Lay men should be asked because they know the language of management, labor and computers," he said.

"We are pastors. We are not trained for that," he added.

"The computer is a very important invention. I have a computer in my archdiocese. Why can't the Vatican have one?" he asked.

"If I want my records, I push the button and there it is," he said. Cardinal Sin said he has computerized archdiocesan historical records since 1976 and has made several microfilms which are stored in different locations to prevent the records from being lost or destroyed.

Modernizing and streamlining Vatican operations also would help in reducing the Vatican's yearly budget deficit, he said.

"But there will always be a deficit

because this is a universal church serving humanity," he said.

The best way to erase the deficit is to increase contributions to the Vatican, said Cardinal Sin.

"We have to do a better job showing the faithful the credibility of the church and that it needs money for its charitable works and to maintain the departments of the Holy See."

"Then we can explain that one way

of showing loyalty is through tribute," he added.

The current Council of Cardinals is composed of 14 members and can only recommend programs to the pope. Cardinal Sin expressed hope that the pope will accept the modernization proposals.

"Why would the pope call us together if he is not going to take our suggestions?" he asked.

Probe sanctuary policies

WASHINGTON (NC) — More than 200 religious leaders, including 10 Catholic bishops, have asked Congress to investigate the government's deportation of Central American refugees and the recent crackdown on the sanctuary movement.

In a letter to the House and Senate immigration subcommittees and a separate letter to the House subcommittee on human and civil rights, the religious leaders petitioned for public hearings on the "scandalous policy" of denying political asylum to refugees from El Salvador, Guate-

mala and other countries.

The letters were released at a press conference organized by the Christic Institute, a religious public policy center in Washington. Representatives of several religions, including Jewish, Baptist, Lutheran, United Church of Christ and Presbyterian leaders, participated.

At the beginning of the conference it was announced that Sen. Alan Simpson, R-Wyo., chairman of the Senate immigration and refugee subcommittee, had agreed to conduct hearings.

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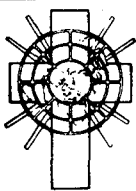
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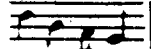
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Laity told to practice faith

VATICAN CITY (NC) — Lay people are urged to practice their faith in the secular world in a 40-page document issued by the Vatican for use in preparation for the 1986 world Synod of Bishops.

The synod is scheduled to study the "Vocation and Mission of the Laity in the Church and in the World 20 Years After the Second Vatican Council."

The "lineamenta," as the preparatory document for a synod is called, says many lay people can be "so influenced by secularization as to

refuse, or at least compromise, that fundamental and unrenounceable link with the faith."

The document stresses the need for laity to bring their faith to the secular society, particularly through "work itself, education, the family, politics, the economy, culture and mass media."

It also warns of the "persistent danger of a scientific and technical development" insufficiently rooted in ethics and religion.

The document was presented at a press conference by Archbishop Josef

Tomko, secretary general of the Synod of Bishops.

The document notes that there are many "forms of collaboration" in economics, society, politics and culture in which Christian laity "renounce their 'identity' by adopting criteria and methods which the faith does not share."

"In these and similar cases, 'secularity' becomes 'secularism,' which is a radical contradiction of the true secular vocation of the Christian laity," the document adds.

Archbishop Tomko called for

churchwide consultation in preparing the synod's working document. He said national bishops' conferences should collect and synthesize various suggestions, observations and proposals and forward them to Rome.

The "lineamenta" noted that problems have developed along with the renewed vitality of the laity. It spoke of "the danger of confusion in the correct relationship which must exist between clergy and laity in the church," and concern for "the clericalism of the laity" and the "laicization of the clergy."

Ethiopia's relief efforts get boost

NEW YORK (NC) — relief operations in Ethiopia have improved markedly since last fall, said Kenneth Hackett, Africa secretary for Catholic Relief Services, after a visit to the African nation.

"Food is moving into many more areas and reaching more people more regularly than even a month ago," he said in an interview.

"The flow of food is starting to come in regularly now from the United States and other sources, and the blockages at the ports three or four months ago have been overcome," he said.

"People are still dying, but the staggering death counts of four months ago seem to be dropping due to the availability of food."

Hackett added, however, that the total number of Ethiopians needing food assistance continued to rise as more people used up whatever remained from their last harvest and

began moving toward feeding centers. "Estimates of 7 million to 10 million are not in any way exaggerated," he said.

In seeking to meet the needs, Hackett indicated, CRS currently sees more difficulties in Washington than in the government of Ethiopia, which has often been charged with obstructing relief efforts particularly in areas of rebel activity.

"The Ethiopian government is cordial and cooperative in its basic relations with us," Hackett said.

In any event, he added, CRS cannot feed many more people without more food and money. He said CRS is now especially concerned because "verbal promises" from the U.S. government's Agency for International Development to provide funds for inland transportation of

53,000 tons of food allocated to CRS in November so far were "failed promises."

If the promised government funds do not materialize, CRS will have to use private donations to cover the costs. CRS had planned, he said, to use privately donated fund for medical care and longer-term development projects not covered by AID grants.

Cardinal, bishop honored as heroes

ROME (NC) — The Israeli government has honored two Vatican officials for hiding Jews during World War II.

Cardinal Pietro Palazzini, head of the Congregation for Saints' Causes, and Archbishop Vincenzo Fagiolo, secretary of the Congregation for Religious and Secular Institutes, were awarded Israel's Medal of the

Righteous of the Nations.

They will have a tree planted in their names along the Avenues of the Righteous in Jerusalem, said Nathan Ben-Horin, minister in charge of relations with the Holy See at Israel's embassy in Italy.

Ben-Horin said Cardinal Palazzini and Archbishop Fagiolo received the honor particularly for helping

Michael Tagliacozzo, a Jew living in Rome who escaped from Nazi SS troops Oct. 16, 1943, when the Nazis began to round up Jews in Rome to be sent to death camps.

More than 2,000 Jews in Rome were killed. However, "many Jews were saved by Christian neighbors and by people of the church," Ben-Horin said.



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Nicaragua bishops 'in the middle'

NEW YORK (NC) — Nicaraguan bishops feel "caught in the middle" between the country's Sandinista government and U.S.-backed counterrevolutionaries, Archbishop John J. O'Connor of New York said after leading a U.S. bishops' delegation to Central America.

Though the Catholic Church in Nicaragua supported the 1979 revolution that brought the Sandinistas to power, the bishops there are caught between a government that has not realized the ideals of the revolution and opposing forces who might also fail to realize them, Archbishop O'Connor said at a press conference in New York March 3.

"Not a single bishop asked for our support in encouraging financial and military assistance for the contras," he said, using the popular name for the counterrevolutionaries trying to overthrow the Sandinistas.

"But the (Nicaraguan) bishops were very clear that there's a grave moral and psychological issue involved here," he added, commenting that it is "imperative" that the world see that all is not "rosy" in either the Sandinista government or the counterrevolution.

While the Nicaraguan government has a philosophy "alien" to the United States and the church, he said, the contras are "not necessarily saints."

Archbishop O'Connor held the press conference jointly with Cardinal Joseph Bernardin of Chicago, a member of the delegation to Central America, just after the cardinal was



GETTING ACQUAINTED — Cardinal Joseph Bernardin of Chicago talks with a child at a refugee camp at the San Jose de la Montana seminary in San Salvador during a recent tour in Latin America. (NC photo from UPI—Reuter.)

his guest on the first of what is intended to be a series of local television programs called "Conversation with the Archbishop."

Archbishop O'Connor, chairman of the bishops' Committee on Social Development and World Peace, said the delegation of U.S. bishops which visited Nicaragua and El Salvador Feb. 24 to March 2 felt unanimously that they should convey what they had learned to President Reagan.

He said he would report the delegation's desire to meet with Reagan to Bishop James W. Malone of Youngs-

town, Ohio, president of the National Conference of Catholic Bishops, so the offer could be made through NCCB channels.

Archbishop O'Connor declined to comment on Reagan's recent statement that the contras were the "moral equal of our Founding Fathers." But he said the question for U.S. policymakers was whether they could do anything "constructive" without taking sides.

Delegation members spent four hours with Nicaraguan President Daniel Ortega, including two hours by themselves and two with the Nicaraguan bishops and the papal nuncio to Nicaragua present, Archbishop O'Connor reported.

Archbishop O'Connor said the Nicaraguan bishops gave delegation members "a list of the problems they are experiencing," and these were taken up with Ortega. "We laid it on the line with him," the archbishop

said.

"I think the bishops felt we really made some kind of an impact on President Ortega," he said. "We got the impression that for the first time perhaps he might be responsive and try to help resolve some of the problems."

Cardinal Bernardin said that as Ortega was talking of initiatives he planned to make regarding his government's international disputes, the question of his credibility was raised. In this context, the cardinal said, Archbishop O'Connor told him that his credibility would be "enhanced" if he took some initiative to resolve the church-state problems.

The meetings with the Nicaraguan president were the most "dramatic" part of the delegation's visit, Cardinal Bernardin said. The most "emotional event, Cardinal Bernardin said, was visiting the tomb of the late Archbishop Oscar Romero of San Salvador, El Salvador, and celebrating Mass at the altar where Archbishop Romero was assassinated in 1980.

Archbishop O'Connor said the question of U.S. financial aid for the contras was seen on both sides as important primarily for its psychological symbolism. An end to U.S. support would leave the contras feeling abandoned, he said, and Ortega considers support for the contras as an attack on the government.

"What everyone down there seems to say," Archbishop O'Connor reported, "is, get economic assistance in here, give the poor and very needy people the help they need, and then put moral pressure, put diplomatic pressure on the government, try to focus the eyes of the world on the abuses of the government, and particularly on the fact that the church down there supported the revolution, the church believed in the revolution, but believes the revolution has been perverted."

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Divorced/remarried urged 'come home'

By Ana Rodriguez-Soto
Voice News Editor

For the second year in a row, the Archdiocese of Miami is issuing a Lenten invitation to alienated Catholics: "Come Home."

The highlight of the effort is a day-long conference in March for people whose marriage situations (separation, divorced, re-marriage outside the Church) are an obstacle to their

reconciliation with the Church.

"We know that one of the biggest reason people are alienated is because of this," explained Marsha Whelan, director of Evangelization for the Archdiocese. "A lot of them haven't had any contact with the Church and don't know that it's possible to be reconciled."

This year marks only the second time in the history of the Archdiocese

that such a conference has been held.

Hosted jointly by the Tribunal, the Family Enrichment Center and the Office of Evangelization, the conference will take place March 16 from 9:30 a.m. to 5 p.m. at St. Rose of Lima Parish, 418 NE 105 Street in Miami Shores.

There is no charge for the conference, but participants are urged to bring their own lunch. Workshops will be interpreted for the deaf.

Topics to be discussed include marriage annulment procedures, raising children as Catholics and the role of the re-married in the Church. In addition to Archbishop Edward McCarthy, keynote speakers will be Father Andrew Anderson, officialis of the Archdiocesan Marriage Tribunal, and Sr. Agnes Gott, director of Ministry to the Divorced and Separated.

In a letter mailed out for distribution in all parishes, the Archbishop

stresses that the Church loves and cares for all its members, especially those who are no longer active.

"I know that many of you are hurting and feeling frustrated over these issues which seem to keep you away from your Catholic community," the Archbishop wrote.

"I do hold out to you my love, dedication and care for you, and that of many others who have a desire to work together with you in a sincere effort to look for ways that may eventually lead you to reconciliation with your Catholic community," he wrote.

Catholics who know of friends, relatives or neighbors who are alienated from the Church because of marriage situations are urged to invite them to the conference or refer them to the local parish so an invitation can be mailed to them. For information call 651-0280.

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The Holy Father is deeply appreciative of the attachment to the Vicar of Christ demonstrated by the

Church in Miami, and he thanks you all for helping to share the burdens of the Holy See. He once again assures you and your people of his prayers and imparts to all of you his Apostolic Blessing.

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O. Cardinal Casaroli
Secretary of State
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Evangelizer: Lay ministry can bring back Hispanics

By Betsy Kennedy
Voice Staff Writer

Hispanics who have gone astray from the Catholic Church can be brought back into the fold by lay ministers who make a vibrant proclamation of the Gospel, said Marilyn Kramar, a Catholic missionary evangelizer with 26 years of experience serving Hispanics all over the world.

Kramar, a charismatic former Assembly of God minister gave an inspirational talk to more than 100 enthusiastic lay ministers at the 5th Annual Lay Ministry Celebration at Nativity Church in Hollywood on March 2.

The conference entitled, "Love and Witness — Signs for All Times," also included a series of morning and afternoon workshops focusing on diversified topics, from how to deal with anger in yourself to how to understand refugees and people of different races.

In the parish hall at Nativity, the lay ministers gathered to hear Kramar's own songs followed by an emotional plea for them to renew their commitment to the ministry. She asked them to understand that each day, although they "die" by having to endure personal trials, they will always be resurrected again through Christ's love and imbued with the strength to reconcile those

who are unchurched in the Archdiocese.

In an interview with *The Voice* following the conference, Kramar, a Catholic for the past 13 years, discussed lay ministry programs in South Florida and California. She is encouraged by what she has seen happening in Hispanic evangelization in this Archdiocese.

"I see three important events happening here. Through campaigns, rallies and classes, the Church in Miami is building a bridge of faith — and Hispanics are beginning to walk that bridge back to the Lord."

Recordings available

Cassette recordings of speakers at the Lay Ministry Conference can be obtained for \$4 each plus 75¢ postage and handling (per order, not cassette) by contacting "Jesus Loves You" Catholic Tape Ministry, P.O. Box 55-8146, Miami, FL 33155-8146.

In the Archdiocese, two major programs have been implemented to reach Hispanics. The "Damasco" rallies (taken from the word Damascus, the city where Paul was called to conversion), is headed by Adele Gonzalez of the lay ministry office.

One day each month, a tiny theater in Hialeah where "Damasco" is held echoes with loud singing and com-

munal prayer. The day ends with a liturgy. Initiated Nov. 4, the first five rallies have been more successful than anyone had hoped for, said Gonzalez.

Theater echoes

"We have cards that we distribute and ask people to fill out, stating their spiritual needs. We average 50 cards a month and last Sunday we got 100 cards returned to us."

A second program called "Buena Noticia" (good news) also run by Gonzalez, is showing promise. The 15-week course equips Hispanic laity to evangelize on a one on one basis and teaches them how to effectively relate their faith experience to others.

"Evangelizers of all ethnic backgrounds have to know how to explain what the 'Good News' is when someone asks them, and we tell them how to do it," said Gonzalez.

"Buena Noticia" has also been launched in the Dominican Republic, Chicago and Los Angeles where it has made a noticeable impact on the number of Hispanics who return home to the Church. Gonzalez is preparing to introduce the program to dioceses in Puerto Rico.

Gonzalez stressed that lay ministers working in the Hispanic community are not just replacing one spoke in a wheel, but setting the whole wheel in motion.



Marilyn Kramar: California evangelizer

"In 10 years, more than 45 percent of the entire American church is going to be Hispanic. This means half of our leaders will be Hispanic. It is our responsibility to turn out good ones."

Disturbing numbers

She is alarmed about the large numbers of unchurched Hispanics in the Archdiocese. In a recent home visitation study of 1,200 households in the Hialeah area, Gonzalez said, some disturbing statistics came to light:

- In 1,200 Hispanic households, 87.6 percent of the residents are unchurched.
- Only 7.2 percent consider themselves active Catholics.
- 2.8 percent used to be Catholics, but are inactive.
- 2.4 percent say they belong to other denominations, and are former Catholics.

What has turned Hispanics — traditionally among the most loyal and dedicated believers in the Catholic faith — away from their mother church?

Kramar believes the problem stems from multifarious weaknesses in the links of outreach ministry. She cites lack of vibrant proclamation of the Gospel, lack of fellowship, inadequate Bible training and lackluster homilies as primary causes.

"If we don't give them a vital experience in the church ... if we don't share our zeal and offer activities where people can share their faith, they will turn to Protestant denominations."

In California, according to Kramar, there are 8 million Catholics. Between 55 and 60 percent of them are Hispanic. Yet only 10 percent of these Hispanics attend Church on any kind of regular basis.

With the support and encouragement of Cardinal Timothy Manning, Kramar created the Charisma Missions, a Catholic missionary evangelization society based in Los Angeles. Currently a missions faith center is being supported by people of all backgrounds who have undergone a conversion experience. The center offers a wide spectrum of rallies, workshops and affirmation courses.

Kramar is particularly enthused about the effectiveness of the short-term affirmation courses taught at the center. After a conversion experience the courses (which last just a few weeks) "bring back the reality of the Sacraments and how they relate to the experience of Christ."

Hispanics have responded miraculously to the mission programs, said Kramar. Thousands of them attend the special rallies designated for children, youth, adults, marrieds, and celebrate their faith through song, prayer and witnessing.

Kramar said that one of the best
(Continued on page 16)

Bible not inspired?

Youth Leader addresses lay group at conference

By Betsy Kennedy
Voice Staff Writer

The faces of the lay ministers gathered for an afternoon workshop showed shock and disbelief when Michael Galligan-Stierle told them that the Bible is not an inspired work.

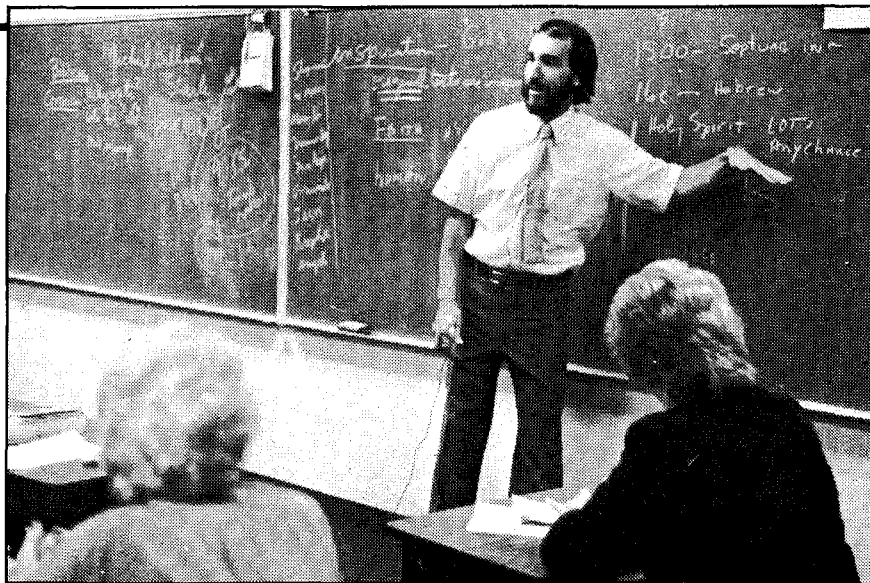
The director of young adult and campus ministry for the Archdiocese of Miami, Galligan-Stierle brought out some unusual facts about the Bible and pointed out contrasts and similarities between fundamentalist and Catholic beliefs, during a lively workshop at the 5th Annual Lay Ministry Conference.

He explained that the modern-day Bible is not considered inspired by scriptural authorities because it is not in the original text, and has gone through many adaptations and changes. He pointed out that the original text has been lost forever.

Straining forward in their seats, now in rapt attention, the lay ministers listened to his examples.

"Just look at Jeremiah and Isaiah... large sections of these books have been added or deleted over the years... chapters in Job have been moved. Sentences throughout the Good Book have been shifted around.

The Bible is an anthology of 73 books



Michael Galligan-Stierle discusses Bible with participants at Lay Ministry Conference. (Voice photo/Betsy Kennedy)

linked together, he added.

"Why was the Bible written in the first place?" he asked his students.

He listed the answers they shouted: "To tell the story of God's love, to announce the coming of Christ, to foretell our salvation, to prove God's existence..."

The most important reason, explained Galligan-Stierle was to build faith, to yield to God in all things.

Adaptations of the Bible differ according to the writer's perspective and the audience he was directing his thoughts to.

According to Luke, who was writing for the impoverished peasants of those times, poor shepherds came to pay tribute to Jesus. Matthew was trying to interest the upper classes, so he talked of wise men who brought expensive gifts. They are both telling history with the same goal in mind, of spreading God's message, and "to touch the hearts of people."

Catholics and fundamentalists still argue about many issues of scriptural interpretation, said Galligan-Stierle.

Fundamentalists believe that what is in the Bible is a matter of faith and is always historically factual. On the other hand, Catholics believe that what is in the Bible is primarily a matter of faith a catalyst for

growth.

Catholics also rely on the historical critical method of interpretation, and although every fact takes a Christian closer to God it does not necessarily follow that every fact will be historically accurate.

In one part of the Bible it might say that a bug has 12 legs and in another part of the Bible it might say a bug has 6 legs. The fundamentalist would say that the insect either lost 6 legs or the Bible is talking about two different insects. The Catholic would say it didn't matter whether the bug had 6 or 12 legs — because God created everything.

The Word of God has the power to move people of all denominations even if they don't become erudite scholars, explained Galligan-Stierle.

Looking like an early apostle with his black beard and zealous eyes, he told his audience, "My reading of the Bible has proven to me that God can work any way he wants to in someone's life..."

It is vital to research and learn to interpret the Bible to understand it better, but the real test for any Christian is, "Do I take this to my heart, to do I put it into action in my daily life?" he challenged.

Critics: Play attacks Church

(Continued from page 1)

More recently, at the Aslo State Theatre in Sarasota, a production of "Sr. Mary Ignatius" was cancelled when community groups argued that a state-funded institution has no right to stage a show which viciously attacks religion.

(According to a spokesperson, the James L. Knight International Center is owned by the City of Miami, and simply leases its facilities to independent groups, such as South of Broadway.)

"We're not in the habit of trying to censor people," says the ADL's Grossman. But it's important "to show that people are not going to sit back and allow themselves to be trod upon... We should all be concerned when this kind of attack is made on a religious section of our community."

Ferro puts it more bluntly. "I would never keep Mr. Wayne or any of his two Catholic co-producers from making a buck on hatred." However, "do we want to foster" such a society?

To put the play in that perspective, the Catholic League and the ADL are planning a meeting with the theater critics and possibly the editors of both *The Miami Herald* and *The Miami News*.

"We're talking about virulently anti-Catholic propaganda being put out into the community and people possibly not knowing what context to put it into," says Grossman. "It's very important that the responsible

areas of the community — press and community leaders — have some idea of what it's all about.

"We hope that (the reviewers will) look at more than just the mechanics of the play (and) see just what it does to the community," he adds.

"It's not our aim to offend anyone," responds Wayne, the lawyer who with two friends, Devereux and Kenneth Cottohoff, founded South of Broadway two years ago. Wayne isn't Catholic, but he says Cottohoff and almost the entire cast are

religious.

"Everything to her is just black and white, very literal," Wayne says. "I don't think the main character properly reflects Catholicism... This woman is not a good Catholic."

Sister's comic meanness turns seriously murderous toward the end of the play, however, when four former students confront her, blaming her domineering attitude and her doctrinaire teachings about life, death, God and religion for their unhappy lives.

ple to look for the "higher message" of the play rather than "the obvious." Her views are outlined in comments printed in the program.

"I'm using it as a device to show the misuse of power that teachers can have. Now that can happen in private or public schools, that can happen in grade school or that can happen in college," she says. "It's (about) taking liberties with people's minds."

"I guess it depends on how open your mind is," Devereux adds. "It's not very intelligent... for people n. to be able to laugh at things."

'Insulting'

Counters Ferro: To say that "anybody who finds this offensive doesn't have a mind (is) insulting to me."

Although he has not seen "Sr. Mary Ignatius" performed, he has read the play, he says, and wonders how the producers can turn a "blind" eye to its anti-Catholic and anti-religious message.

"This particular play tells the society that the Catholic Church is a menace to the existence of society and that the Church is trying to warp the lives of children. And further, that the Church itself must be killed, it must be stopped," Ferro charges.

It's taking an institution and just reliving all the old myths about how nuns are authoritarian and religion is not reasonable... and brandishing it as the rule for all nuns and for all the Church," he adds. "That's unfair. That's bigotry."

But Ferro says he is willing to give Wayne and South of Broadway the benefit of the doubt.

"If he's so sure this thing is so amusing, so comical, my suggestion to him would be: if people were to purchase tickets and find that the play is somewhat offensive to Catholics and to any other people, would he be willing to give a money-back guarantee?"

Archbishop 'disappointed'

Archbishop Edward McCarthy, contacted by *The Voice*, had this to say about the Knight Center's and South of Broadway's presentation of "Sr. Mary Ignatius Explains It All To You":

"I'm disappointed at whoever is sponsoring it, but especially I'm disappointed that the Knight Center would be so offensive to the Catholic citizens of our community and all people who have respect for religion..."

"I hope that Catholics and others who are offended will express themselves clearly and remind the sponsors that religious bigotry should no longer be accepted in an enlightened community."

"We like to produce shows that are controversial but we don't mean to be offensive," he says. "What bothers me is (that) most people condemn the show without really seeing it."

Wayne and Devereux contend that the main character, Sr. Mary Ignatius, is obviously an exaggerated, caricaturish version of a Catholic

Devereux, a local graduate of St. Brendan Elementary and Lourdes Academy, and a parishioner at St. Theresa of the Little Flower in Coral Gables, doesn't find the play "blasphemous" or offensive to Catholics.

"Sr. Mary is Archie Bunker. And look at how many people all over America watched Archie Bunker," she says. "I think it's very funny."

She admits, however, that the playwright chose a nun as his main character for a particular reason. "I think (Durang) probably had a bad experience in Catholic schools or something, and he wrote the play because he really does see some hypocrisies going on."

Nevertheless, Devereux urges peo-

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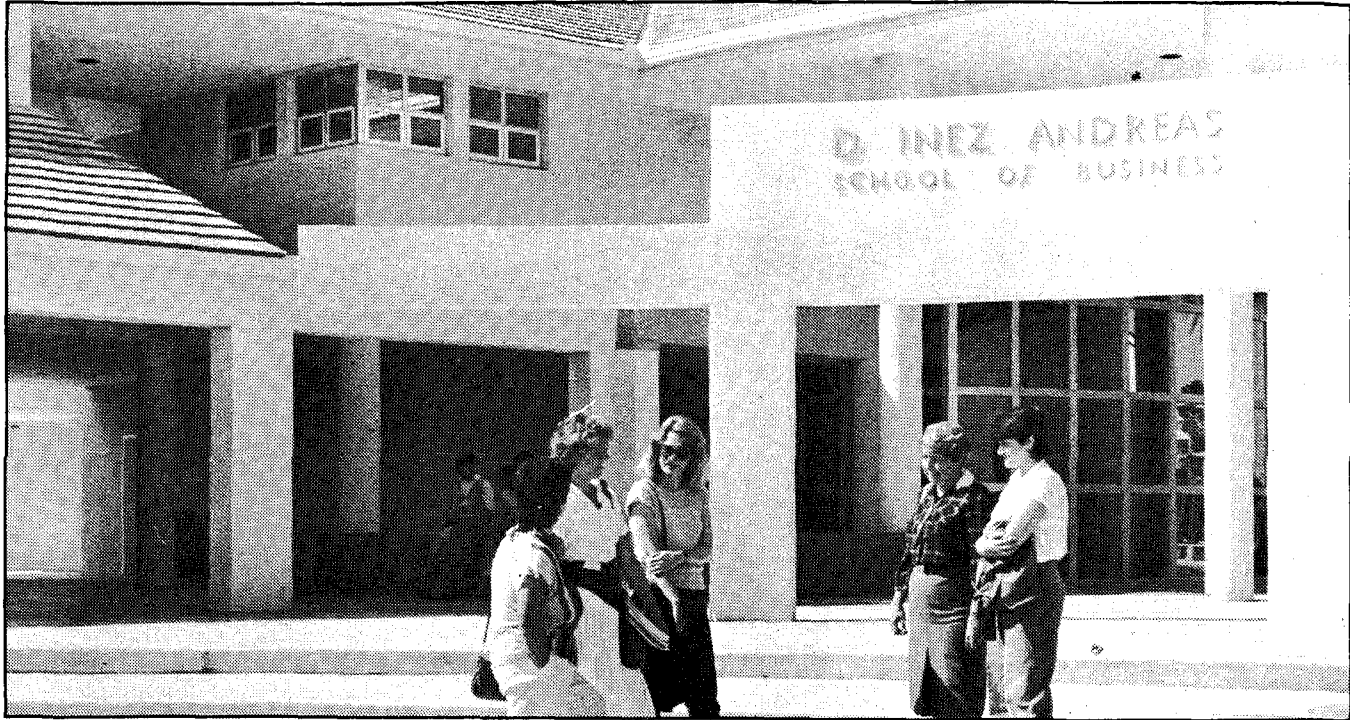
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The D. Inez Andreas School of Business at Barry University in Miami Shores honors one of the institution's most dedicated benefactors. See story below. (Voice photo/Betsy Kennedy)



Barry dedicates new building With flair, Kissinger, Rockefeller

By Betsy Kennedy
Voice Staff Writer

When Barry University first opened its doors in 1940 there were 40 students enrolled, and its history book was filled with blank pages. Today it is a vibrant co-educational Catholic school numbering more than 4,000 students, well on its way to a peak enrollment of 5,000.

On February 26, a new chapter was written in its growing history book when the D. Inez Andreas School of Business was officially dedicated amidst pomp and circumstance.

At the Shepard and Ruth K. Broad

Center for the performing arts, on campus faculty and staff, dressed in black graduation gowns, marched in a solemn procession into the auditorium to mark the beginning of the dedication ceremonies. Each gown was embellished by colorful braids which signified former almaters and degrees.

A woman who molded her vision into stone and mortar and literally transformed Barry from operating deep in the red to in the black, Inez Andreas was honored by her friends, faculty fellow students, and university president Sister Jeanne

O'Laughlin, O.P.

Andreas, wife of Minnesota millionaire Dwayne Andreas, completed her Master's Degree at Barry in 1975, then got involved in fund raising for research, grants, scholarships and construction projects. Gradually, she became more and more involved until she was appointed chairman of the board of trustees. Through her efforts, the school has raked in \$20 million in the last seven years.

Glitter and glamour

The atmosphere of the dedication was both glittering and glamorous.

Overhead in a clear night sky, stars shone brightly down on the campus.

The building itself was decked in twinkling white lights nestled in the surrounding foliage. The roster of special guest included politicians, prominent Miami community leaders, academicians and internationally known figures such as Happy Rockefeller wife of former Vice President Nelson D. Rockefeller (now deceased) and Dr. Henry Kissinger, who gave the keynote address.

Dr. Kissinger arrived in a black limousine, escorted by dozens of Secret Service men who had to run to keep up with the former secretary of state. His bodyguards made a strange contrast, wearing their weapons and walkie talkie sets and patrolling among women and men dressed in extravagant clothes.

Archbishop Edward A. McCarthy led the opening prayer. Sr. Jeanne O'Laughlin, conferred honorary law degrees on Dr. Kissinger and Victor Posner, a wealthy businessman who is president of the DWG Corporation of Miami Beach.

Dr. Kissinger addressed the audience on the topic of world peace and his role as policy maker, a role which he filled for 20 years in Washington.

The main focus of his talk was to express concern for re-establishing peace negotiations between the Soviet Union and the United States.

"I would not believe the Soviets are re-negotiating because they had a sudden conversion to peace," he warned. "The last thing a Soviet leader can do is to return to Moscow and respond that he met the most charming American president and will therefore recommend concessions. Dr. Kissinger also pointed out that the Soviets face a new internal threat in their dealings at the bargaining table. After a 70-year period their high cabinet officials have found no way to deal with legitimate succession, he says. At least six or seven members are older than 75.

He emphasized that when the Soviets do decide to seriously negotiate with the U.S. it will be a new experience for their policy makers who have never had to think in terms of negotiating, achieving balance and equilibrium."

The U.S. runs into difficulty in its interpretation of negotiations, he believes.

"Americans visualize negotiations in terms of a sporting contest — somebody wins and somebody loses."

(Continued on page 12)

Barry's 'guardian angel'

By Betsy Kennedy
Voice Staff Writer

Inez Andreas is a Protestant. She's also the wife of a Minnesota millionaire who has given her the best of the good life, including two lavish homes and a red convertible Rolls Royce. She could have spent her whole life modeling minks and flitting from afternoon teas to cocktail parties.

So why did she decide to become the guardian angel of a Catholic University?

The way she looks at it, she just loves higher learning. And she took a liking to the small, rustic campus at Barry University when she began taking guidance and counseling courses there in 1969. She never envisioned she would become chairman of the College board of trustees nine years later.

"I love to think and keep my mind in motion. Staying at home doing housework just doesn't keep my mind active enough," she said.

Books affect Andreas like the call of the wild affects some others. She just can't get enough of education and the excitement that comes from a lively classroom exchange.

She already had a degree from the University of Minnesota when her husband bought an apartment at the SeaView hotel on Miami Beach so the family could spend winters in Florida.

He recalls, "Every time I'd turn around my wife would be going out the door with books under her arm. I'd say, 'where are you going?' and she would say, 'just off to school again...'"

One day on campus, Andreas overheard several nuns talk about their plans for the president's dinner. Their guest speaker had become ill and they had no one to fill in.



Dorothy Inez Andreas: Pulled Barry out of financial trouble.

"I can get Hubert Humphrey for you," she told them — and that was the beginning of her fund-raising activities.

Andreas appears shy, quiet and even pensive. But one soon discovers that she has a rapier sharp wit, a knack of getting what she wants and an ability to deal with high-powered people in just about any situation that comes along.

An accomplished hostess, she is accustomed to elegant dinners and parties. One of her best friends is Happy Rockefeller, wife of former Vice President Nelson Rockefeller who was one of the world's wealthiest men until his death. People like Bob Hope and David Brinkley are just plain folks to Andreas.

"I'm used to people needing money. I worked with our Andreas Family Foundation... and if I wasn't married to Dwayne I could probably qualify for a job as a hostess on a

cruise ship," she says.

She expects people to take her seriously in whatever she does.

Once at a party a corporate magnate suggested she had life easy because she had so many servants working for her household.

She parried, "You mean to say you don't have people working for you, taking your orders, people like secretaries and factory workers?"

The guest was immediately silent. "My maids have days off and vacations too. I'm not afraid of hard work and I've done plenty of it raising three children," she added.

They clicked

Something clicked when Andreas met Sr. Jeanne O'Laughlin, O.P., president of Barry.

"She was a wonderful addition to my life... she is so much fun and so sincere. And I've never seen anyone with so much life in them," she says of her friend.

Sr. O'Laughlin compliments Andreas as well.

"She is a source of strength for me. She cares about this college and its mission. She is a person who cares about the world at large..."

O'Laughlin also points out that Andreas has a deep affection for the nuns at the college. There are 27 retired nuns on campus and Andreas bought an apartment so she could be near them.

When Andreas and O'Laughlin get together and travel for a fund-raising campaign, something special happens. People find it hard to turn them down.

"When I give her a look with my eyes, she knows just what I want her to do," says Andreas.

Their mutual ardor for the school becomes as hard to resist as eating just one potato chip. Only big bucks,

(Continued on page 12)

Barry launches new building

(Continued from page 11)

The issue at hand with the Soviet Union is not whether an agreement benefits them but whether it benefits us (the U.S.) as much... "we have to learn exactly what we want..."

Arduous process

Peace can be achieved, according to Dr. Kissinger, "but it is going to be a long arduous process."

Dr. Kissinger also expressed his deep concern for Latin American countries that are being exploited from all sides. In his assessment, democracies are offering the poor economic help — but not prosperity.

He also touched briefly upon his past career in politics as former secretary of state and described how fragile the work is and how it is subject to sometimes unjust and biased scrutiny by the media.

"A policy maker is necessarily limited and he has the opportunity to be right only one time. Some journalists and others look for perfection. This is applicable in the abstract — but not in the real world."

To ease the tension generated by the gala events of the evening, Dr. Kissinger joked to the audience "I can safely say I will not be returning to the library to write any more books."

Following his remarks the audience viewed a film tribute to D. Inez Andreas, which extolled her for her love of the college and her genius for fund raising. Famous personal friends of Andreas, such as David Brinkley expressed their taped congratulatory remarks to her. Ex-Sen. George McGovern reminisced about the time when he and Andreas were rushing



With former Secretary of State Henry Kissinger at Barry's new building dedication: D. Inez Andreas, left, and University President Sister Jeanne O'Laughlin (Voice photo/Betsy Kennedy)

from a golf course. She suddenly saw Bob Hope and announced she was going to go over "and catch him to give money to Barry — he can afford it."

Speaking of her academic associate and long-time friend, Sr. O'Laughlin said, "to know her is to love her... we

want every Barry business student to know who she is."

In the film tribute, Andreas was asked to explain why she had grown to love the academic life at Barry campus so well.

"It is not a building. It is curiosity. It is a presence. It is greatness..."

Barry's 'guardian angel'

(Continued from page 11)

not chips are what they come home with. They have whet the appetite of some of the country's biggest benefactors.

Since Andreas took over the chairmanship, \$20 million has been brought in to aid scholarships, construction projects and building improvements. On February 26, the D. Inez Andreas Business school was officially dedicated.

And things couldn't look brighter

for Barry, with a \$28 million 10-year plan in the works to double enrollment, add dormitories and raise the endowment from \$600,000 to \$5.5 million.

Of course with any team, there are going to be conflicts about how to win the game.

"I want to raise tuition and she wants to give away more money for scholarships," says Andreas, laughing.

It hasn't been easy, even for a pair

with the talents of Inez Andreas and Sr. O'Laughlin.

In Washington, people told them they were out of their league going after such big money.

One senator asked, "Where is Barry U.?"

Her quick wit fueled, Andreas responded, "Even Krushchev (former Soviet premier) knows the answer to that because he once said, 'I'm going to bury you,'" (Andreas was referring to a famous remark Krushchev

once made while visiting America.)

Andreas doesn't plan to ever stop looking after Barry, because she realizes that keeping up the budget is an on-going thing. While she was being interviewed by a reporter, her mind kept darting to the financial paperwork which lay on the seat of her red Rolls Royce, waiting to be tended to.

She sees many new improvements in Barry's future, although she is glad that the board has decided to keep the enrollment at 5,000. (It is currently

(Continued on page 25)

Carroll's "You can depend upon"

(Continued from page 11)

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'It cannot be a passing fancy. It can't be a check book kind of thing...' The philosophy is 'No dollars go (to Haiti) without a parishioner going with it.'
— Fr. Jim Fetscher

Parish turns Gospel into dollars for poor in Haiti

By Prent Browning
Voice Staff Writer

This is a story about charity that works.

It is not a big story by news standards — it doesn't involve megadollars, corrupt politicians, ironic plot twists, or the excesses of large, government bureaucracies.

It is a simple story about how one parish can make a difference in the lives of poor people living in another country, not by throwing money in their direction and hoping it sticks, but by participating in a whole network of Christians helping other Christians.

The parish in this instance is St. Louis in Kendall with help from St. Maurice in Ft. Lauderdale, though it could just as well be the reverse, or involve any of a number of faith filled parishes actively participating in hunger programs.

It begins with Amor en Accion (love in action), a Catholic lay missionary group in Miami, that has been building homes, schools, and sanitary projects in the Port-de-Paix diocese of Haiti, the Miami Archdiocese's sister diocese.

Amor en Accion volunteers who pay for teachers' salaries in 17 remote Haitian schools have been disturbed for several years that students attending the schools were not fed any breakfast and did not receive any meals during the school day.

The children, who often have to walk an hour on rough mountain paths to school, complain of headaches caused by constant hunger.

Their attention span was short and retention level low, says Carlos Cueto, an Amor en Accion leader.

One day in spring of 1983 Cueto was giving a presentation along with Fr. Boniface Fils-Aime, Vicar General of the Port-de-Paix diocese, before the St. Louis parish council which was sponsoring a Haitian school. After the need for a food program at the school was mentioned, recalls Fr. James Fetscher, pastor, "members of the parish council looked at me and said 'could we do it?'"

Fr. Fils-Aime (or Fr. Bo as he is popularly known) thought they were speaking about sponsoring another school. He was surprised that they were actually talking about taking on the whole food program proposal, a very substantial commitment for any one parish.

If any parish could handle such an undertaking though, it would be St. Louis. Located in an affluent area of Miami it has long had a reputation of being one of the most active, dynamic parishes in the archdiocese.

Boasting upwards of 60 ministries, St. Louis has a core of 800 people who have been "deeply touched" by the Holy Spirit Fr. Fetscher says, in addition to hundreds more people, often from outside parish boundaries, who attend church there regularly.

The program is now in 16 of the 17 schools sponsored by Amor en Ac-

Before
After




What love can do...

What a difference food and a little basic care can make. That is the visual testimony of these two pictures taken of Franklin Reyes, now 13, an orphan who lives alone on the outskirts of Santo Domingo in the Dominican Republic.

Amor en Accion volunteers first noticed him in the summer of 1983, a severely malnourished child who had no one to take care of him.

Volunteers from Amor en Accion took Franklin to a local understaffed hospital that turned him away because hospitalized children had to sleep two to a bed and

Franklin was afflicted with contagious lice.

Volunteers undertook their own care, putting Franklin on an intensive diet and washing him with a special shampoo and alcohol (above left) to eliminate lice and skin disease.

After Amor en Accion became involved local missionaries whose resources were stretched to the limit have taken an interest in Franklin, checking to make sure he is being taken care of by his neighbors.

The photograph (above right) taken six months later speaks for itself.

cion with St. Louis parish contributing \$50,000 and St. Maurice parish contributing \$5,000 a year.

This finances an incredible 300,000 meals a year, says Cueto, as volunteers in Haiti strive to get the most mileage from every dollar.

About 19 cents per child per day provides simple but plentiful meal of grain, milk, and bread cooked and served by the mothers of the students themselves who work in shifts to cook food for the entire school. The kids help out, too, by collecting firewood on the way to school.

Charity in Haiti has a reputation for not working. Newspaper articles about the siphoning off of U.S. foods or funds by corrupt bureaucrats and black-marketeers are commonplace. Multi-million dollar construction projects have halted midway through, the money strangely evaporated. Care packages are seen being sold in city marketplaces, never reaching the people they were intended to reach.

But there is no graft or red tape in this Church program.

All money is delivered in person to the Bishop of Port-de-Paix, Frantz Colimon, who in turn distributes the

funds to cost conscious church volunteers.

These volunteers purchase grain, wheat, rice, flour and other foodstuffs in the Haitian capital of Port-au-Prince or in Port-de-Paix and truck them to four distribution points throughout the countryside where they are carried to the rural villages.

By buying all the food in Haiti they are in a position to drive for bargains on the price.

The success of the program has been remarkable. Retention levels have risen and the children no longer complain of headaches.

Attendance at the schools has increased by nearly 70 percent so that they are now feeding over 1,700 kids who would normally not receive a daytime meal.

The church looks at the program as a 10-year commitment.

"It cannot be a passing fancy. It can't be a checkbook kind of thing," its pastor says.

Indeed the parish has a philosophy, says Fr. Fetscher, that "no dollars go without a parishioner going with it."

Very often the parish envoys are young men from parish youth

groups. Typical, is John Roque, a 15-year-old Columbus High School student who still has vivid memories of a 10-day trip to Haiti he took last summer.

Roque, like many people who visit Haiti will never forget the physical beauty of the country and the friendliness of the people but was also very affected by the country's tremendous poverty.

"The greatest impact that it has is that it makes me really humble," he says.

"I'll be honest. I live in a nice home but I really took it for granted."

Although they have never particularly sought to call attention to themselves, Fr. Fetscher believes that there may be a lesson that parishes like St. Louis illustrate in their ability to reach out with so many community activities and indeed created substantial impact on the lives of people in another country.

He credits their current level of activity to a cultivation of the seeds planted by their former pastor Fr.

(Continued on page 16)

Teens 'adopt' elderly—and so

By Prent Browning
Voice Staff Writer

Like many residents at Villa Maria Nursing Home in North Miami where they were visiting, they were having trouble buttoning their blouses and recognizing people's faces.

What was a little unusual was the fact that most of them hadn't even reached their 15th birthday.

Junior High students from the Miami area recently took part in an orientation program designed to make them experience the physical handicaps that often plague the elderly.

It was one way for the young volunteers to better realize what advanced aging can cause before they become participants in Villa Maria Nursing Home's new Adopt-a-Grandparent program.

Teenagers involved in this program, many of whom have already

been visiting Villa Maria regularly, will "adopt" or spend a lot of time with one particular resident.

According to Director of Volunteer Services Betty Brennan, ever since 7th and 8th graders from St. James started visiting the facility last year, as the first group, the idea has caught on.

Some of the residents who resisted having one of the children visit them she says, now see how much fun some of the other residents have talking and sharing time with them and want to "adopt" a grandchild for their own.

"As much as we care, we don't really have time to sit down and listen to them for an hour at a time."

'As much as we care we don't have time to sit down and listen to them for an hour...'

Now, she says, walking down the corridors, "I see smiling faces. I see touching and kissing."

One woman who has Multiple Sclerosis finds that her "adopted" child "just gives her a smile," says the volunteer director.

"She gets her hair done once a week and gets a manicure" in anticipation of the visit.

She adds that the residents often take it very seriously, calling their visitor, "my grandchild."

For their own part, the nursing home wants the teenagers to realize that they are taking on a commitment and hope that if they do decide to drop out of the program they do so after the orientation and before they are assigned a "grandparent."

The "grandchildren" are expected to visit on their own at least several times a month.

At the orientation they were getting a first hand lesson in what the aging process is all about.

First, staff members tell them about how the middle aged children of many of the residents have their own families and don't have the resources or the time to devote to their grandparents. They are told that the elderly will sometimes respond to you with a statement that doesn't make sense but that doesn't necessarily mean that they are senile, it may just mean that they can't hear very well.

But the orientation didn't stop there. The staff wanted the new volunteers to feel what the elderly experience.

They were given glasses smeared with Vaseline to simulate clouded vision, and cotton balls to put in their ears so they could feel what it's like to be deaf. Their fingers were taped so they could feel the restrictions of movement of arthritis.

Vanessa Ventura, 12, a vivacious student at North Miami Junior High School, found that the exercise served a purpose.

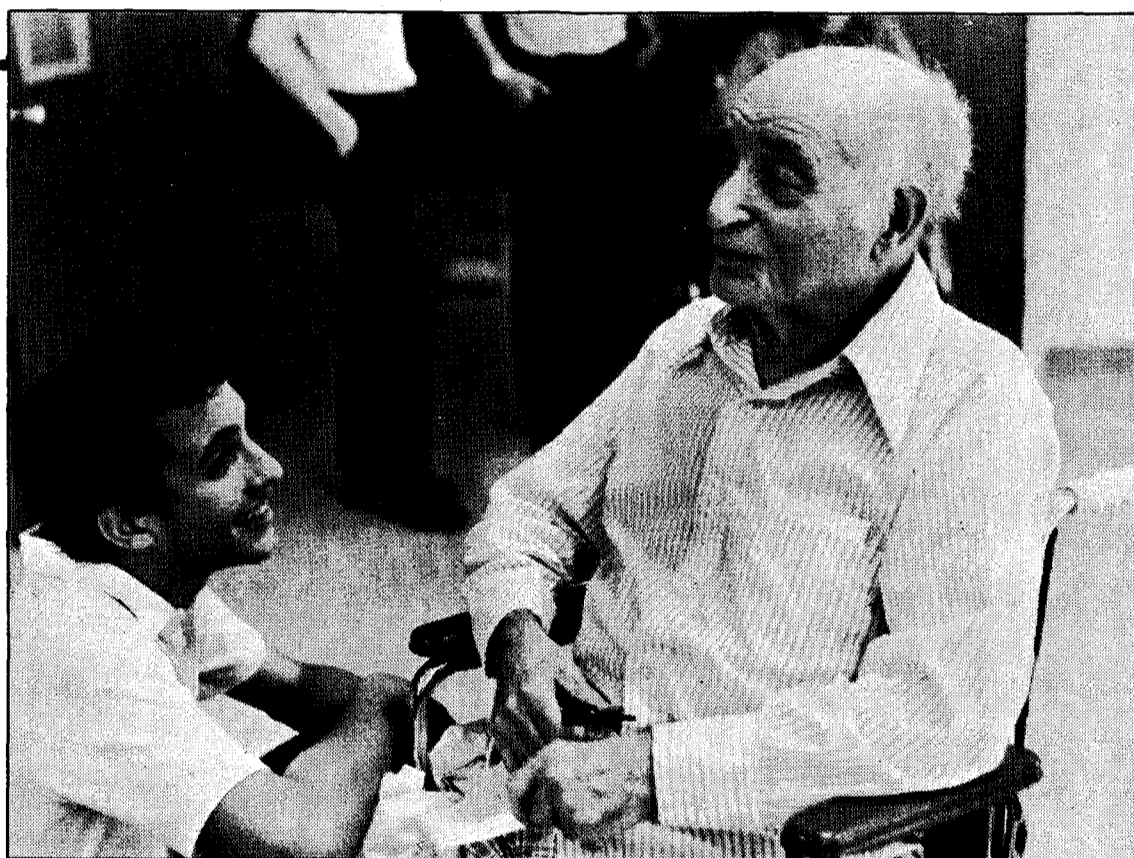
'I think (the program) makes you become a much better person.'

"They know what it (old age) is, they don't know what it feels like," she said, describing people her own age.

"They (the elderly) try to say something and everything comes out all wrong and no one understands them."

Vanessa is one of several girls who have decided to visit some of the residents at Villa Maria who have the most difficulty communicating with the outside world.

She and Elena Mazzucchelli, a student in her same grade at North Miami Junior High School enthusiastically talk about who they're going to "adopt" after the orientation workshop.



Ralph Culmer, an eighth-grader at St. James School, chats with his adopted 'grandparent' Theodore Wolkowitz.

(Voice photo/Betsy Kennedy)

Adopted 'grandchild': Visits make me feel good

By Betsy Kennedy
Voice Staff Writer

You would never know that Toby Dunaway, a 13-year-old 8th grader from St. James, and Chase Sayer, an elderly resident of Villa Maria have a generation gap. The two of them sit and converse like they are old college roommates.

Toby listens in fascination as Sayer, a quick-witted raconteur, spins tales about his youth and his travels. Sayer has been all over the world on 48 different cruises.

He has never had children so having Toby around is "a very new experience," one that he looks forward to.

Although Sayer is wheelchair bound, his mind is constantly in motion. Age has not diminished his intelligence or his lively, theatrical way of talking. But he is also very interested in Toby's life and asks him a barrage of questions about his family.

Sayer admits he is weary of nursing home life after just one year. He has never been a man who likes confinement and although he has a home in

Biscayne Park, he feels just as comfortable hanging his hat on a cruise ship.

His new pal, Toby, is shy when questioned about his relationship with his adopted grandfather, but

'If I wasn't here, I'd just be sitting in front of the TV instead of helping someone who is lonely.'

with a big smile he admits it has done something for him he thought would never happen — he fights less with his brothers and sisters.

Toby's friend Ralph Culmer, also a 13-year-old 8th grader from St. James, visits Theodore Wolkowitz, a former New York businessman. Wolkowitz is frail since he had a serious stroke. Sometimes he feels quite let down about what has happened to him especially because it takes him

away from his wife, "the best woman in the world," he says.

When Ralph came along, the world didn't look quite so gray. "He's my sunshine, he makes me less sad," says Wolkowitz haltingly, his speech slurred from the effects of the stroke.

Ralph lost his own grandfather and it hit him pretty hard, his mother says. She comes along with him on the visits to Villa Maria and has grown very fond of Wolkowitz.

Because of Wolkowitz's problems, communicating can be difficult. But Ralph has learned to read his friend's eyes and body posture, which tell him if his new grandfather is feeling downtrodden or just needs a cold drink or a bit of fresh air.

The experience is giving him good training with people, he says, and he is learning to deal with their problems and pain. This will be useful when he becomes a doctor some day.

In the meantime, the visits just make him feel good.

"If I wasn't here, I'd just be sitting in front of the TV instead of helping someone who is lonely."

some of their ills

To hear them speak you might think they were talking about television's Grandma Walton, dispensing worldly wise advice and homemade cookies at every opportunity.

But the realities of old age sometimes hit hard and not everyone they visit is totally aware of who the youngsters are or why they are at the hospital.

One woman sitting alone in a corner of the room doesn't respond to their visit except to look at the photographer and tell him to get out.

Ventura brushes it off with understanding beyond her years.

"She was always like that," she says.

Mazzucchelli says she is looking forward to seeing her newly "adopted" grandmother, comparing her affection for her in her mind with her real grandmother.

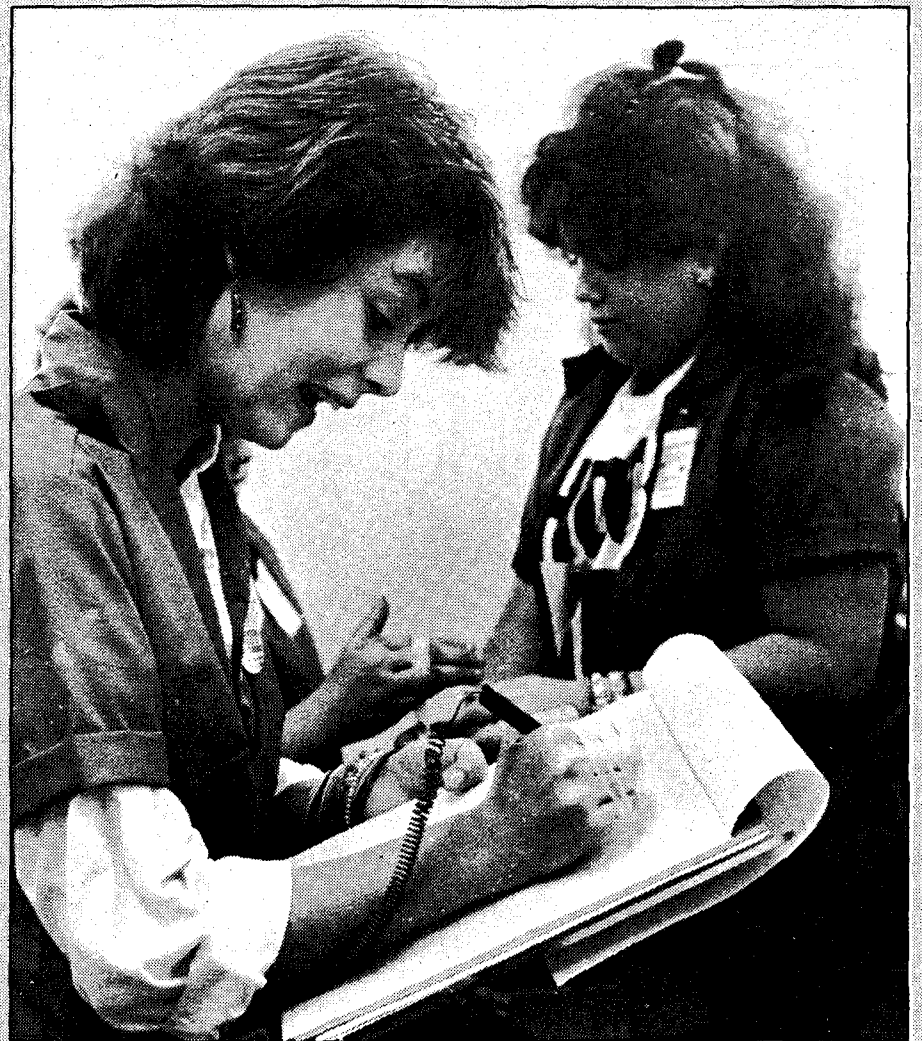
"If anything happened to my own grandmother, I'd feel really bad," she said about her commitment to visiting the nursing home.

"I think (the program) makes you become a much better person," she says.

Ventura adds, "I feel really good about myself. Some people need you."



Elena Mazzucchelli shares a laugh with her adopted 'grandmother' (above). Right, Yvonne Golodney, fingers taped up to simulate arthritis, has difficulty writing.



Voice photos by Prent Browning



Sheila Carter struggles to button her smock, left, while other students get lessons in wheelchair etiquette — i.e., back patients into the elevator so they will be facing forward, stoop when speaking to them.



Parish turns Gospel into dollars for poor

(Continued from page 13)

David Russell, who now teaches homiletics at St. Vincent de Paul Regional seminary.

Well known for his dynamic homilies Fr. Russell "told us to call Jesus by our first name," says Fr. Fetscher.

"Dave was outrageous in the way he challenged people to think. What he did was take the traditional foundation and make it more traditional."

The parish contains all kinds of social groups and people with many different political and social attitudes.

"No one is marching lockstep," says the pastor.

At its yearly "Food Festival" that raises money for programs like Amoen Accion that are feeding the poor

there were over 200 parish volunteers.

There are all kinds of people, vice presidents working in Coke booths," says men's club president George Granat.

Granat is typical of many people who started becoming very involved in the church only in the last six or seven years.

Now he says he knows the names of nearly 1,000 parishioners and most days goes right to the church after work.

"What we hope is that we are forming people who are at peace with their faith and at peace with their

church," says Fr. Fetscher who adds that even a sincere faith can be weakened by the lack of faith celebration in a parish.

It is only by a total emphasis on the Gospel itself that the church is able to contribute so much to charity, its pastor believes.

"If you continually work to deepen people's faith, everything else is going to fall into place automatically. If you focus on what you are doing without the Gospel it will evaporate like the mist without the sustaining force of Jesus," says Fr. Fetscher.

It is for this reason that the Church

has put so much effort into creating an atmosphere of adult formation, since charity divorced from the Bible can lose its meaning.

"If we can agree on the Gospel then we can find the concern to move," says Fetscher.

"As long as our eyes are fixed on Jesus we can afford to reach out and touch each other."

Seventeen hundred children in Haiti might agree.

(Anyone wishing to contact Amoen Accion can do so by calling Carl Cueto at 633-6461 or Alicia Marrill at 649-1260.)

Use lay ministry to reach Hispanics

(Continued from page 9)

approaches to re-generating the interest and enthusiasm of the Hispanic populus is to appeal to their cultural roots of faith, for example, encouraging devotion to Our Lady of Guadalupe.

Kramar first learned Spanish in

Mexico, where Our Lady of Guadalupe is a source of pride and adoration among the peasant communities.

"We can use the beauty and mystery of this apparition as an evangelical tool."

Our Lady of Guadalupe appeared

to a rancher named Juan Diego near Mexico City in the 1600's, a time when the Aztecs were still making human sacrifices.

"The same inspiration the same love of Jesus Christ fall into any language category and that's what our ministry is all about" she says.

OFFICIAL

Archdiocese of Miami

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

The Reverend Ronald Pusak - to member of the Personnel Committee for Permanent Deacons, effective February 21, 1985.

The Reverend Michael Sullivan - to Associate Pastor, St. Gabriel Church, Pompano Beach, effective March 27, 1985.

The Very Reverend Gerard T. LaCerra, V.G. - to member of the Personnel Committee for Permanent Deacons, effective February 21, 1985.

The Reverend Edward Brown - to member of the Personnel Committee for Permanent Deacons, effective February 21, 1985.

Sister Margarita Gomez, RMI - to member of the Seminary Admissions Board, effective February 27, 1985.

Rev. Mr. George Mickwee - to member of the Personnel Committee for Permanent Deacons, effective February 21, 1985.

Broward schoolchildren celebrate 'Respect Life'

Nearly 1,400 seventh and eighth-graders from Broward Catholic schools gathered at St. Anthony Parish in Fort Lauderdale recently to celebrate Respect Life.

The Mass, sponsored by the South Florida chapter of the Catholic League for Religious and Civil Rights, was concelebrated by Auxiliary Bishop Agustin Roman; Fr. Dan Kubala, director fo Respect Life for the Archdiocese; Fr. Charles Scott of Milwaukee; Fr. Timothy Hannon, pastor of St. Anthony, and Fr. Thomas Wisniewski, associate pastor.

The celebration was a first for

Broward County, although the Catholic League has been sponsoring similar Masses for Dade County schoolchildren since 1983. It is hoped that the Broward Mass also will become an annual tradition.

Permanent deacons cannot anoint

Last week's *Voice* article "10 Future Deacons" stated that permanent deacons can administer the sacrament of anointing the sick. However, only priests can validly anoint the sick, formerly known as last rites.

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Bob Claypoll, The Houston Post

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The New York Times

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The New York Times

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Christians rediscover modern Lenten season



By William Bole
Religious News Service

WASHINGTON (RNS) — When she was growing up, Anita Connelly, of Covington, Ky., observed the Christian season of Lent each year "by not eating candy."

This year, Mrs. Connelly, 42, said she will observe Lent by participating in an ecumenical worship service where people will make "an offering of letters" in support of U.S. emergency food aid to Africa. The letters will then be forwarded to members of Congress.

The service will be part of nationwide Lenten observances initiated by the ecumenical Christian anti-hunger lobby, Bread for the World. It is an example of the different and creative ways in which people these days are observing the ancient season of Lent, the 40-day period preceding Easter.

Almost gone are the days when church members thought of Lent primarily as a time to deprive themselves of something as penance for sins and wrongdoings. Today, people are more likely to use Lent as an opportunity to renew their faith and take positive action to follow the example of Jesus.

For instance, among the Lenten activities this year will be meetings in Catholic parishes to reflect on the economy, publication of a new guide for daily meditation and action on Christ's suffering and the contemporary themes of racial liberation and unity, and efforts to draw families closer together.

Many churches rang bells on, Ash Wednesday — the start of Lent — in observance of the "crisis facing rural America." The National Catholic Rural Life Conference and the National Council of Churches, which has 31 Protestant and Orthodox Christian member communions, called for the bell-ringing as an acknowledgment of "our own complicity" in the loss of family farms and land ownership by blacks, as well as increasing rural poverty, and as a "call to action."

Such ways of marking Lent have come with changes in the way Christians look at the pre-Easter season. Until recently, the approach to Lent was "negative" and people viewed it as "a time to

give up something, even punish yourself," said Dr. John Westerhoff, of Duke Divinity School. Dr. Westerhoff is an Episcopal priest and an expert in religious education.

Emphasize Positive Action

"Today, the emphasis is on positive to shape a better behavior — a way that you would like to be living," he added.

Not only the type of Lenten practices but also the intent behind them has changed. In the past, people deprived themselves of things "to try to get something, such as forgiveness, or credits for heaven," Dr. Westerhoff said. "Now, it's more focused on action to help you live a different and more faithful life."

This notion of Lent is more in keeping with its original meaning, according to many church historians. The season dates to around the fourth century. At that time, Lent was a period of preparation for baptism and Easter; in early Christianity, these both occurred around the same time.

Afterward, Lent became a way to renew each year the commitment made by Christians when they were baptized into the faith. As a preparation for Easter, Lent has served as a time to prepare for new life as represented by the resurrection of Jesus Christ.

The 40-day period of Lent derives in part from the biblical account of the 40 days that Jesus spent in the desert, where he fasted, prayed and reflected on what God was calling him to do. During that period, Jesus encountered and resisted Satan's temptations of worldly power and chose instead to serve humanity.

Like Jesus, many Christians today say they need, figuratively, to "go into the desert" during Lent, to re-examine their lives, ask tough questions about themselves, and reflect on what God intends for them. Many have viewed Jesus' experience in the desert as a call to imitate him by resisting the temptations of worldly power and devoting themselves to serving one another.

Fasting, from the beginning, was an important part of Lent. And today, many fast during Lent not only as a way of raising personal consciousness,

but also for the purpose of giving to the needy the amount they would have spent on food.

Changing Notion of Sin

Part of the reason why Lent is practiced somewhat differently these days is the changing notion of "sin" itself, said the Rev. Raymond Studzinski, who teaches psychology and religion at Catholic University in Washington.

There is more awareness today that a sin is not only something a person does, but also what one fails to do, he added.

"So instead of asking, 'How many times did I tell a lie or get angry,' one might ask, 'What is my love for my neighbor,' or 'How do I care for those less privileged than I?'" Father Studzinski said Lent is the most appropriate time of year to "reflect and act" on the question, "How can I shape up?"

Although historically seen as a Roman Catholic and Eastern Orthodox practice, Lent has become an increasing part of American Protestant life.

"The two festivals that most Christians have always celebrated are Christmas and Easter. Now Lent has been added to that," said Dr. Westerhoff.

This, in part, is due to the increasing popularity of observing the entire "church year," an ancient calendar which begins with Advent and includes Lent, he said. After the Reformation, Protestants largely "ignored" these Christian festivals.

"But now, everybody is beginning to look back at the first four centuries — the Patristic period — for insight," and to rediscover Lent in the process, Dr. Westerhoff said.

Anglicans and Lutherans are regarded as among the first to rediscover Lent, and other Protestant traditions, such as Methodism and Presbyterianism, have generally come more recently to observance of the season.

"Lent, for a lot of mainline Protestants, was a lot easier to rediscover than other seasons, because its emphasis on penance and individual sin has been a prominent theme in American Protestantism," said the Rev. William Willmon, chaplain of Duke University, and an expert in liturgy and preaching.

Peace Institute: 'To study war no more'

WASHINGTON (NC) — As if remembering the advice in a traditional black American spiritual to lay weapons down by the riverside and "study war no more," the U.S. Congress in 1984 decided the government should study peace, not just war.

It called for establishment of a Peace Institute to do so.

The government has been studying war, in various ways, for a long time. Along with the three military academies there are a National War College, an Air War College, and numerous other facilities for training military personnel in assorted national defense skills.

For at least 40 years, however, proposals have come and gone on Capitol Hill for setting up some kind of a peace academy, institute or formal program to help train U.S. leaders to promote peace.

That idea has been endorsed by the U.S. Catholic bishops, who in their 1983 pastoral letter on war and peace urged that "all citizens support training in conflict resolution, non-violent resistance, and programs devoted to service to peace and education for peace."

"Such an academy would not only provide a center for peace studies and ac-

tivities but also be a tangible evidence of our nation's sincerity in its often-professed commitment to international peace and the abolition of war," the bishops added.

As part of the defense authorization package adopted by the 98th Congress, a new Peace Institute was allocated \$4 million for 1985 — the first part of an installment of \$16 million earmarked by Congress for the institute. But federal budget-cutters are looking at scuttling the institute, not yet off the ground, as a way of saving money.

Unlike the military service academies, the Peace Institute would not serve as a college or university as such. What it is intended to do, according to its supporters, is teach diplomats, foreign affairs specialists, international trade experts, and others involved in dealing with the rest of the world how to negotiate and mediate disputes, manage crises, conduct international discussions, and so on.

It might also provide opportunity for study on such topics as the causes of conflict, the cultural and religious roots of unrest in hotspots like the Middle East, and international terrorism, backers suggested.

Editorial Page

An evil practice in the schools

Thank heaven for our secular media and for decisive officials.

Once again the students in our public schools have been saved from an insidious practice going on right under our noses without our knowledge.

First, a daily Miami newspaper, ever vigilant in its quest to uncover corruption and evil influences in our public institutions, launched an investigation that discovered this startling fact: The unconstitutional practice known as prayer, which we thought had been all stamped out, was still surviving in one last corner of our public schools — the field of sports.

Voice Editorial

That's right, some of the teams were caught praying before sporting events. Some teams were even found to be praying after games, as well!

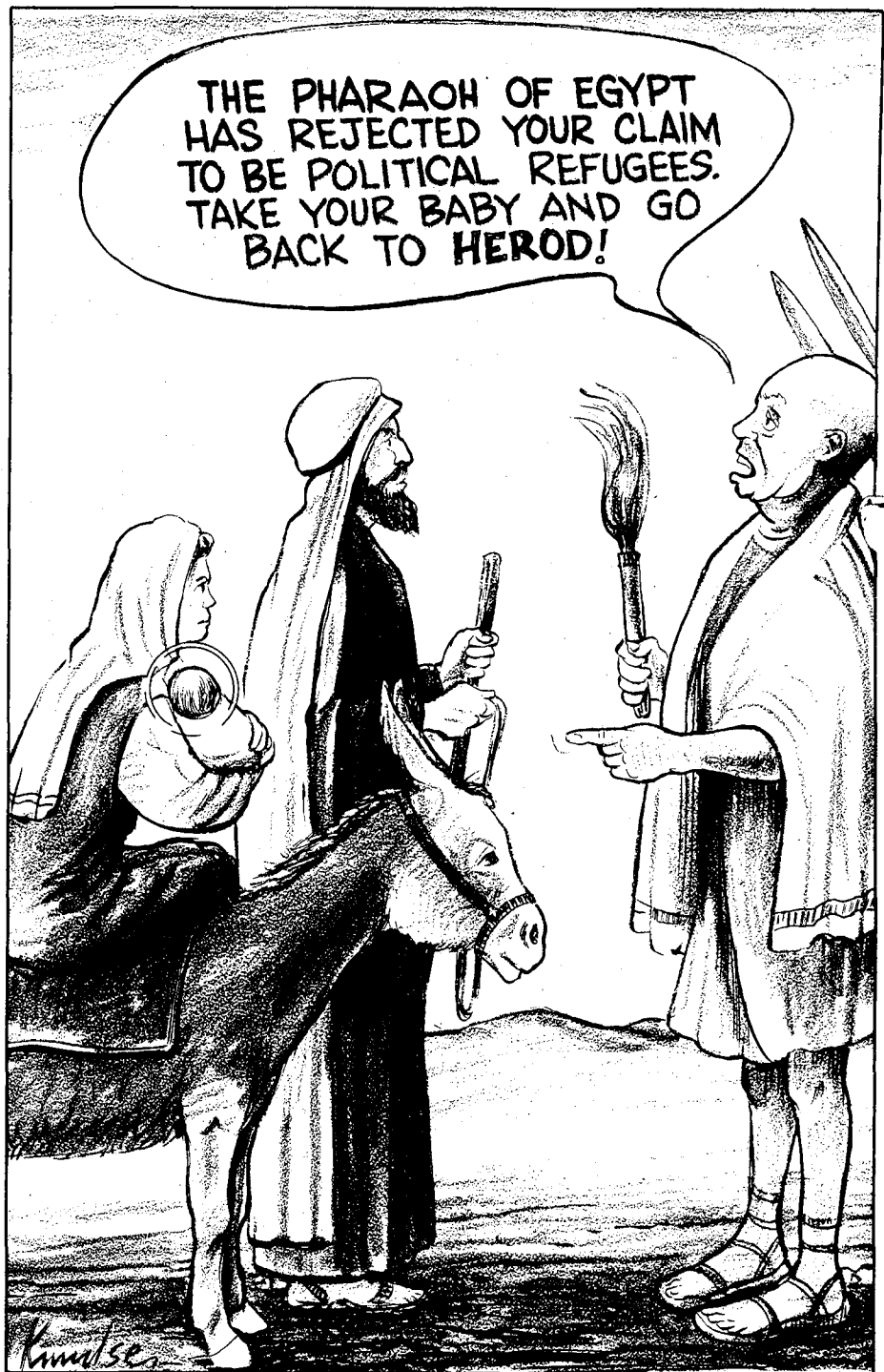
It seems that some of the coaches, — not the dumb jocks we all thought them to be — were quite aware of the Supreme Court's edict against school-sponsored prayer and were finding tricky little ways of circumventing the Constitution. Such as letting willing players initiate the prayer themselves, or having team chaplains.

However, once this lawless activity was brought to light, our public servants swung into action. An assistant Dade School superintendent said he would "spell it out" for the coaches because "we want to make sure that it stops right away."

The official, in a fit of liberalism and compassion, did add that none of the coaches would be punished for their misdeeds. After all, good coaches are hard to come by and perhaps not too much harm has come to the athletes with all this praying. Also, drugs and violence are down a bit from last year, and with prayer now totally barricaded behind that famous "wall" the system should be perking along in supreme neutrality toward the Diety.

Of course, the author of that "wall of separation" statement, Thomas Jefferson, also said that one of the functions of education was "the improvement of one's morals and faculties."

But then, there were no public schools in Jefferson's day. He must have been referring to church schools. And who are we to dispute Thomas Jefferson?



Letters

Pope Paul's words to charismatics

To The Editor:

I just had to answer Diane Entwistle's letter that addresses "Pentacostals," in your issue of Feb. 22. She gave reference to four quotations attributed to Pope Paul VI, from 1969 to 1972. It is my honor to be an associate of F.A.C.E. — Saint Francis Association for Catholic Evangelism, headed by Father John Bertolucci. Listen to this Charismatic priest's words:

"Recently, in Saint Peter's Basilica, invited by Pope Paul VI himself to celebrate charismatic Eucharist, we gathered around the Papal altar, 12,000 of us, 800 priests concelebrating the Holy Eucharist, singing in the spirit, gifts being manifested. There was joy in that Church like I have never experienced (from having visited there before), the place was on fire! Into the midst of that praying assembly came Pope Paul.

"Excited, smiling, reaching out in love and acceptance of this charismatic body that has gathered together, blessing us and speaking personal words to us, this is what the Pope said without a script, he spoke spontaneously on the edge of his seat, 12,000 of us gathered around the altar:

"Very dear ones, it is permissible to add a few words in Italian, in fact, two messages, one is for those of you who are here with the Charismatic Pilgrimage. The other is for those Pilgrims who are present by chance, at this great assembly. Firstly, for you, reflect on the two names by which you are designated, 'Spiritual

Renewal.' Where the spirit is concerned, we are immediately alert — immediately happy to welcome the coming of the Holy Spirit. More than that, we invite Him, we pray to Him, we desire nothing more than that Christians, believing people, should experience an awareness, a worship, a greater joy to the Spirit of God among us. Have we forgotten the Holy Spirit? Certainly not! We want Him, we honor Him and we love Him and we invoke Him and you, with your devotion and fervor, your wish to live in the Spirit.

"This, and this should be where your second name comes in a renewal. It ought to rejuvenate the world. Give us back a spirituality, a soul and religious thoughts... It will be very fortuitous for our times, for our brothers that there should be a generation, your generation, of young people, who shout out to the world the glory and the greatness of the God of Pentecost."

"The second message is for those Pilgrims present at this great assembly, who do not belong to your movement. They should unite themselves with you, to celebrate the Feast of Pentecost. The spiritual renewal of the world, of our society and of our souls, so that they, too, devout pilgrims to this center of the Catholic faith, might nourish themselves on the enthusiasm and the spiritual energy with which we must live our religion and we will say only this: today, either one lives one's faith with devotion, depth, energy and joy or that faith will die out."

"Then the Pope rose from his chair and with arms outstretched to the body of pilgrims, he yelled out in English; "Jesus is Lord, Alleluia!"

Bob Trabold
Pembroke Pines

Birth control issue questioned

To the Editor:

The sentiment expressed in Fr. Bruxca's January 11 letter to the editor defending the church's official teaching on birth control was not surprising. However, it seems there are many other priests and theologians who do not share this sentiment.

In 1983, the newspaper of the Diocese of Spokane, Washington, published a series of articles on the 1968 encyclical "Humane vitae" (on Human Life).¹ One of the articles stated regarding the church's stand on birth control, "a Princeton study released in 1978... showed 71 percent of U.S. priests disagreeing with the teaching..." (Inland register, July 27, 1983). As Fr. Richard McCormick, professor of Christian ethics at Georgetown University's Institute of Bioethics explained, "the basic question remains:

"Is every contraceptive act intrinsically evil?" His reply was, "We know from experience that the theological foundation (for saying that it is) is extremely shaky — it's just not there." (Ibid.)

With all due respect, it seems to me that in principle there is little or no difference between "artificial" and "natural" methods of birth control. Both attempt to regulate birth or, in the words of the encyclical, "to render procreation impossible" (impossible, that is, when the husband and wife engage in intimacy only when she's infertile, the "natural" method, or when she utilizes a contraceptive, the "artificial" method).

On the other hand, the mere "artificiality" of a contraception doesn't seem to be a contraband reason for objection since the Church now allows all

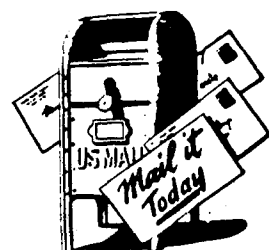
sorts of artificial methods of intervening with bodily processes (through use of medication, surgeries, transfusions, transplants) to help solve different human problems. Certainly, the misfortune of being unable to feed or handle a big family and at the same time being unable to successfully practice natural family planning resulting in unfed, neglected, abused or abandoned children is a serious human problem worthy of an effective solution, even if through "artificial" means.

It seems that as long as the contraception does not allow egg-fertilization (conception) it should not be automatically prohibited merely because it's artificial. As long as there's no conception, there's no life to be tampered with or aborted.

The artificial method of birth control has the potential of alleviating not only family, but also global problems: overpopulation coupled with diminishing natural resources and living space, especially in Third World countries; mass unemployment; mass starvation; runaway pollution, etc. It can also prevent another human tragedy — abortion.

Expressing views contrary to the church's official teachings is not easy and is not without pain. But history shows that the Church's teachings do change, though they might take time to do so, as well-illustrated in the cases of Galileo and Martin Luther.

Susan Talana Harris
Miami



Short fuses and swift tempers

On the way to work the other morning, I was driving 55 m.p.h. or a little faster on the inside lane of a parkway.

I noted through the mirror a gentleman whose car was practically touching my rear bumper. Impressed with his evident eagerness to reach work on time and being an obliging soul, I pulled to the right so he could pass.

Unfortunately, another auto was moving along slightly behind me in that lane, but concealed from my view as I glanced back. The female occupant promptly honked loud and clear, letting me know that we were heading for a gigantic collision if I continued in her direction.

Appropriately warned, I turned back to the inside lane and sought safety there. Regrettably, however, the conscientious worker so impatient to zoom by me had with impressive enthusiasm already accelerated and was about to make a dedi-



BY FR. JOSEPH M. CHAMPLIN

ing of my own, but decided otherwise.

As I continued on my journey, I thought, "We Americans have certainly become a people of short fuses and swift tempers." If things don't go our way or if someone crosses us, then we immediately tend to honk our horns, stage a protest, erupt into a rage, call people names, make judgments, question the sincerity of others or other-

'If things don't go our way or if someone crosses us, then we immediately tend to honk our horns, stage a protest, erupt into a rage, call people names, make judgments, question the sincerity of others or otherwise express our annoyed frustration.'

cated dash to his place of employment.

NOT TOO PLEASED with my sudden return to the inside lane in front of him, he rather strongly communicated his displeasure to me with a less than gentle blast from the car's horn.

Within a few minutes I was able to move over and allow my annoyed pursuer to pass. As he sped by my Escort, the man raised his hand and made a gesture toward me, a symbolic finger movement something like the sign of peace, but rather different. I was tempted to respond with a papal bless-

wise express our annoyed frustration.

That seems to be a characteristic of our culture. As Catholics living in such a climate, we are not immune to this impatient tendency. It has slipped into the Church and affects simultaneously and similarly people at opposite ends of the theological spectrum.

For example, activists who advocate the adoption of inclusive language into the liturgy — a stance which would probably be termed progressive or liberal-have been known to stand up and

stomp out of a Mass at which the priest employed without change the fourth eucharistic prayer.

ON THE OTHER hand, some members of a rural Minnesota parish who oppose renovation of their church's sanctuary — a stance which would probably be termed traditional or conservative — last fall apparently blockaded the pastor's garage and supposedly threatened him with physical violence.

In both cases, the presiding priest and country pastor were merely following some clear Church directives. One regulation prohibits priests from making such adjustments on their own; other legislation urges the renewal of sanctuaries in accord with the concepts of the Second Vatican Council.

I am not arguing here for a passive approach to life or against legitimate advocacy to bring about needed change.

I am maintaining, nevertheless, that we seem to have become a nation and Church of spoiled, stubborn, unrealistic and insensitive people.

SPOILED, LIKE overindulged children who must have their way or petulantly will shout out, "No."

Stubborn, like arrogant individuals who refuse even to consider any view-point other than their own.

Unrealistic, like single-minded purists who fail to recognize that there are few absolute, clear-cut answers to problems or ways of resolving issues and that compromise or adjustment is essential for human survival.

Insensitive, like judgmental critics who ignore the basic goodness of people and do not understand that many, probably most hurts are caused not by malice but by weakness, misunderstanding or honest disagreement between well-intentioned persons.

A BIT MORE patience might help us all.

Incidentally, despite his accelerated speed and my slow pace, the two of us ended up side by side at a stop sign coming off the parkway. Do you think I gave him there the papal blessing or not?

Pope John Paul II's surprise

When Pope John Paul II announced he was calling a special Synod of Bishops to begin next November 25th and close on December 8th, it surprised every one. He chose the 26th anniversary of Pope John XXIII's summoning of the Second Vatican Council for his announcement and he said the special synod would consider the results of Vatican II.

There's something you need to understand to know how unique this is. Almost nothing of this kind ever happens by surprise. If something like this was being planned it might not be known publicly but it would be known in informed circles within the Church. There are people who know and word gets around and when it becomes a matter of public record it is not really a surprise.

BUT WHEN POPE JOHN PAUL II made his announcement on Friday, January 25th, it was a total surprise. *The New York Times* led off its story: "American Cardinals, Bishops and theologians said yesterday that they were stunned by Pope John Paul II's announcement that he is calling an extraordinary synod of bishops to examine the results of the Second Vatican Council, which ended 20 years ago."

Now "stunned" is a strong word but it is apparently appropriate and it seems to me that it is good that something has happened in the Church that finds various factions within the Church already positioned. It may be that by the time this is printed the Pope will have explained more fully what he has in mind but in the beginning, no one



BY DALE FRANCIS

has really known. That hasn't brought silence, many theologians and Church leaders have theorized concerning the extraordinary synod, each ascribing to it a concern for those things that most concern the person speaking.

Some have said there is too little time for preparation, pointing out that the Synod of Bishops, held every two years, allows two years for preparation.

Others have said the time given to the special synod is just too short, 13 days is too brief a time to accomplish anything, they say.

AS THINGS ordinarily go, they are undoubtedly right. Two years allows time for the preparation of theological positions to counter other theological positions. A synod of only 13 days isn't going to

allow those who will want to give the last 20 years their own particular point of view a chance to fully develop their positions.

But just supposing what the Pope has in mind is that this not be a forum with a debating of viewpoints, supposing that what he has in mind is that the whole Church, not just the hierarchy but all of us, priests, Religious, people, approach this extraordinary synod with a surge of prayer. That in the months ahead we should grow in the intensity of faith, that we should pray for the guidance of the Holy Spirit.

And that when the representatives of the bishops from all over the world assemble next November in Rome to meet under the leadership of the successor of Peter that they come not only praying for the guidance of the Holy Spirit but with the willingness and expectation that the Holy Spirit will guide them.

THERE PROBABLY isn't enough time between now and November to prepare all the various positions that some will want to defend or criticize as results of Vatican II. But there is time for prayer, for an enlivening of the faith of all.

Thirteen days may not be enough for everyone to present everything that every one would like to present but it is time enough for the Holy Spirit, truly invited, not just in words but in truth, to act to bring new life and unity in the Church.

Whatever develops, you should start praying now for its success.

(Dale Francis is a nationally syndicated columnist)

Time capsules

By Frank Morgan



A few hard truths

George Bernard Shaw wrote that "the British churchgoer prefers a severe preacher because he thinks that a few hard truths will do his neighbors no harm."

From a farm in Missouri in 1863, a sickly little black slave boy was kidnapped by night raiders. Several days later, the plantation owner received a ransom note that directed him to take a horse to

the far pasture and turn him loose. The owner complied with the instructions and the next day the boy was returned alive and unharmed.

It looked like a bad bargain, a \$300 horse for a sickly little boy but the plantation owner never regretted it. He helped the youth obtain an education which enabled him to become a great scientific investigator. From the peanut, he was able to produce over 300 new products including instant

coffee, cheese, washing powder, ink and synthetic rubber. He also produced many new uses for the sweet potato and pecan.

Although born in slavery, history will always remember him as a famous American, a great scientist and benefactor of all mankind. In 1945, Congress designated January 5th to be established henceforth as George Washington Carver Day.

Selling politicians

With the 1984 elections decently behind us and the next campaign for votes well ahead, this may be a good time to do some reflecting on how Americans elect candidates.

It's hardly surprising that one word comes to mind immediately — "polisposts."



BY
ANTOINETTE
BOSCO

Polisposts are what they sound like: political advertising spots on television. More and more, they seem to be the way political candidates in the United States are getting messages across.

CERTAINLY TELEVISION is here to stay. This means that television may well remain the most important tool for candidates to make an impression.

But what seems apparent to me, based on the campaign just past, is that the clever people putting the polisposts together are doing an effective job of manipulating people's reactions.

And why? Because they are giving us commercials, not clear facts. They are using commercials to sell candidates. Speaking personally, the deeper we got into the 1984 political season, the more I felt like we were entering a never-never land. It got very hard to tell what was reality and what was image.

Toward the end of the campaign, I saw an interview on NBC-TV with John O'Toole, head of the National Advertising Association. O'Toole's complaint was that campaign advertising had taken a terrible turn for the worse. He called it "Pinocchio advertising," suggesting that ads can basically lie.

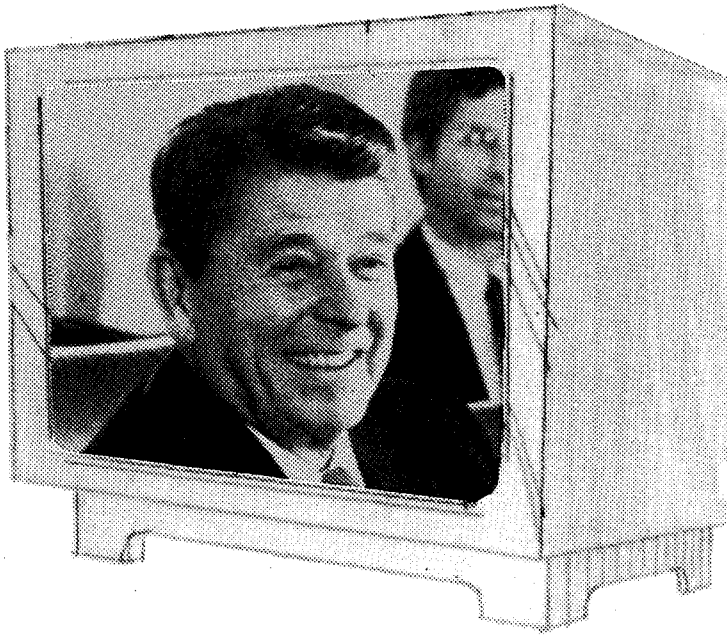
TO USE the "techniques of product advertising for campaign advertising is inappropriate," O'Toole said, because product advertising relies on overdramatization. It deliberately takes things out of the realm of reality, magnifies them to make a point and sell a product.

Presenting candidates this way means attributing qualities to them that are overdramatized and trying to give the impression that the world is at stake if a particular candidate doesn't get elected, he added. In his view, this is wrong.

O'Toole said his association looked for campaign commercials that violate its code of ethics. The advertisers intend to "blow the whistle" on the growing problem of using product advertising techniques to "sell candidates," he added.

I think the responsibility voters face in future election campaigns is to take off the rose-colored glasses, to get behind the images and seek out the truth of the issues and the candidates.

Above all, we're going to have to realize the inherent dishonesty in commercials that substitute political candidates for products, but still use the hard-sell technique. (NC News Service)



The price of celibacy

Flying home from Boston recently, I was sitting across the aisle from a little girl about three years old who took my heart away. Her lovely brown hair was carefully braided and tied with two red ribbons. She had a blue velvet skirt and a white frilly blouse. Her skin was exquisite and the sound of her soft voice was music to my ears. I watched her as she entertained herself with her coloring book and crayons. With a flourish, she turned one page after another without a care about finishing anything.



BY FR.
JOHN CATOIR

For a brief moment she became the little daughter I never had. I'm 53, so she could very well be the little granddaughter I never had.

THERE ARE times when the price of celibacy disturbs me. Does a priest ever wish he had married and had a family? Of course. The comfort of a loving wife, the joy of one's own children, the sense of having contributed to the human family — all of these thoughts awaken an ache in my heart if I allow myself to dwell on them. It is especially painful when someone comes along and puts down celibacy as a perverted distortion of the Gospel, saying it is anti-Bible. That is utterly false.

Those of us who have chosen to dedicate our lives to God in this way have undertaken a perilous journey, I admit, but we do it as best we can for the Lord. In Matthew 19:12, Jesus said, "Some there are who freely renounce sex for the sake of the Kingdom. Let him accept this teaching who can."

Jesus practiced celibacy and He praised it. So did St. Paul, (1 Cor. 7:32-33), "I should like you to be free of all worries. The unmarried man is busy with the Lord's affairs, concerned with pleasing the Lord..." The Bible supports celibacy as a way of life. Consequently, from the first century on, there have been those who renounced the blessings of marriage both for the love of God and for the motive of serving their neighbor.

CELIBACY DOESN'T make those who practice it either superior or inferior to married people. Their sacrifices are heroic, but of a different order. Sacrifice is the key word in this and it means the surrendering of a legitimate good for a spiritual motive. Since we chose celibacy freely after long deliberation, it cannot be said that we have been denied our right to marry. The church has no police force. In fact, we keep on choosing it over and over again in an ongoing kind of surrender of self.

Call us fools if you like, but in our zeal to dedicate our lives to God, at least we are fools for Christ. I'm comfortable with that.

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



"CREDIT CARD STATEMENTS KIND OF WIPED OUT FRED'S BELIEF THAT IT'S MORE BLESSED TO GIVE THAN RECEIVE."

Peer problems

Q. Why does peer pressure cause problems for so many teen-agers? (Washington)

A. Perhaps readers can arrive at an answer to this question by considering the case of a teen-ager for whom peer pressure is not an unsolvable problem.

Craig has been to my house three times this week shoveling the endless snow for me. When he's done, he comes in for a while to thaw out, drink some soda and talk a while.

One day we were discussing two 16-year-old dropouts, Rick and Randy. These twins are good friends of Craig, up to a point.



BY TOM
LENNON

"They skipped school so much," Craig said. "Day after day they'd stay away just to get high. Lots of times they'd be mad at me because I wouldn't come with them."

"Did that bother you?" I asked.

"Not really. What I want to do is get through school, get some good grades, get a diploma and then get a job and be on my own. I can't do this if I don't go to school."

"Besides, Rick and Randy both got in trouble with the law, and they're screwed up with drugs and alcohol."

"We're still friends, but I'm sure not goin' the route they took."

I asked, "Wasn't it hard to resist the pressure?"

"Heck, no! I just thought about what my parents would do to me if they ever found out I was skipping school to get high. You know, lots of students will walk up and down the school halls, high as a kite. But I think that's dumb. It just messes you up."

Then I said, "Is there a lot of pressure on you to get into drugs?"

"Oh sure. Most of the time."

"How do you handle it?"

He smiled. "Sometimes I get kind of frustrated. They just don't want to hear that what I want to do is get through high school, study, do what I'm supposed to do and graduate."

"I've got a part-time job now, and I've saved up about \$1,600. When I'm 18, my parents are going to let me buy a car. Then I'll get a full-time job and after I save up some more money, I'll be able to move out and be on my own."

"Rick and Randy have spent what little money they've had on drugs. They can't hold down a job. They're poor now. They'll be lucky not to be in jail when they're 18."

"So I figure it's just common sense not to mess up my life like they're doing. I want no part of that scene."

As readers of this column know, I like from time to time to give a heartening report on young people like Craig. Do you have a story about teen-agers you would like to share with this column? If so, write to me at the address below.

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

Life after graduation

Dear Dr. Kenny: Our daughter is a high school senior. She is a very sociable and outgoing young lady, but a marginal student. She probably ranks in the lower third of her class academically. Her two older brothers went to college and did well. We have our doubts about Sandy. She has taken typing and has worked as a counter girl in a fast food restaurant. Any ideas? — Indianapolis

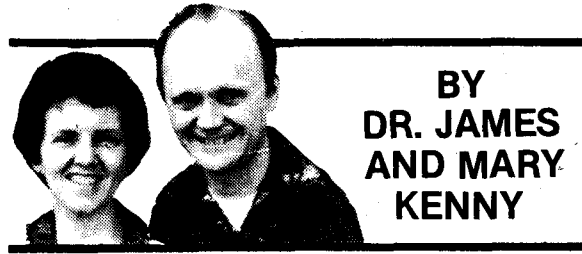
There are plenty of alternatives between going to college and getting a job. You and the high school counselor can help your daughter explore the possibilities.

What does she want to do? Does she prefer to work with people? Would she like to work outdoors? Does she enjoy typing? Working in a restaurant?

If she is like most high school seniors, she probably does not want to think or talk about her future now. Yet she must. You may have to schedule a few discussions.

If she continues to be undecided, there are psychological tests of "interests and attitudes" which can be helpful. The Career Assessments Inventory and the Strong-Campbell Interest Inventory are two examples. Tests such as these can pinpoint life themes, general interest areas, and specific careers and occupations.

WHERE SHE goes will depend upon what she wants to do. From what you say in your letter, it does not sound as if a four-year liberal arts college



BY
DR. JAMES
AND MARY
KENNY

would be the most appropriate choice.

What about a two-year junior college? Many towns and cities have community colleges which combine some liberal arts with a strong focus on a skill or career area.

A vocational-technical school is another possibility. Such schools offer training in many different skill areas, from accounting to welding, from child care to medical technician. Most states have such colleges, and there are many private technical schools as well.

Still another alternative, if your daughter qualifies, is a job-training program. Many states now have funded on-the-job training, whereby the government pays the employee's wages during a training period of one to six months. Obviously, these programs are attractive to employers, since most of the wages are paid by the government during

the training period.

Finally, your daughter can go out and obtain a job. If she does so, it would be wisest to look for a job that will provide some training, not merely any job that pays minimum wage.

DO NOT OVERLOOK the military. Women as well as men leaving high school can enter military programs that allow the candidate to choose in advance the specific areas of training.

The worst alternative of all would be for her to hang around the house, unable to find work, not looking too hard and enjoying the free meals and rent. If she shows an inclination to do this, you may need to require that she come up with a very practical life plan within a reasonable deadline. If she is looking for work, it would be legitimate to require that she apply so many places each day or week.

You are facing one of the final and most important tasks of parenting, helping to move your fledgling out of the nest and into the world. Help her choose wisely. If she delays and appears unmotivated to fly, you may have to push a little. Good parenting!

(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 II: Patience in the family

"You're driving me crazy."
"How many times do I have to tell you?"
"You never ..."
"You always ..."
"When are you going to grow up?"
"But you promised ..."

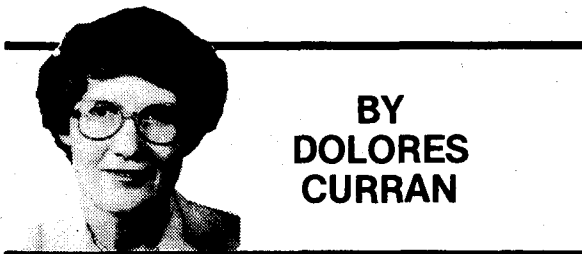
ON AND ON goes the litany of impatience in daily family life. Children are impatient to grow up and assume adult rights without always welcoming attendant responsibilities. Parents are impatient for children to grow up but often we do not want to give them time and the right to fail so they can learn to live without us.

Whenever I ask parents in a workshop to name their strengths and weaknesses, I can count on half to mention impatience as a problem. Especially mothers. "I wish I could be more patient," is a common refrain.

Part of the reason women struggle so hard with patience — one of the fruits of the Holy Spirit — lies in their constant exposure to children. It's easier to be patient the first couple of hours of the day and the first few squabbles than the 14th hour and 20th argument. Men and employed women have the same struggles with patience at work but they expect the family to be a place of release and relief, and that's not always the case.

All of us struggle with patience in family life because it is related to time and our lack of it. There's never enough time to get everything done and when time gets squeezed, patience gets short. When we're relaxed, we're more patient with one another.

IT'S GOOD FOR THE family to take time occasionally to look at what impedes harmony and patience among us. Companies have to do this when employee relationships erupt in anger and affect productivity. Why not the family? Here are some questions to prime the family pump.



BY
DOLORES
CURRAN

1. What time of day leads to the most impatience in our family? (early morning, before dinner, bedtime). Why are we more impatient then? What are some ways we can minimize tension at this time?

2. Each member list three comments that increase tension ("How come I always have to do it?") Decrease tension? ("Can I help?")

3. How do we as a family most often deal with conflict: avoid it, accommodate to keep peace, compete to win, compromise or collaborate (come up with an answer most mutually satisfactory)? Which methods lead to the most patience?

4. Are we equal peacemakers or do we designate one member to make peace? If so, who? Why don't we all do it?

5. Are we overscheduled? If asked to drop one activity each, what would it be?

6. How much "relaxing" time do we spend together weekly? Do we like wasting time with each other?

7. Does television increase or decrease our patience? How? Is it controllable?

8. Do we permit each other to fail or do we expect perfection in all we do? Can we give ourselves permission to fail?

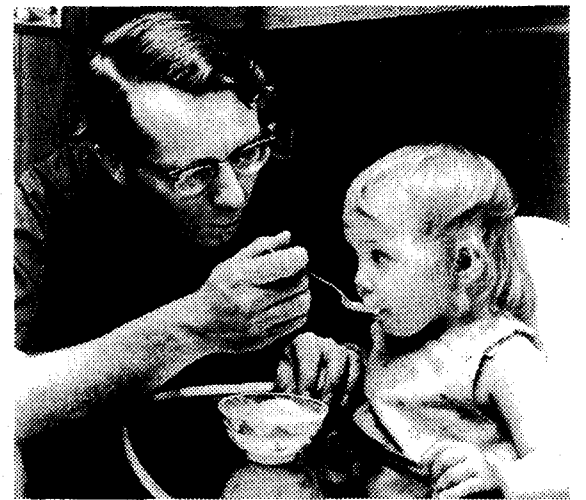
9. Do we — can we — pray to the Holy Spirit for more patience with one another this Lent?

THESE ISSUES ARE relevant to patience and harmony in family life but they don't take care of themselves without scrutiny and effort. Healthy families look upon time as they do money: there's only so much, it needs budgeting and it's essential to family health.

Healthy families resolve conflict through compromise or collaboration; they share in peacekeeping, view failure as a learning opportunity and devise rules that minimize tensions resulting in impatience.

Patience is the fruit of several of the gifts of the Holy Spirit: wisdom, understanding, counsel, fortitude, and piety. If we are impatient we can pray for these gifts and try to make them a part of our personal as well as family lives. And we can do it together. The Spirit said so.

(Alt Publishing Co.)



Family Nights

Opening prayer

Our Father in Heaven, how grateful we are for being able to share this evening as a family. Tonight we pray especially for our grandparents and ask you to bless them in a very special way. Thank you, Father, for making grandparents for us to learn from and for us to love. Amen.

Lesson

Young Family

(If grandparents are in town, have them over for dinner and an evening of "Honor Grandparents." Share little gifts, their favorite treat, balloons, big red hearts to wear with "Hurrah for Grandma ___ and Grandpa ___" on

them.) For families whose grandparents are not in the same town or are deceased: materials: photos of grandparents, writing paper, pens, crayons, telephone. Share different pictures of grandparents, even some pictures of great-grandparents, if available. Share some fun stories together about the grandparents. Each person write a letter or draw a picture saying how very dear and very much they are loved. Plan to mail them tomorrow. Telephone grandparents later in the evening and let each family member have a chance to visit.

Middle Years Family

(If grandparents are in town). Have them over and prepare an "Honor Grandparents Night." Plan a "this is

your life" and share all sorts of fun information about them. Try to make it a surprise if possible. If they're out of town mail them a "thank you letter" from the family for being terrific grandparents.

Adult Family

Materials: Bible. Read aloud Deuteronomy 4:9 and 2 Timothy 1:5. Recall some old stories about grandparents. What is so different about life today? If you could change one thing today, what would it be?

Snack

Watermelon or a grandparent's favorite dessert.

Entertainment

Hold a watermelon-seed spitting contest.

Sharing

1. Share a time someone felt super-happy during the last week.
2. Share a moment when someone was really sad.
3. Share a time someone felt God's presence in a comforting way.

Closing prayer

Dearest Lord Jesus, praise you, wondrous Jesus! Bless us as we strive to serve you daily. Help us to continue to grow in your love. Thank you for tonight and for our grandparents. Amen.

Scriptures

Sunday, March 10, 1985

READINGS: 1 Corinthians 1:22-25 John 2:13-25 Exodus 20:1-17

He is the almighty lawgiver

Background

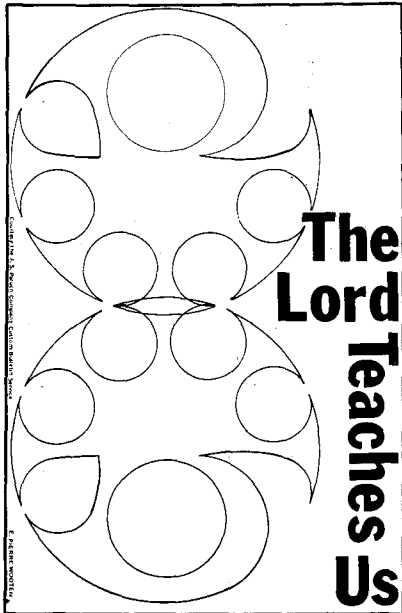
The Book of Exodus is traditionally one of the five Old Testament books containing God's law presented to Moses. Its name is from



BY FR. OWEN CAMPION

the Greek word meaning "departure," since God's law took shape among the Jews while they wandered from Egypt to Israel across the Sinai peninsula.

This Sunday's second reading is from the first epistle to Corinth's Christians. St. Paul was interested in the early church community in Corinth, and the sinfulness everywhere in that great city troubled him. His letters were sent to clarify



The Lord Teaches Us

and to reinforce Christian beliefs amid Corinthian paganism.

The third reading — from St. John's gospel — recalls the

dramatic story of Jesus' disgust with the merchants in Jerusalem's great temple. As colorful as that story is, the "punch line" is not in the Lord's reasons for denouncing the merchants, but in answering the question, "By what authority (does he drive the merchants away from the Temple?)"

'Christ is the perfect messenger of God, the teacher untroubled by human fear, want, or doubt.'

Reflection

Few other gospel passages are as familiar as this Sunday's story of Jesus and the money-changers in the Temple. Actually, the merchants made pilgrimages much more convenient. They simply sold in the sanctuary's immediate

vicinity the gifts needed for rituals.

Quite likely, however, there was abuse, and the sacred character of the transaction was easily overlooked.

Jesus took control of the situation with a determination that led bystanders to wonder. They asked about his authority. His authority is evident: it is of God.

And who is God? God is the almighty, the law-giver, the only sure guide to peace-of-mind in this life and reward in the next.

St. Paul's somber message to Corinth, in this Sunday's second reading, wisely points out that no human reason alone can find the way to God nor to true peace and fulfillment.

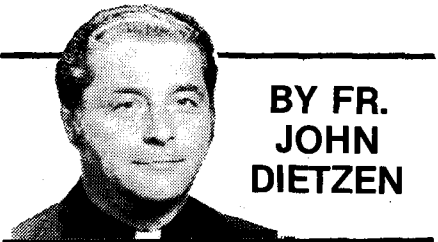
Christ is the perfect messenger of God, the bearer of the perfectly satisfying message, the teacher untroubled by human fear, want, or doubt.

(The Church allows several other readings as optional for this Sunday.)

Fulfill your baptismal vows

Q. My granddaughter was married in a Protestant church, although both she and her husband are Catholics, because they did not wish to wait a year for his annulment process to finish.

She is now pregnant. The other day she told me that because they were married outside the church her baby cannot be baptized in the Catholic Church. Is this so? (New Jersey)



BY FR. JOHN DIETZEN

A. No. There is no law of the Catholic Church that would prohibit the baptism of a child simply because the parents were not married in accord with the regulations of the church.

However, both the instruction for the rite of baptism and canon law insist that a priest (or other Catholic minister) cannot lawfully baptize a child unless there exists a solidly founded expectation that the child will be raised a Catholic. If evidence for this hope is not present, the priest is obliged to delay the baptism until

the situation changes.

In my own experience, as well as that of other pastors I'm sure, certain parents whose marriage took place outside of the laws of the church for some reason give every evidence that they intend to raise their children as Catholics and want to give them the example of faith which the baptism rite requires of them.

These parents practice their faith in every way possible, and are doing everything they can to eventually bring about their marriage in the church.

Such parents certainly seem to fulfill the conditions necessary for the baptism of their children.

Other parents in this circumstance, however, give no evidence that the Catholic faith is significant for them, go to Mass sporadically if at all and seem totally uninterested in wanting their marriage to be validated in the church.

Obviously, if the Catholic faith is not important to them, there is no reason to assume they will consider it important for their children.

Perhaps, they would like their children baptized because "It is the thing to do," or because mother or grandmother is pushing them. But without a change in their own religious lifestyle, they are simply incapable of fulfilling the promises they would make in the baptism ceremony, to profess and practice their faith as a model and example for those children.

The church does not wish to place them in the position of having to

make commitments in baptism which they do not intend and perhaps for some reason are unable to live up to.

I must add that most priests do not merely let the situation stay where it is without doing something about it.

'Perhaps they would like their children baptized because it is the thing to do, or because a mother or grandmother is pushing them.'

They attempt in every way possible to help the parents reach a decision and commitment with which they may sincerely request their child's baptism and carry out their own responsibilities.

Sometimes husbands and wives, married out of the church or not, let their religious faith slide dangerously until something, like the birth of a baby and the heavy obligations that come with it, impels them to stop and think about their lives and beliefs.

Q. Is it possible for handicapped persons to be Eucharistic ministers and lectors at Mass? I have never seen them in our parish. Do other parishes have handicapped people doing these duties? If not, why? I feel they could, just as well as a person

who is not handicapped. (Maine)

A. There is no reason handicapped persons could not serve as lectors or Eucharistic ministers, assuming of course that their handicap would not make these particular ministries impossible.

Perhaps one of the main reasons it is not done more often is simply that the handicapped persons have not asked. If you or a friend are interested in one of these ministries please discuss it with your parish priest. Perhaps the two of you can work something out.

(Because of the volume of mail, it is generally impossible for Father Dietzen to answer correspondence personally. Questions for this column should be addressed to him at Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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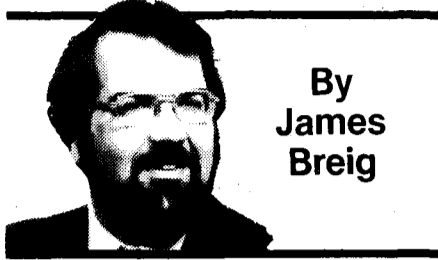
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Rate this film 'S' for scandalous

By Michael Gallagher
NEW YORK (NC) — In a recent column, I wrote about the split vision that affects many Catholics when



By
James
Breig

go to the movies or watch television. Actions they would immediately

She thought it was a wholesome, inspiring movie suitable for the whole family. It had "no unnecessary sex," and what little it had was handled tastefully, especially in terms of "what we see on television."

I say this letter is in some ways more disturbing than the first because of the attitude it embodied.

The theme of her letter has: With so many grossly offensive movies knocking about, why come down so hard on "The Flamingo Kid"?

There is an important distinction, all but lost sight of these days, between scandalizing a child and shocking a child.

'To scandalize, in the sense Jesus used it in his dire warning about what was in store for those guilty of it, means to lean into sin.'

recognize as sinful in real life somehow become palatable when depicted on the large or small screen.

I gave the example of a parish priest and a parochial schoolteacher who sat down with a group of eighth-graders at a Christmas party to watch the R-rated, sex- and violence-filled "Friday the 13th: Part 3" on Home Box Office. The event was described in an angry letter from the mother of one of the children, a boy so frightened by what he saw he was unable to sleep in his own room.

A second letter from a Catholic mother, however, is in some ways even more disturbing. This woman, who wrote not to me but to a Catholic paper, took issue with my negative review of "The Flamingo Kid" and the "O — morally offensive" classification given it by the U.S. Catholic Conference Department of Communication.

To scandalize, in the sense Jesus use it in his dire warning about what was in store for those guilty of it, means to lead into sin.

The pleasant 18-year-old hero of "The Flamingo Kid," played by teenage heartthrob Matt Dillon, has to choose between the materialistic values of the villain, a hotshot car dealer, and the wholesome, but in no way religious, values of his hard-working father.

Naturally, being the hero, he makes the right choice and we cheer. But the fact is that our pleasant, wholesome young hero has been fornicating all summer with a visiting college girl.

They're shown together but once, the tasteful and not "unnecessary" sex scene the letter refers to. But since they behave before and after fornication like an old married couple, the movie's obvious message is that they have been doing it all summer.



CULTURAL CONFLICT — Forced to take refuge on an Amish farm during a murder investigation, Harrison Ford as a Philadelphia police captain introduces Kelly McGillis as widow Rachel Lapp to the pleasure of dancing in "Witness," a Paramount release now playing in local theaters. (NC Photo).

(Nor is there any incidental talk of love.)

And since our pleasant young hero was under no sexual tension, his mind was all the freer to make that

vital decision about ideals. Of course, there was another decision he made — either that summer or earlier — that fornication was all right, something, I submit, that should make him less than a role model for Catholic youth.

A movie as gross as "Friday the 13th: Part 3" is decidedly unhealthy fare for youngsters or for anybody. But it's going to shock youngsters more than it's going to scandalize them.

"The Flamingo Kid," on the other hand, has nothing to shock young people, but there is plenty in it to scandalize them.

Let's not make the mistake of thinking every movie that has nice people, no naughty words to speak of and less sex than on television is wholesome fare. After all, didn't Jesus say something about Satan turning himself into an angel of light in order to deceive us?

Gallagher is on the staff of the U.S. Catholic Conference Department of Communication.

Catholic programming schedule

Radio		
NC ROUND UP	Day	Time
Sun.	7:30 am	WKAT-AM (1360)
	8:30 am	WPCK-W. Palm Bch.

Radio		
THE LIVING WORD	Day	Time
Sun.	9:30 pm	WIOD-AM (610)

Radio		
"PANORAMA CATORICO"	Day	Time
Sun.	5-5:30 am	Super Q-FM (108)
	7-7:30 am	WSUA-AM, Radio Suave (1260)
	7-7:30 am	WAFC-FM (Clewiston)

Radio		
"HUELLAS"	Day	Time
Sun.	5:30-6 am	Super Q-FM (108)
	7:30-8 am	WSUA-AM (1260)
	7:30-8 am	Radio Suave
	7:30-8 am	WAFC-FM (Clewiston)

Television/Cable		
DEAL TO REEL	Day	Time
Every 3rd	Sun.	7 am
		Miami
		NBC, Channel 7

Radio		
Every Sun.	6:30 pm	North Dade
Tues.	6 pm	Storer Cable
		Pompano Beach
		American
		Hallandale
		Selkirk Communica-
		tions
		Miami
		Dynamic Cable
		Davie
		Broward Cablevision
		Miami
		Miami Cablevision
		Hollywood
		Storer Cable

Radio		
"RAICES CUBANAS"	Day	Time
Fri.	7-8 pm	WRHC-AM (1550)
Sun.	6-7 pm	WRHC-AM (1550)

Radio		
"TRIBUNAL del PUEBLO"	Day	Time
Mon. thru	Thurs.	7-8 pm
		WRHC-AM (1550)

Radio		
"CAMINOS DE DIOS"	Day	Time
Sun.	7:30 am	WQBA-AM (1140)

Television/Cable		
"SENDEROS DE FE"	Day	Time
Sun.	8:30-9 am	WOCN-AM (1450)

Television/Cable		
TELEVISION MASS	Day	Time
Sun.	7:30 am	Palm Beach
		NBC, Channel 5

Television/Cable		
TELEVISION MASS	Day	Time
Sun.	8 am	Miami
		ABC, Channel 10

Television/Cable		
TELEVISION MASS	Day	Time
Sun.	10 a.m.	Miami
		Channel 23

Radio		
"UN DOMINGO FELIZ"	Day	Time
Sun.	9-9:30 am	WRHC-AM (1550)

Radio		
"CONFLICTOS HUMANOS"	Day	Time
Daily	2-3 pm	WRHC-AM (1550)

Catholic Cable Channel 9 program air from 5 to 7:45 p.m. Monday through Friday, followed by Mother Angelica's "Eternal Word Television Network" which can be seen from 8 - 12 p.m. daily.

Viewers: keep this schedule posted in a place where you'll remember to look at it. The Voice will keep you advised of any schedule changes in future programming.

A.D.

Be sure to watch for "A.D." a 12-hour mini-series which will be aired on NBC, Channel 7, beginning March 31. The program has already created excitement among religious authorities of all faiths who have previewed it. An absorbing look at the history of early-day believers in the first century, "A.D." dramatizes many events in the Book of Acts, focusing on the lives of Peter and Paul. It relays the story of the spread of Christianity in the context of the rise and fall of the Roman Empire, taking more than three years in production. The Voice will announce air time in the next issue.

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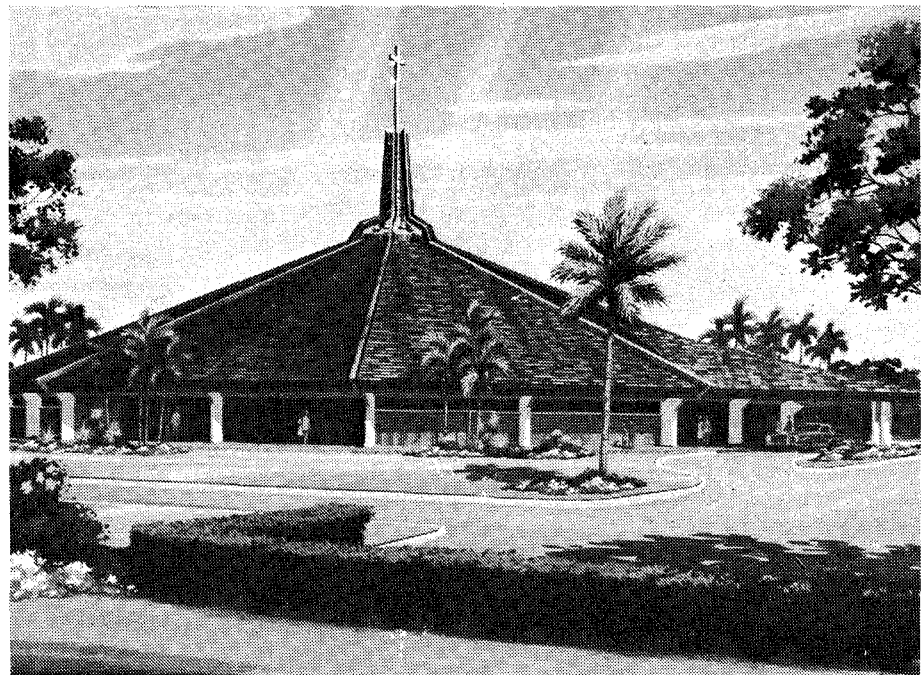
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Architect's drawing of new Holy Spirit Catholic Church.

New Lantana Church

Father William L. O'Dea, Pastor of the Holy Spirit Catholic Church in Lantana, has announced March 17, as the date for groundbreaking of a new and permanent church. The announcement was greeted with a spontaneous outpouring of applause and cheers. Bishop Thomas Daily will lead the ceremony after noon Mass.

Father O'Dea added: "The estimated cost of \$1.8 million for the entire project — the church and much later the conversion of our present facility into a family parish center — is an ambitious goal. We are confident it can be accomplished, judging from the generous and the gratifying response of our parishioners.

"We have planned the building campaign into two phases. First, and most important one now is the church. Although our present structure has served well, parish growth and the resultant overuse of our sole facility prompts us to create a permanent spiritual home in which our faith community (1900 families) may worship in a truly reverent atmosphere,"

he said.

Plans call for a church that will be octagonal in shape to accommodate approximately 800 worshippers with an associated chapel to seat 120. Through the use of movable sanctuary panels, those seated in the chapel may see and hear the celebrant during the more crowded Masses. The church will feature a covered drive-through main entrance facing the south parking lot. Access to east and west side entrances, as well as the chapel entrance may be gained by the use of the eight-foot covered walkway which completely encircles the structure.

All entrances are enhanced by a liberal use of stained glass window panels. The remaining four sides of the church will be in fluted block topped by narrow faceted colored glass panels.

The church will be constructed on the existing property fronting 1000 Lantana Road. Square footage in the newly proposed church is 15,135 sq. ft.

St. Jude School to open in Boca

St. Jude, the newest Catholic school in Boca Raton, is accepting applications for enrollment in grades kindergarten thru eighth, Father Jack Totty, pastor, has announced.

The facility is scheduled to open in the fall, when construction is completed on the parish's church and school complex.

Sr. Carolyn Wheelock, newly-appointed principal, said parents should call 368-3199 to enroll their children.

"The school is designed to meet the demand of parents for combining academic excellence with Catholic values in a fine architectural environment," said Fr. Totty, referring to the school/church complex's award-winning design.

"It will be the finest expression of the authentic Catholic tradition of hospitality," Fr. Totty said, a place where "the Church can celebrate its sacraments and live its parish social life."

St. Catherine of Siena presents Lenten mission

"The Thousand Faces of Christ," a Lenten Parish Mission by Rev. John T. Render, CP, will be presented at St. Catherine of Siena Parish, March 17-22. From a library of over 5000 slides, Fr. Render has prepared a media/talk presentation to be given each evening at 7:30 p.m. in the Church at 9200 SW 107th Ave.

The evening topics will be: Sunday, Christ in Symbol; Monday, Christ in Majesty; Tuesday, Christ Reigns from the Cross; Wednesday, Christ in Agony; Thursday, Christ the Hero; Friday, Christ in Suffering Today.

Fr. Render is Co-Director of Novices for the Passionists North American Novitiate in Pittsburgh.

For information contact: Irene Tomonto - 274-9262, Director of Adult Education.

Carrollton offers scholarships

All sixth grade girls are invited to compete for a six-year scholarship to Carrollton School of the Sacred Heart, a college preparatory school for girls, located at 3747 Main Highway, Miami, Florida 33133.

On Saturday, March 16, 1985 an Entrance Examination will be given at 9:00 a.m. followed by an Open House at 1:00 p.m. To apply, please contact Mrs. Mary Bergman no later than March 15, at 446-5673, from 8:00 a.m. to 4:00 p.m.

St. Paul of the Cross holds peace series

The Catholic Bishops 1983 Pastoral Letter on War and Peace will be the subject of a four part series to be held at St. Paul of the Cross Parish Hall in North Palm Beach on March 13, 20 and 27 and April 3. The program, entitled "Pathways to Peace," is an educational outreach of Pax Christi-Florida, a regional branch of the International Catholic Peace Movement.

Pathways to peace uses a model grounded in principles of adult education and group process. The model seeks to base the learning experience in the context of faith, spirituality, and conscience formation. Each session includes formal presentation through several talks and audio-visuals, as well as a variety of response activities and reflection exercises. Each session begins and ends with the participants joining in prayer and reflection on the Word of God.

The program will be led by a team of persons including Nancy Couch and Fr. Don Reddin and Mr. Lou Fischer, for further info, contact Cathy Amrhein at 626-1873, between the hours of 9:00 and 5:00 PM.

Retarded helped by religious leaders

Congregations throughout Dade County will learn from their religious leaders next Weekend that there are 47,000 mentally retarded citizens in Dade County. On that weekend local churches and synagogues will be asked to conduct activities designed to increase public awareness of mental retardation and ways it can be prevented.

For more than 30 years, the Association for Retarded Citizens, Dade (ARC), has been the information and referral source for the retarded. Sabbath/Sunday is one of the many activities sponsored by the ARC during nationally recognized Mental Retardation Month in March.

For more information, call 576-9675.

Dr. Murphy receives humanitarian award

Lourdes Auxiliary recently announced that Thomas Murphy, M.D. will be the recipient of their 1985 Humanitarian Award. The award will be presented at the Eleventh Annual Recognition Luncheon at the Beach Club.

Dr. Murphy is being honored for his dedicated service as Medical Director of Noreen McKeen Residence for Geriatric Care and for his community involvement.

It's a Date

Spiritual renewal

The Dominican Laity, third order of St. Dominic, St. Thomas Aquinas Chapter, will be having a day of recollection on March 17th at Cor Jesu chapel, Barry University. Mass will be celebrated by Fr. C. Burk O.P. at 10:30 p.m. followed by the rosary and other religious exercises.

The Cenacle in Lantana will hold a silent weekend on March 22-24 given by staff. Offering \$65. Begins Friday at 6:30 supper. Closes Sunday at 3 p.m. Call or write Cenacle, 1400 S. Dixie Hwy, Lantana 33462 or 582-2534.

Ascension Church in Boca Raton will hold a Day of Reflection at the Cenacle on March 12, from 9:00 a.m. to 3:00 p.m. The retreat is sponsored by the Womens' Club. For information please call 997-9885.

Women of Light — sponsored by the Archdiocese of Miami — monthly Bible Breakfast, will be held at the Holiday Inn - Fort Lauderdale-North, 4900 Powerline Road, Fort Lauderdale, Florida, on Saturday, March 16, at 9:00 a.m. to 11:30 a.m. Scripture teaching, music and a personal sharing by a guest speaker. Reservations must be made in advance and received by March 12. Tickets not sold at door. \$7 tickets. Call Nancy 752-3008: Lila 753-2037.

Single/divorced/widowed

The Dade Catholic Singles Club will meet at 7 p.m. March 10th at St. Brendan's Church in Miami. For more info call Michael Naya at 226-4274 or Anna Maria Alvarez at 446-6851.

The Little Flower Widows and Widowers Club recently had their first meeting and is planning a trip to the Lake Wales Passion Play. For further information call Rose Marie Caputo at 448-5463.

St. Juliana Church's Separated and Divorced Support Group will hold its regular meeting on March 28th at 7:15 p.m. in the St. Juliana school band room in West Palm Beach. Meetings open to all. For more info call Mary at 737-5113.

Fashion show

St. Thomas University Auxiliary will be hold a Gala Fashion Show by Saks Fifth Ave. on March 20 at the Indian Creek Country Club in Miami Beach. Luncheon 12:30. For more info call Mrs. Carney at 625-6000.

The Ascension Women's Club announces their luncheon fashion show will be held on March 23rd at the Holiday Inn, Glades Rd. in Boca Raton. Tickets \$18. Reservations only call Verna Barch at 994-1019.

The Mercy Hospital Auxiliary will hold a "Spring Bouquet '85" fashion show on March 14. Tickets \$25. For more information call 285-2773.

Dances

St. George Church in Ft. Lauderdale will hold a St. Patrick's dinner and dance at 6 p.m. on March 16. Tickets \$5 for adults and \$2.50 for children. For further information call Roseann Greco at 584-4826 or Gerri Preston at 587-6434.

St. Patrick's parish in Miami Beach will be hosting its 4th annual St. Patrick's Ball on March 15th. Music: Dan Leslie Entertainers. Cocktails at 7 p.m. Cost is \$50. Make checks payable to the parish.

St. Henry's Church is sponsoring a St. Patrick's Day Buffet Dinner and Dance, Saturday, March the 16th at 7:30 p.m., at St. Henry's Parish Hall, 1500 North Andrews Ave

Extension, Pompano Beach. The Buffet consists of a delicious Ham & Cabbage Dinner by J & P Caters. The Music will be featured by the Big Band Sound Orchestra. Donation \$12.00 per person.

Potpourri

St. Juliana school cafeteria will be the location of an International Dinner on March 9th from 4 p.m. to 8 p.m. 9 countries represented. Tickets available at the door. Adults \$5. Children (up to ten) \$4.

The Smulovitz Religion and Culture Series will conclude for this year on March 18. The topic is "Ritual." Speakers are Rabbi Menachem Raab and Fr. Daniel Madden. Lectures begin at 7:30 p.m. in room 103 of the library at Barry University.

The Family Enrichment Center is sponsoring Archdiocesan Anniversary Masses honoring silver and golden wedding jubilarians. Masses at St. John the Baptist in Ft. Lauderdale on March 30 and St. Mary's Cathedral in Miami on April 13th. Couples participating should call their parish or Family Enrichment Center to give their name and number of years married.

St. George Church, 3640 NW 8th St. in Ft. Lauderdale will hold a Senior Citizen's Luncheon March 26 at 11:45 a.m. Tickets \$1.

Pace High School Alumni are having a pig roast and activities on April 6th. For tickets and information please call Tere Serra or Patty Posey at 624-8534.

St. Matthew Choir under the direction of Robert Greeley, organist & choir director, will present the annual Easter Concert on Sunday afternoon at 4 o'clock, March 24th. Reception following concert in the parish hall.

St. Matthew Parish, Hallandale, will hold a St. Patrick's Day Dinner on Sunday, March 17, at 2:00 p.m. in the Parish Hall. Music and entertainment. Donation: \$6.00 per person. Call 458-1590 for reservations.

St. Martha's Parish Women's Club is sponsoring a Flea Market March 22 and 23, from 9 to 5 p.m. at 11450 Biscayne Blvd. Furniture, clothing, appliances and other valuable articles.

Out Lady of the Divine Providence will hold the annual Carnival on March 7, 8, 9, and 10. Rides, games, food from different countries.

Our Lady of the Divine Providence School will register for Kindergarten and First Grade for the 1985-86 academic year from March 18 through 22 between 7 and 9 p.m. at the Church office.

The CFM groups of St. David and St. Bernadette are co-sponsoring James Dobson's acclaimed "Focus on Family" film series every Wednesday at 7:30 p.m. in the St. David Parish Hall, University Drive, Davie. Series begins Feb 20, and will run for 7 consecutive Wednesdays with a \$2.00 admission charge. Discussion will follow the films and there will be free babysitting.

Catholic Daughters of the Americas, Court Holy Spirit #1912, Pompano Beach will hold regular business meeting on March 8th, 2 p.m. St. Elizabeth's Gardens, Pompano Beach. Anyone desiring to transfer or become a member contact 941-5546.

Father Salanus Guild will hold their meeting Sunday, March 10th, 2:00 pm to 4:00 pm, Blessed sacrament parish Hall, 1701 E. Oakland Park Blvd. Members and their friend who would like to attend the passion Play in Lake Wales, Florida, please contact Kay Anderson; Tel: 772-3079.

(Continued from page 12)

4,000 and climbing rapidly).
 "I like a small, personal campus — I feel so at home here."
 She wants to make certain there are no incidents of violence at Barry, so she is campaigning for money for a

lighted parking lot where students can always feel safe. And there is the scholarship money to maintain...
 She says that furthering her education at Barry has also been a boon to her marriage.
 "He'd come home for dinner and

we'd always have something interesting to talk about. And it got the kids interested in school too."
 Dwayne and Inez have three children who are college graduates.
 Inez Andreas, at age 67, isn't about

to close the door on her education either. When her work for Barry eases up a little, she plans to take up religious studies.
 "I guess I'm just a professional student," she says with a contented sigh.

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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 Jesus, Our Lady, St. Jude, St. Anthony, St. Joseph for prayers answered. L.W.

5A-NOVENAS
 Thanks to St. Jude for prayers answered. Publication promised. N.C.

Thanks to Holy Spirit for prayers answered. Publication promised. N.L.C.

Thanks to Mary, Holy Spirit, St. Jude, St. Theresa, for prayers answered. "TIC"

Thanks to St. Jude for prayers answered. Publication promised. D.J.H.

Thanks to St. Jude for special favor received. Publication promised. H. O'K.

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

Thanks to St. Jude for prayers answered. Publication promised. Z.H.

Thanks to St. Jude, El Mayor Dolor de Cristo for prayers answered. M. G.

PRAYER TO THE HOLY SPIRIT
 Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. The person must say this prayer 3 consecutive days. This prayer must be published immediately after the favor, only your initials should appear at the bottom. A.C.S.

PRAYER TO THE HOLY SPIRIT
 Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. The person must say this prayer 3 consecutive days. This prayer must be published immediately after the favor, only your initials should appear at the bottom. H.M.R.

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THANKS TO:
 Jesus, Blessed Mother, St. Jude, St. Anthony, St. Joseph, St. Anne, St. Benedict, St. Rita, St. Luke, St. Francis de Sales, St. Gerard, St. Gema, St. Peter, St. Camillus for favors asked and granted. Publication promised. J.C.

PRAYER TO THE HOLY SPIRIT
 Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. The person must say this prayer 3 consecutive days. This prayer must be published immediately after the favor, only your initials should appear at the bottom. Y.M.C.

Thanks to Jesus, Holy Spirit, Blessed Mother, St. Jude for prayers answered. N.F.M.

THANKSGIVING NOVENA TO ST. JUDE
 Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. Thanks for miracle. R.T.A.

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When the pastor is a woman

By Katharine Bird
NC News Service

Not long ago Franciscan Sister Marla Lang took a much-needed break from her duties as pastoral administrator of two Wisconsin parishes in the Diocese of Superior. But then she was told about the death of a 19-year-old parishioner in a car accident.

Figuring that the girl's family needed her ministry more than she needed a vacation, Sister Lang immediately returned to the parish. She helped comfort the family and plan the Mass of Christian Burial. A priest from a parish 12 miles away came to celebrate the liturgy, as he does for weekend Masses.

Since 1981 when the former priest-pastor retired, Sister Lang has divided her energies between the 130 households of St. John the Baptist Parish in Bloomville, Wis., and the 90 households of St. Augustine's Parish in Harrison 17 miles away — a parish that doubles in size during the summer resort season.

Her appointment to the parish calls for her to "take care of all pastoral and administrative responsibilities," she said. As the only full-time minister in either parish, "everything is delegated to me as to a pastor" except officiating at the sacraments, Sister Lang said.

Asked how parishioners responded to her, Sister Lang admitted it was "very painful" for many people at first. "They never heard of a woman doing this before," she said. "There was a lot of fear and a sense of loss" when, in the priest-short diocese, a priest was not assigned to the parishes. "Others felt the diocese was punishing us."

She added that she proceeded very carefully during the first year. "I did a lot of listening, to pick up the pieces," the Franciscan said. Her aim was "to build trust and to let people know I'm there to be of service to them."

Then, as now, she spent considerable time visiting families. "A lot of ministry is being with people in different ways," she commented. So a



As director of adult religious education and the only woman on the administrative level with the religious education office, Greer Gordon's day often stretches from early morning to late at night. Her duties range from consulting with religious education directors, to working on enrichment programs for married couples, to addressing parish leaders. (NC photo)

typical day might find her going to youngsters' ball games as well as working with the parish council.

Sister Lang tries "to spend equal time in both

parishes" and frequently puts in 60 hours a week. She depends on volunteers a lot. In fact, the sister said, she sees her ministry in terms of "enabling people to use their gifts."

Today parishioners wholeheartedly accept her ministry, Sister Lang indicated. "They still have a priest for the sacraments but they have me too" for many other pastoral duties, she said.

Greer Gordon also knows what it is like to pursue an unusual career path. She is the director of adult religious education and the only woman on the administrative level with the religious education office of the Archdiocese of Washington, D.C.

"As the only feminine presence on this team," Gordon said, she takes care to present herself in a professional and feminine way. In her view, many people haven't learned yet how to relate to someone like her — a well-educated single woman deeply committed to a church career.

Gordon spends 65 percent of her time in parishes. A typical day, often stretching from early morning to late night, finds her consulting with directors of religious education, working on an enrichment program for married couples involved in Pre-Cana work and addressing parish leaders.

Both women admitted that they feel lonely at times in their unusual careers. But both indicated they receive a great deal of support from women involved in other kinds of church ministry. And both gave full marks to the clergy they work with for their sensitivity.

Sister Lang said that she is invariably invited to attend regional clergy meetings. At the present time she is the only woman at these meetings.

But, not for long, Sister Lang thinks. She knows several other sisters in the diocese who are preparing to become pastoral administrators like her.

Thinking it over

The meaning of human dignity

What does it mean to talk about human dignity? For Benedictine Sister Mary Collins, a theologian, human dignity means "acknowledging the value and worth of each person."

It involves coming to recognize that each individual has some measure of truth and some wisdom, some gifts and potential to be developed over a lifetime, she said during a recent interview.

An awareness of human dignity leads people to continually expand their horizons, Sister Collins indicated. Recently she relinquished her position on the faculty at The Catholic University of America to become a founding member of Holy Wisdom Monastery in Wake Forest, N.C. The new Benedictine foundation is in the Diocese of Raleigh, N.C.

Awareness of human dignity has another dimension which sometimes is overlooked, Sister Collins commented. Christians can't simply advance their own careers and develop their own talents at the expense of other people's rights. Christians need to cultivate a "mutual recognition of human worth," she insisted.

One way Christians do this, she continued, is by "creating a social climate for people to explore their potentials and gifts." Sister Collins is convinced that many individuals need

the encouragement of others to "gain in genuine self-esteem."

The educator related a true story to illustrate how this can work. She told of an older woman whose position as provincial superior of her religious order brought her into contact with many clergy and the bishop in her diocese.

They regarded this Sister highly, Sister Collins said, because of her resourcefulness and her talent, especially in human relationships. She also had a gift for handling difficult situations delicately.

The Sister's term of office ended when she was 60 years old. But, instead of retiring or taking an easier position in the community, she decided to strike off in a brand new direction, Sister Collins said. With the strong encouragement of her associates among the clergy, the older woman returned to school and ultimately earned a degree in canon law.

Today she is engrossed in a new career working as a canon lawyer in an archdiocese, Sister Collins said.

The Sister is quite aware of the large role played by her associates in helping her to recognize her talents, Sister Collins commented.

And now the Sister is in a position "to enhance the dignity of others by encouraging them to use their gifts."

The multiplication of Mom

Or how women's roles have changed, grown

By Dolores Leckey
NC News Service

Rita McGovern is a wife and mother of five children, ages 7 to 21. Since her marriage, this Catholic woman has acquired a master's degree in counseling and has been actively involved in several lay movements.

Most recently McGovern took a full-time job. Her office is in two places — at home and in the company's main office building. The dual arrangement allows her maximum flexibility with an 11-year-old and a 7-year-old.

In addition to home and work responsibilities, she serves on her parish's religious education committee.

With her husband, she is facilitator for the parish's marriage preparation course.

From time to time she serves as a rector for the women's Cursillo, a program involving weekend retreats.

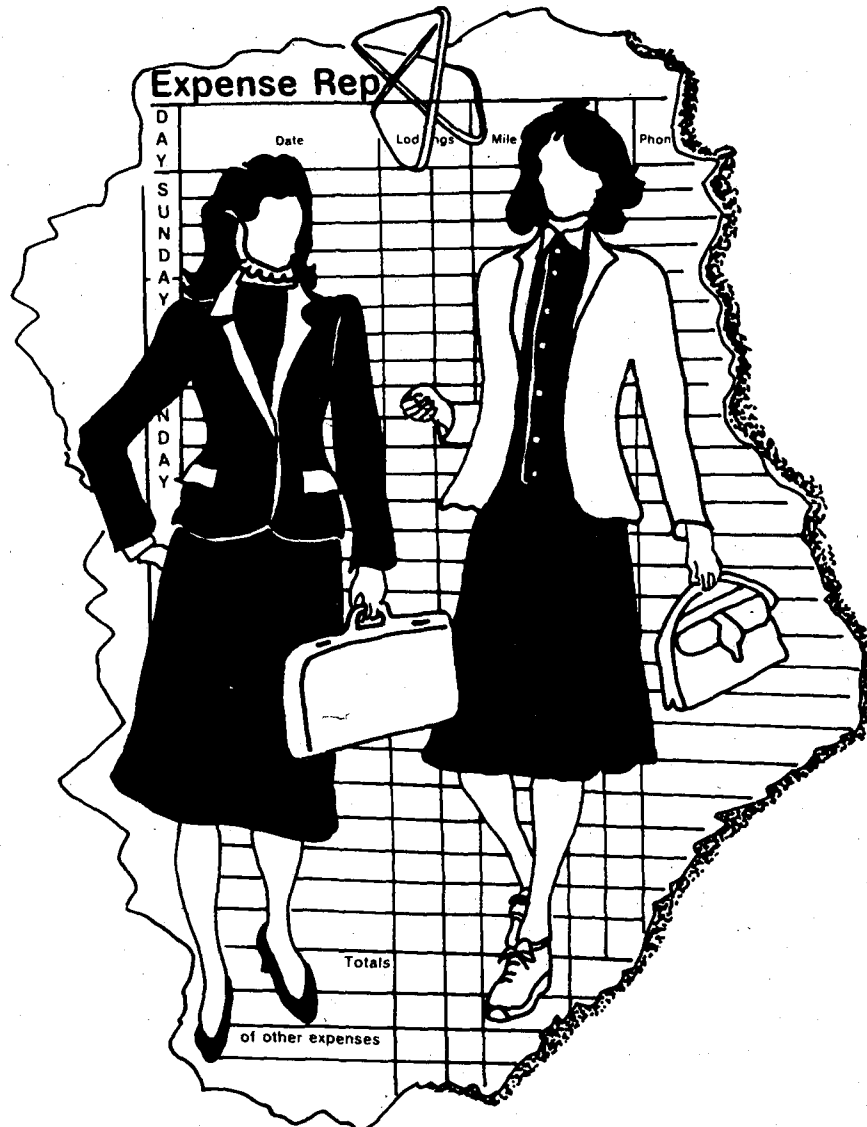
And, of course, there are still evening meals to prepare, laundry to organize, grocery shopping to do, friends to entertain, relatives to comfort. This is called "the busy life!"

While it's true that McGovern's teen-age children help with the logistics of home life, and a supportive husband is learning to shop and clean, the major responsibilities for a smoothly run home fall to her.

The fact is that McGovern oversees a long list of responsibilities. She is a woman of the church who brings the values and the ideals of her Catholic Christianity not only to religious education meetings but to her office, her clients, her Pre-Cana ministry and her family.

There are hundreds of thousands of women just like her today. They live demanding, complex and rewarding Christian lives.

Just look around your own parish at the people who serve the church community. Who is teaching religious education classes? Who leads the pro-life prayer vigils?



If you look around you'll see many women returning from their job responsibilities to more responsibilities at home and in their community. Some mothers are able to be at home full time but many of them take on volunteer duties and they, too, find themselves stretched for time. The contemporary Christian woman, married or single, employed or not, leads a complex life — and often a generous one as well. (NC Sketch)

Look at the faces of the Sunday morning lectors. Watch to see who's bringing Communion and comfort to the homebound. Who prepares the Sunday morning hospitality hour or the monthly peace and justice programs?

Chances are you're seeing a lot of women.

Now look at your neighborhood. Who knocks on your door each year to collect for the heart fund or for cancer research? Who hosts political

teas and distributes campaign literature? Who's the backbone of the PTA?

And if you look around on a weekday evening, you'll see many, many women on the move from their responsibilities on the job to yet another set of responsibilities at home.

A recent study by the U.S. Dept. of Labor showed that women who work a seven-hour day in a middle-management or executive-level job

also average four hours of additional labor at home. Men working at the same level of professional responsibility average one hour of home labor.

Not all women work outside the home. Some mothers are able to be at home full time. But in addition to the challenging tasks of the home, these women often undertake the many volunteer duties that all communities require for their well-being. They too find themselves stretched for time.

The contemporary Christian woman, married or single, employed or not, leads a complex life — and often a generous one as well.

Women need support as they balance so many different responsibilities. What do they want?

Women I talk to around the country tell me they would welcome pastoral care and counsel. They feel this might help them tap into the spiritual core of their many activities: What motivates their activities and what is the value in them? How do these activities contribute to their Christian identity?

Some actions women might welcome include:

- Parish-sponsored "quiet days": a day of solitude, prayer, guided meditation; in short, a day of genuine, deep rest. These quiet days could be scheduled flexibly, several times a year, to accommodate women working at home and away from home.

- Forums and learning days where women's interests and needs can be voiced, and where developments influencing the roles of women and men can be discussed.

Recent research into women's hopes and spiritual development emphasizes that women are clearly different from men. These researchers conclude that the presence of women and their gifts in every institution of society are important, precisely for this reason.

Women of the New Testament

By Father John Castelot
NC News Service

The first Christian community St. Paul founded in what we now know as Europe was at Philippi in Macedonia or Northern Greece.

When Paul arrived in Philippi, he found a little Jewish congregation meeting down at the river bank.

Luke, writer of the Acts of the Apostles, tells the story: "We sat down there and spoke to the women who were gathered there. One who listened was a woman named Lydia, a dealer in goods from the town of Thyatira. She already revered God and the Lord opened her heart to accept what Paul was saying."

Luke adds that Lydia and her household then were baptized. It would seem that Lydia became the first to be baptized there.

And Lydia extended to Paul and

his group an invitation: "If you are convinced that I believe in the Lord, come and stay at my house" (Acts 16:13-14).

Notice that Paul preached "to the women." Apparently they were the only ones there and Paul did not wait for the men to show up.

Lydia was a gentile who had been attracted to Judaism. That's what is indicated when we read that "she already revered God."

She was, moreover, a businesswoman. Either she had her own firm back in Thyatira, a commercial center in Asia Minor (—modern Turkey), or she was the firm's representative at Philippi.

In any event, Lydia apparently was rather well-to-do, with a house in town to which she could invite the missionaries.

As a businesswoman, she was

forthright and authoritative, accustomed to taking the initiative. One can sense an undertone of surprise in Luke's remark: "She managed to prevail on us." Well, Lydia was a manager to begin with! And we can imagine that she had a forceful personality.

Women figured prominently in the ministry of Jesus. And they were the first to be favored with an appearance of the risen Lord. So it is not surprising that we meet active women of the church in the New Testament. One of those women was Lydia. Another was named Phoebe. Paul speaks of her in Romans 16:1-2.

Phoebe, it seems, was from the port city of Cenchræ near Corinth. Writing about her, Paul said: "I commend to you our sister Phoebe, who is a deaconess of the church of Cenchræ. Please welcome her in the

Lord, as saints should. If she needs help in anything, give it to her, for she herself has been of help to many, including myself."

The little we know of Phoebe suggests that she may well have been a bearer of a message sent by Paul to some community or communities he founded.

And we know she was actively involved in the church's work of service. She was among those in the early church who were to make sure that the poor were fed and clothed, and that the community's money was distributed to those in need.

You might say she had an important work of social service to fulfill on behalf of the church, a work the early church valued highly.

Pretzels: A sacred food of Lent

Who would think that the common pretzel — popular snack food that it is and customary companion to a beer, has great historical and spiritual significance in the Church? It's true. In ancient times, Ash Wednesday was known as the first day of the "pretzel season" — pretzels being the Lenten bread in the early centuries of the Christian Church.

The devout in the early Roman Church kept a fast much more arduous than anything expected of us modern Christians. Meat, butter, milk, cheese and eggs were all forbidden during Lent causing the faithful to rely on fish, fruit and vegetables for sustenance. This meager fare was accompanied by small breads made from water, flour and salt.

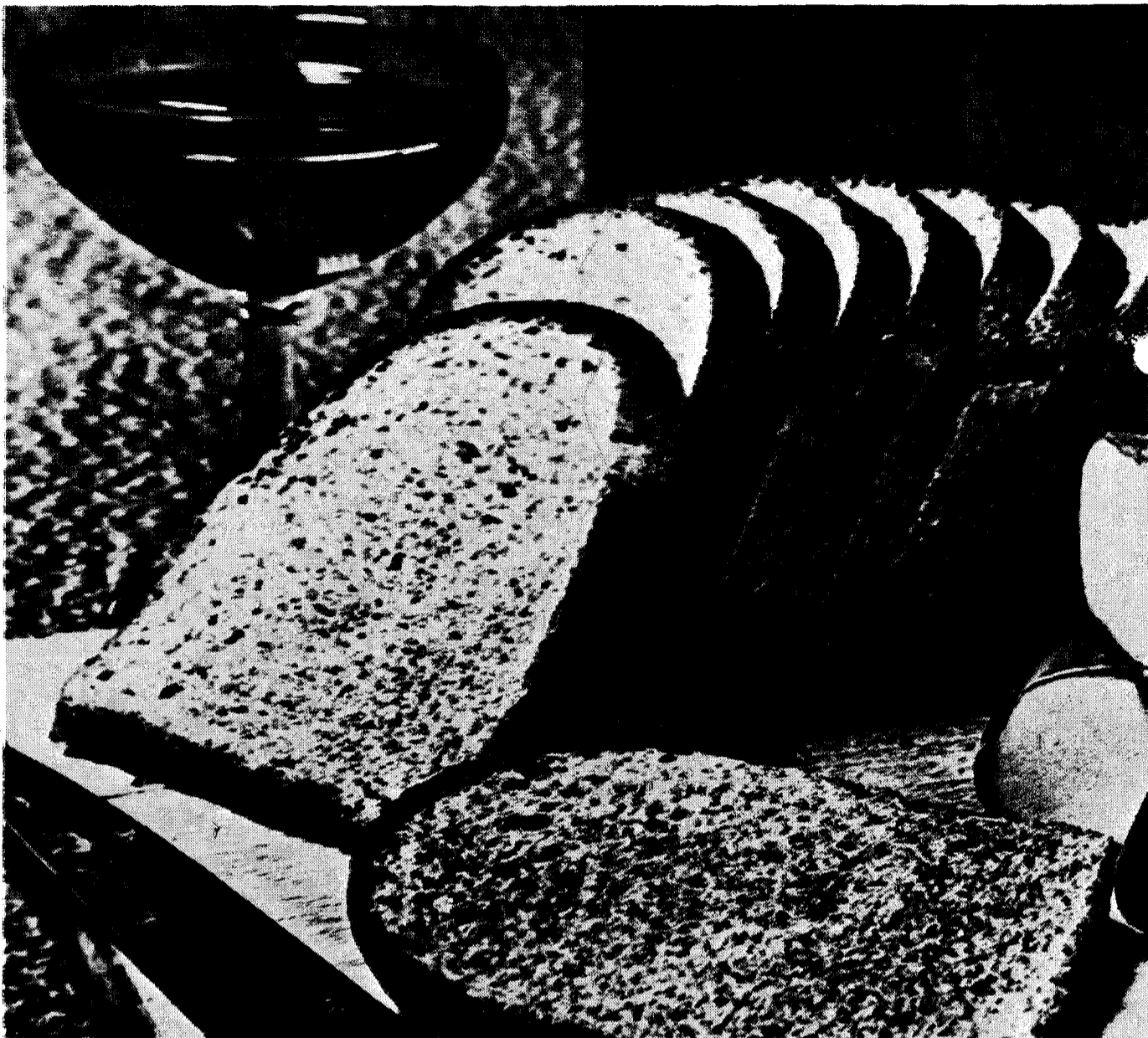
To remind themselves that Lent was a time of prayer, early Christians shaped these breads in the form of arms crossed in prayer and called them "bracellae" meaning little arms. This Latin word eventually gave way to the Germanic "pretzel." Of course pretzels are now eaten all year long but in many sections of Europe this "Lenten Bread" is still only available from Ash Wednesday to Easter, thereby keeping the ancient symbolism alive.

Here are two up-dated recipes you might like to try, one with yeast and one without. Pretzel making would be a meaningful family project during Lent. A small pretzel at each dinner plate would certainly proclaim to us modern families the same spiritual message conveyed to our Christian ancestors in ancient Rome — that Lent truly is a sacred season!

YEAST PRETZELS

2 cups all-purpose flour
1/2 tsp. salt
1 pkg. active dry yeast
1/2 cup warm water
1 beaten egg
coarse salt, poppy or sesame seeds

Dissolve yeast in warm water



In the early centuries of the Christian Church, abstinence and fasting were rigidly adhered to for the 40 days of Lent. Because rich foods were forbidden, small loaves of bread became a main form of sustenance.

and stir in flour to form a firm dough. Turn onto a lightly floured board and knead for about 10 minutes. Place in a lightly greased bowl, cover and let rise for one hour. Punch down the dough and divide into golf ball-sized pieces. Roll each into a 1/2 inch diameter cylinder about 18 inches long and twist as shown. Place on a lightly greased cookie sheet, brush with egg and sprinkle with salt or seeds. Bake at 400 degrees for 15 minutes.

Yields one dozen.

NO-YEAST PRETZELS

2 cups sifted flour
4 egg yolks
1 egg white
1 tblsp. melted butter
dash salt
cold milk

Mix flour, egg yolks, butter and salt adding enough milk to form a smooth rather firm dough. Place on a floured board and knead vigorously for about

15 minutes. Form into pretzel shapes but make them only half the size of those in the first recipe. Drop into boiling water for about five minutes. Remove and place in the refrigerator overnight. When ready to bake, spread pretzels on a lightly greased cookie sheet, brush with egg white, sprinkle with coarse salt and/or seeds and bake at 400 degrees for about 10 minutes or until crisp and brown. Enjoy!

the Saints *by Luke*

FRANCES WAS BORN IN ROME IN 1384. FROM HER YOUTH SHE WANTED TO BE A NUN, BUT AT 13, HER PARENTS HAD HER MARRIED TO LORENZO PONZIANO, A ROMAN NOBLE. IT IS SAID THAT AFTER 40 YEARS OF MARRIAGE, THEY NEVER HAD A DISAGREEMENT.

EVEN THOUGH SHE LOVED SOLITUDE AND PRAYER, SHE PUT HER HOUSEHOLD DUTIES FIRST, SAYING, "A MARRIED WOMAN MUST LEAVE GOD AT THE ALTAR TO FIND HIM IN HER DOMESTIC CARES." SECRETLY, SHE EXCHANGED HER FOOD WITH BEGGARS FOR THEIR HARD CRUSTS.

DURING THE INVASION OF ROME IN 1413, PONZIANO'S HOUSE WAS DESTROYED AND THEIR ELDEST SON TAKEN AWAY. LATER, DURING THE PLAGUE, THEIR DAUGHTER AND SECOND SON DIED. FRANCES ACCEPTED ALL AS THE WILL OF GOD. WHEN PEACE CAME, PONZIANO RECOVERED HIS ESTATE AND FRANCES FOUNDED THE OBLATES, WHO HELPED THE POOR. AFTER HER HUSBAND DIED, SHE JOINED THE ORDER AND SOON WAS ELECTED SUPERIOR.

AMONG MANY VISIONS, IT IS SAID SHE WAS GIVEN CONSTANT SIGHT OF HER GUARDIAN ANGEL. SHE DIED ON THE DAY SHE HAD FORETOLD, MARCH 9, 1440.

THE FEAST OF ST. FRANCES OF ROME IS MARCH 9.

ST. FRANCES OF ROME



A wag's tale

By Hilda Young

Allowing a puppy to become a new member of the family during Lent has given the concept of penance new meaning for me. Reconciliation, now, that might be another thing.

You might say I am receiving spiritual instruction from the puppy. For example, today I reached the height of self-control and did not follow through on my urge to air-freight the dog to Peru after he stepped into his water bowl 16 times between the time the kids left for school and lunch.

Yesterday was forgiveness. I forgave the dog for chewing the corner off the Tide box and then getting sick behind the dryer because of the soap he had swallowed.

I admit I fantasized about dropping my canning pan over it and banging on it with a soup ladle in revenge for whining from 1 a.m. to 5 a.m. But in the Lenten spirit I decided to turn the other cheek and sleep with my head under the pillow.

Scriptural insights: I am sure 40 days and 40 nights is either how long it takes to house-train a dog or the time it will take before we have soaked an entire six months worth of newspapers stored for recycling.

Loving your enemy: I anticipate that the eager, shining faces who begged for the floppy-eared, clumsy, slobbering, wriggling "perfect watchdog for you" would begin to back out of their pledges to feed, clean and patrol.

However, I did not think about the fact the puppy and I would be together at the house all day while the kids were in school and that it would become "my" dog.

This afternoon while it was chewing on the water hose hookup for the washer I bent down and took its face into my hands and said, "I do not like you."

It looked back into my eyes and licked my hand. "Well, maybe just a little bit," I said.

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