



Church and state

Priest, rabbi discuss issues here
Page 9

Training laity

Lay ministry office prepares people for Church service
Page 14

Bishops and the MX

From the Pastoral to congressional opposition
Feature front, page 17

BÀN THE BOMB



THE VOICE

Lenten recipe
Back page

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Some going through mail

New wave of bigotry

Anti-Catholic posters

A spring batch of new and larger anti-Catholic posters is cropping up in editors' mailboxes and on abandoned buildings across the United States and in South Florida.

More than 40 editors of diocesan newspapers around the United States reported receiving the posters, which accuse the Vatican of being behind violent schemes to rule the world.

Buildings in several cities have been plastered with the black-and-white posters accented with yellow and red, and daily newspapers have received copies. The new posters are reminis-

cent of an initial set of anti-Catholic posters that appeared a year ago and eventually were sighted in every region of the country.

In Miami, the posters have been sighted in many of the same locations where last year's posters appeared. However, the distribution at this point does not appear to be random.

A Jewish doctor and the Jewish owner of a southwest Dade factory called *The Voice* to report receiving the posters. The factory owner was upset because "40 to 50" posters had been glued to the entire front of her building and could not be easily removed, constituting a form of vandalism.

The doctor said one poster had been stuffed in his mail slot.

In addition, a Hispanic permanent deacon received a poster at his home address. A copy was also sent to *La Voz*, the Spanish-language paper of the Archdiocese. The factory owner said many of her employees are Hispanics.

Upon hearing about the posters, at least one local pastor urged his congregation to tear them down whenever they see them. The South Florida Chapter of the Catholic

(Continued on page 3)

Palm Beach notice

This is the last issue of *The Voice* Palm Beach Diocese will receive through parish plans as the new Palm Beach Diocese will begin having its own paper shortly. Details will be announced in the parishes.

Anyone in the new diocese wanting to continue receiving *The Voice* may send \$10 to The Voice, P.O. Box 1059, Miami, FL 33238.



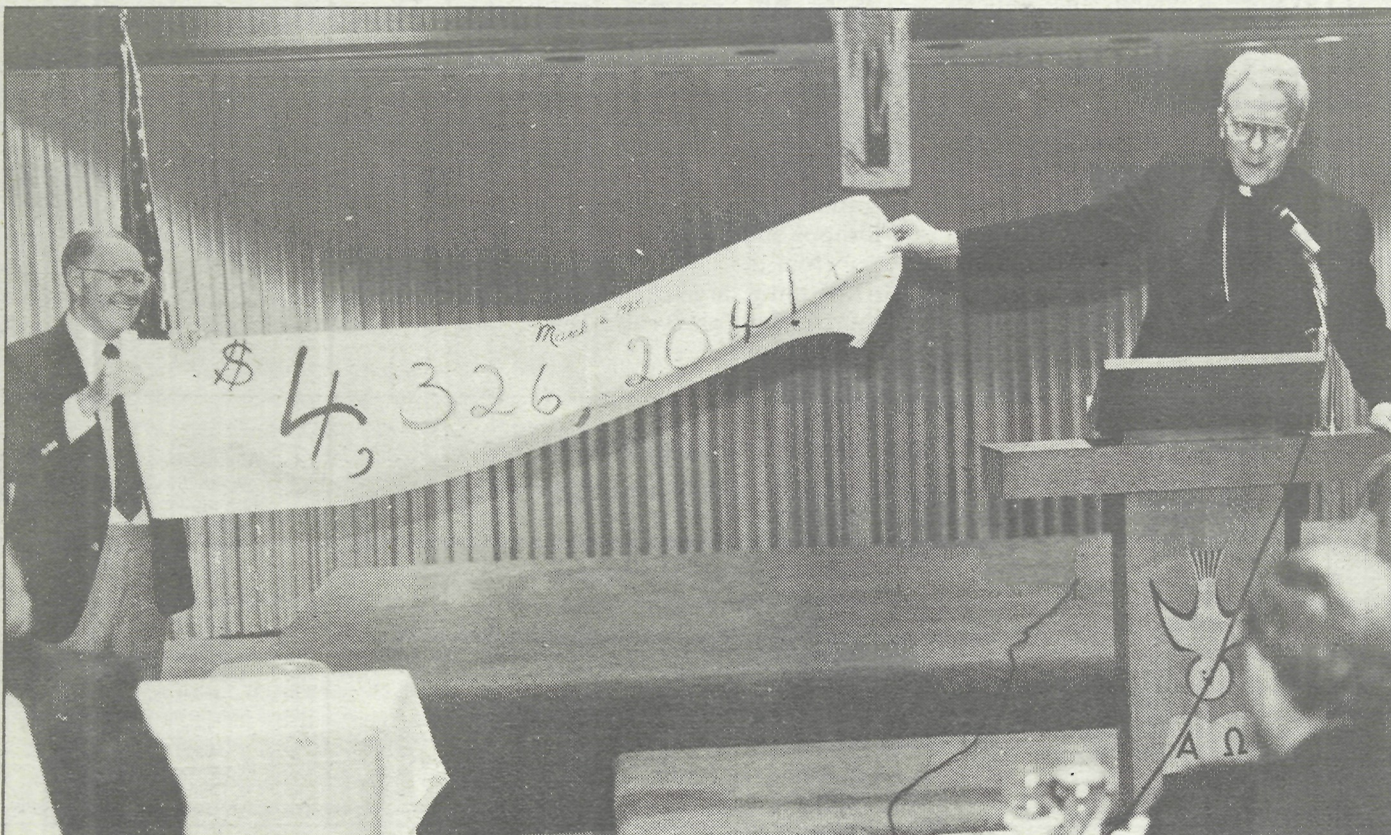
Ties that bind

At the second annual conference for the separated and divorced held at St. Rose of Lima Church, Father Andrew Anderson, director of the Archdiocesan Tribunal and Mike Salvatore, who gave witness at the event, adjust a yellow ribbon, the symbol of forgiveness. See story and photos on page 15.

(Voice photo by Betsy Kennedy)

'Yea-a-a-a God!'

ABCD drive goes over \$4 million goal



Archbishop McCarthy and Development Director Charles Starrs display good news to priests. (Voice photo by Betsy Kennedy)

By Betsy Kennedy
Voice Staff Writer

It was like a celebration, the final ABCD meeting of the Archbishop and priests. A victory for charity.

The planning, prayers and hard work of hundreds of pastors culminated in a big Easter gift for the charitable ministries of the Archdiocese of Miami this year.

The Archbishop's Charities and Development Drive raised \$4,326,204 — with more yet to be tallied.

Wearing a winning smile, Archbishop Edward A. McCarthy announced the "magic" number to a large group of pastors gathered for the final ABCD luncheon at Our Lady of the Lakes Church in Miami Lakes on March 14.

Obviously pleased that the total surpassed the goal of \$4 million, the Archbishop said he couldn't stop thinking "Yea, God!"

After each pastor announced his individual parish total, Archdiocese Development Director Charles Starrs told them that one of the most important results of this year's drive was

(Continued on page 3)

'Don't put Pope on trial,' says bishop

VATICAN CITY (NC) — Pope John Paul II's motives for calling the 1985 extraordinary Synod of Bishops on the Second Vatican Council should not be "put on trial," said Archbishop Jozef Tomko, secretary general of the synod.

Both as a bishop and in his papacy, Pope John Paul has shown himself deeply influenced by the council, the

archbishop said at a Vatican press conference. In celebrating its 20th anniversary the Pope made sure he would not contribute to "the burial of the council."

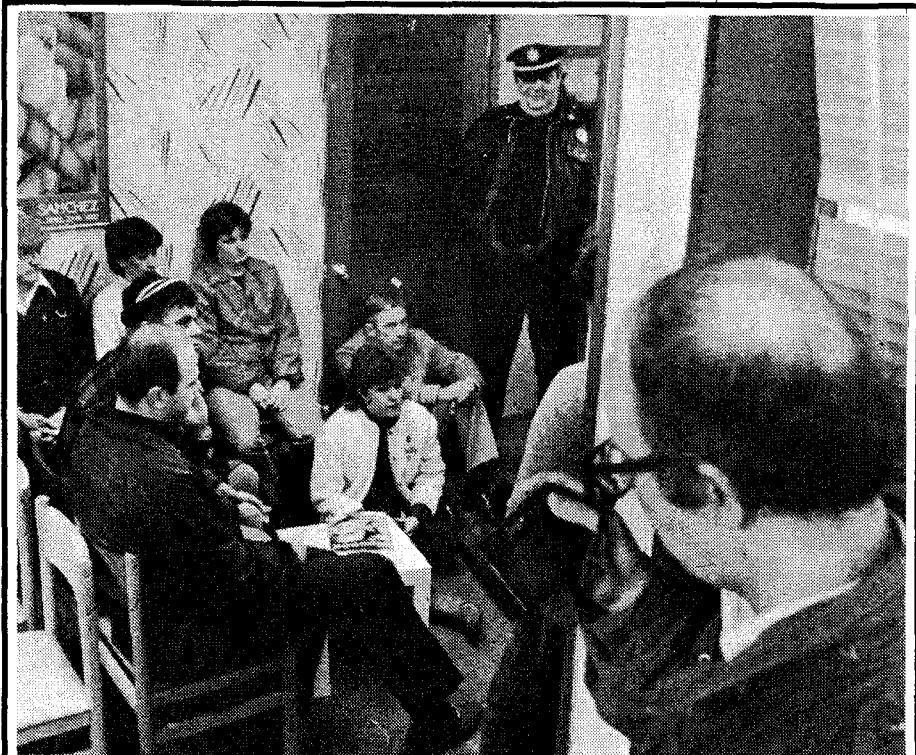
Archbishop Tomko referred to "certain questions" that have appeared in the press about the pope's reasons for calling the synod. Pope John Paul on Jan. 25 announced the

synod, saying it would help relieve the atmosphere of Vatican II and examine how its teachings have been implemented.

In calling the special synod, Archbishop Tomko said, the pope "wished to collegially involve all the bishops and through them the local churches in order to continue with vigor the renewal as understood by

the council."

The synod will aim at "celebration, verification (and) promotion," the archbishop said. Besides continuing the effort at renewal, he said, it will "weigh up the collegial situation, bring to full fruition the work of the council (and) give fresh breath to the orientations of the council."



FIGHT FOR LIFE — Police stand by as pro-lifers sit in the waiting room at the Women's Medical Center abortion clinic in Bridgeport, Pa. More than 200 demonstrators picketed outside the clinic and 49 of them entered the building and sat inside before being arrested. (NC photo by Robert S. Halvey).

Soviet editor kidnapped?

MOSCOW (NC) — A Soviet literary magazine editor said he was kidnapped by British agents after discovering evidence that the West was behind the May 1981 assassination attempt on Pope John Paul II. Oleg Bitov, 53, wrote in the weekly *Literaturnaya Gazeta* that he was given mind-altering drugs and forced to write anti-Soviet articles for the British press. He also said the CIA was behind the assassination attempt on the pope.

Carmelites upset by Vatican letter

ROME (NC) — The head of the world's Discalced Carmelites in a letter to Pope John Paul II has expressed "disgust" at the "very hard tone and the polemical content" of a Vatican letter announcing a decision to write a new constitution based on a 16th-century rule. Spanish Father Felipe Sainz de Baranda wrote to the pope after he had received a letter signed by the Vatican secretary of state announcing the decision. The pope had ordered the Congregation for Religious and Secular Institutes to draw up constitutions for the more than 800 cloistered Carmelite convents throughout the world.

Vatican news rebukes 'star wars'

VATICAN CITY (NC) — The Vatican newspaper has criticized the high cost of studying and developing a U.S. space-based defense system, saying this "robs the bread from the poor of the world." It also criticized the Soviet Union for not accepting on-site inspection systems capable of determining whether nuclear disarmament agreements are being kept. The positions appeared in a front-page editorial in *L'Osservatore Romano*, the Vatican newspaper.

Poles censor pope's speech

VATICAN CITY (NC) — Polish authorities have censored an edition of the Vatican newspaper which contained a hard-hitting speech by Pope John Paul II about contemporary Poland. Distribution of the December issue of the Polish-language edition of *L'Osservatore Romano* has been "blocked indefinitely," said Father Adam Boniecki, editor of the monthly publication. More than 100,000 copies are circulated each month in Poland, he said. It was the third time the Vatican newspaper's distribution had been halted in Poland, Father Boniecki said.

Knights oppose tax reform

WASHINGTON (NC) — Members of the Knights of Columbus have written President Reagan objecting to what they say is a proposal in the Treasury Department's tax reform plan that would repeal the organization's tax exemption. But a Treasury Department spokesman said the proposed change targets only the insurance-selling activities of fraternal societies and would not affect their tax exemptions as non-profit organizations. One Knights' official, in a letter to Reagan, said the proposal "would seriously jeopardize our ability to function and would likely destroy outright many smaller fraternal societies."

Soviet leader to open new era?

(Undated) (NC) — A front-page editorial in *L'Osservatore Romano*, the Vatican newspaper, said the election of Mikhail Gorbachev to head the Soviet government opens a "new era for the Soviet Union," which may give more attention to economic than ideological concerns. But U.S. observers saw little change likely in church-state relations. Gorbachev, a 54-year-old bureaucrat trained in law and agriculture, was elected general secretary of the Soviet Communist Party March 11, after the death of Soviet President Konstantin Chernenko.

Life of priest re-created on TV

NEW YORK (NC) — A one-hour television documentary about the late Franciscan Father Junipero Serra, founder of the first nine missions in California, is being produced by NBC-TV for broadcast May 19. The documentary, narrated by correspondent Edwin Newman and produced in cooperation with the U.S. Catholic Conference Department of Communication, coincides with a year-long bicentennial commemoration of Father Serra's death on Aug. 28, 1784.

Pope urges media to have values

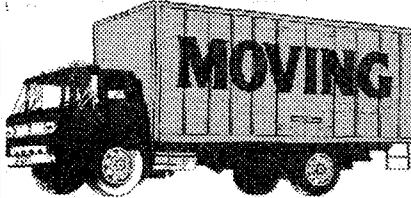
VATICAN CITY (NC) — Modern media should unite people through shared experiences and, with its global range, remind them that they are all "members of the human family," Pope John Paul II told members of the Pontifical Commission for Social Communications March 7. In his talk, the pope emphasized the dangers of media manipulation to control human thought and the media's effect on human conduct. He also said that the church must defend people's access to "a truth which is not limited to material reality." In communicating the Gospel, he said, media can be an incentive to Christian hope.

Children's text needs Vatican approval

VATICAN CITY (NC) — The French bishops' conference will rewrite a controversial children's religious text to comply with Vatican recommendations, according to the president of the conference and Vatican officials. Bishop Jean Vilnet of Lille, France, president of the French bishops conference, described the book, "Pierres Vivantes" ("Living Stones"), as a collection of major documents of the Catholic faith, written for 9- to 11-year-olds. Bishop Vilnet originally said that the French bishops had not felt Vatican approval was necessary, since the book was not a catechism, but the Vatican disagreed.

A.R.M. sues Internal Revenue, church

NEW YORK (NC) — A federal judge has ruled that Abortion Rights Mobilization can proceed with its suit against the Internal Revenue Service for allegedly allowing the Catholic Church to campaign against abortion while retaining its tax-exempt status. ARM, a vocal supporter of legal abortion, filed suit in 1980 against the IRS and the U.S. bishops over the IRS' granting of tax exemption to the church. The National Conference of Catholic Bishops and its public policy arm, the U.S. Catholic Conference, were dropped from the suit in 1982 by U.S. District Judge Robert L. Carter, who said ARM must target its complaint solely against the IRS and not against the church. But Carter ruled Feb. 27 that the case should not be dismissed, as the IRS had sought.



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Vatican deficit causes concern

Cardinal says affluent nations' Catholics must increase contributions to Holy See

ROME (NC) — The gap between the Holy See's operating income and its expenses is "serious reason for concern" because church officials no longer can cover the shortfall with the worldwide Peter's Pence collection

alone, said Cardinal John Krol of Philadelphia.

The Vatican is using invested funds which should be earning interest to make up the difference, he said.

The situation is not critical, but

church officials need to find ways to increase contributions from Catholics for the Holy See's operations, Cardinal Krol told National Catholic News Service.

He spoke after attending a March

5-8 meeting of the Council of Cardinals advising Pope John Paul II on the finances and organization of the Holy See's central administration and its worldwide operations.

Cardinal Krol is the only U.S. member of the council.

A press release issued at the end of the meeting estimated the 1984 budget shortfall at nearly 58 billion Italian lire (about \$27.5 million) and predicted that the amount would increase to more than 63 billion lire (more than \$30 million) in 1985.

The press release said that most of the 1984 budget shortfall is covered by the 1984 Peter's Pence collection of \$26 million, and the remainder is made up by money from a "reserve fund."

However, not only the interest from that fund but the principal as well is being used to cover the gap, Cardinal Krol said.

To solve the budget problem over the long run, church officials must find means of increasing contributions to the Vatican, he said.

The cardinal suggested a quota system by which Catholics, especially in the developed countries, would be assessed about 1 percent of their income, with part of the money being forwarded to the Holy See.

"There is little you can do to knock out the fat in the Vatican budget" because almost 53 percent goes for salaries, Cardinal Krol said. Cardinal Jaime Sin of Manila supports the quota system for contributors.

Vatican officials, however, balk at its mention, said Cardinal Krol. The Vatican feels contributions should be voluntary.

The cardinal estimated that the Vatican's 1985 budget would be about \$91 million. "The total budget is very small when you consider what it does," he said.

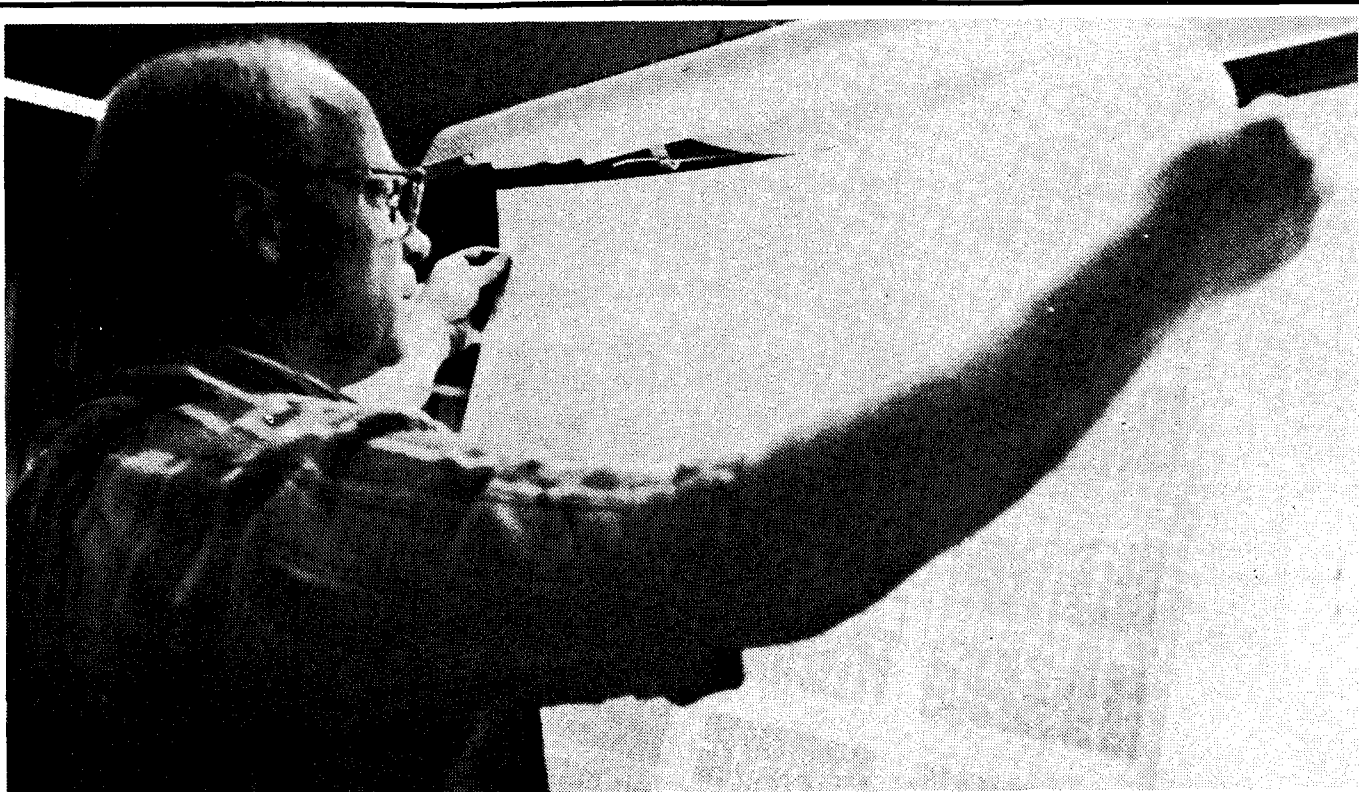
The budget covers the Holy See's central agencies (congregations, commissions, secretariats, councils, etc.), its diplomatic corps and various papal foreign aid projects.

The Vatican began announcing in recent years that the Peter's Pence collection, a worldwide annual request for contributions to be used at the pope's discretion, was being diverted to cover operating expenses. It had been used mostly for papal foreign aid projects, especially to help churches in underdeveloped countries.

Cardinal Krol said that 85 percent of the 1984 collection came from the United States, West Germany, France and Italy. Almost 60 percent (\$15 million) came from the United States alone.

But Catholics in developed countries must do more to support the Holy See because people in underdeveloped countries cannot make significant contributions, he said.

"What are you going to get out of drought-stricken Ethiopian?"



Bibles in Russian

A German printer checks a sheet of pages for Russian Bibles before they are bound and shipped by truck from Stuttgart, West Germany, to Moscow. The American Bible Society and the United Bible Societies overseas pay for the printing and shipping of the 10,000 Bibles. (NC photo)

Imitate Protestants on authority, Cardinal says

By Robert Nowell
NC News Service

The practice of authority in the Catholic Church needs to be brought nearer to that of the Anglican and Protestant churches, but within the lines of the Second Vatican Council and the principles of Catholic faith, said Cardinal Johannes Willebrands, head of the Vatican Secretariat for promoting Christian Unity.

Since Vatican II the church has created parish councils composed of

laypeople as well as Diocesan councils including both laity and priests, he said, speaking at a London press conference.

But he said the church "has not yet developed all the fruits" of the council on the matter of authority.

The cardinal said the church still has to develop the trend "more deeply in practical ways" which would bring the church "nearer to the practice of authority in other churches,

especially in the Protestant churches and in the Anglican communion.

"But this must be done in the line of the Vatican Council, and thus taking into account what our principles of faith are about the bishop, about the nature of the church" and other issues, Cardinal Willebrands said.

Anglican and Protestant churches in each country have greater authority to set policies than do Catholic churches.

Study recommends:

Modernize Church communications

By Sister Mary Ann Walsh

VATICAN CITY (NC) — The Pontifical Commission for Social Communications has called for studies on modernizing church communications throughout the world, including study of a possible international data bank for church information.

The commission also said that the church's 1971 statement on the mass media may need to be updated to reflect new technologies and other

developments.

On the list of study items are:

- Means for speeding transmission of Holy See documents throughout the world, and speedy receipt at the Vatican of documents from Bishops' conferences and possibly from individual bishops.

- The feasibility of an international data bank for church information.

- Issuing major documents in Arabic for use in the media of

Arabic-speaking nations.

- A strategy for evangelization through the media and for greater presence of the church in media leading to the year 2000.

The commission also called for statements covering ecumenical cooperation in communications, pornography and violence in the media, and for recommendations "for guaranteeing authentic Catholic representation in the communications media."

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Mason ban repeated

By John Thavis

VATICAN CITY (NC) — An unsigned article in the Vatican newspaper *L'Osservatore Romano* has repeated a 1983 statement from the church's doctrinal congregation that said Masonry and Christianity are incompatible.

A doctrinal congregation official, Father Thomas Herron, said the article was a Vatican "policy position" that had "quasi-official" status.

"The basic point they're trying to bring out is that people's personal experience might be positive, but that doesn't take care of the complexities of the whole Mason situation," Father Herron said.

The 1983 statement emphasized the church's prohibition against Catholics becoming Masons and said that those Catholics who are Masons are in "serious sin."

The Feb. 23 newspaper article, under the headline, "Irreconcilability to the Christian Faith and Masonry," restated the main points of the 1983 document. It also commented on the reasons the statement was issued.

The article said that Masonry was much more than an association of men of good will. Masonry also involves "moral obligations" for its members, a "rigid discipline of mystery" and a "climate of secrecy" that brings to members the "risk of becoming the instrument of strategies unknown to them," the article said.



Cleaning up

In Santiago's old quarter, a scavenger salvages scraps of metal and cardboard from abandoned buildings as municipal workers clean up rubble from the recent earthquake. More than 200 people were killed and 2,000 to 5,000 were seriously injured in the quake, which caused \$1 billion in damage and left 200,000 homeless. (NC/UPI/Reuter photo)

Declining economies

VATICAN CITY (NC) — The organization representing the bishops of 22 Latin American countries has expressed concern over the region's deteriorating economies, Vatican Radio reported.

The Latin America Episcopal Conference (CELAM) noted the "alarmingly negative state of the Latin American economy in recent years," and said that the "costs of such a situation in the social field are unforeseeable."

CELAM also spoke of the "social injustices, the division between rich and poor, the public and private immorality" and the "resentment" which exist in the region.

The prelates did not mention any countries by name, but expressed regret for the "permanence in many diverse places of the bloodshed from armed violence and immoderate repression" which they said destroys families and makes refugees of many people.

The radio report said the bishops recommended dialogue, political effort and other remedies to avoid situations for which there is no

Worry Latin America's bishops

remedy.

The debt owed by the developing nations in Latin America and other regions to such creditors as the

governments of industrialized nations, Western banks and international lending agencies such as the World Bank, will reach \$970 billion

by the end of 1985.

Some Latin American countries are also experiencing high unemployment and rapid inflation.

Pope says:

Catechists should be well-educated

VATICAN CITY (NC) — Pope John Paul II said systematic study of church doctrine is "indispensable" for full-time and volunteer religion teachers.

The pope told a weekly general audience at the Vatican that local churches cannot merely rely on people who are willing to teach but are inadequately prepared in doctrine.

"The formation of catechists is an essential element of the common task for the development and the vitality of the church," the pope told about 6,000 people in Paul VI auditorium. "In some places, one can say that the

church lives thanks to the work of catechists."

The pope encouraged catechists to study in specialized institutes that can fully prepare them in church doctrine.

"The doctrinal formation is a fundamental necessity, because catechesis cannot be limited to teaching a minimum of truth that is learned and repeated by memory," the pope said.

Filipino troops rescue bishop

ZAMBOANGA CITY, Philippines (NC) — Filipino Army troopers in a 15-minute gun battle rescued a Catholic bishop and eight companions who were kidnapped by Moslem separatists the Philippine News Agency reported. Bishop Federico Escaler of Ipil was quoted as saying his rescue came as the 11 kidnappers and their victims were resting alongside a creek in Zamboanga Province. The bishop said the group had stopped after a six-hour walk when someone in a loud voice nearby told the kidnappers to surrender because they were surrounded. Bishop Escaler said a gun battle erupted between the troopers, who had been searching for kidnap victims, and the kidnappers.

Priest says: Starvation deaths were avoidable

WASHINGTON (NC) — Thousands of Africans would not have starved to death if experts' predictions had been heeded, said Father Roger L. Bisson, a Missionary of Africa who spent 23 years as a Catholic Relief Services representative in Africa.

Father Bisson, now working with the Missionaries of Africa development office in Washington, said a 1983 report by the U.N. Food and Agriculture Organization warned there would be a critical food shortage in many African countries in

1984.

"That report came out early enough for all parties concerned to address the anticipated hunger or famine situations effectively without having to fly food in from the outside," he said. "A hunger or famine situation never comes as a complete

surprise; it develops over a period of months."

Father Bisson cited the famine in Ethiopia as an example.

"Already in 1983... all the parties concerned knew that the famine would become disastrous in 1984 unless someone did something fast.

Someone had to assess the situation and come up in time with a feasible program," he said.

"The last FAO report I read came out a few months ago, and it predicted that several African countries would face severe food shortages again in 1985," he said.

The priest said "The world reacted too slowly" to previous famine predictions, but the current crisis might stimulate organizations to deal with future similar situations more effectively.

Vatican-PLO ties explained

VATICAN CITY (NC) — The Vatican maintains contact with Yasser Arafat and the Palestine Liberation Organization because of a concern for peace in the Middle East, a Vatican press spokesman said shortly after the publication of remarks by Arafat in an Italian newsweekly, in which the PLO leader said that he maintains "systematic and fruitful" rapport with the pope and with the Vatican "at all levels."

Re-educate parents about vocations

NEW YORK — Priests must begin re-educating parents about the importance of encouraging their sons to enter the priesthood, Bishop Francis

Mugavero of Brooklyn told priests of his diocese during a day-long meeting on the priestly vocations crisis.

Some 800 priests gathered at Cathedral College, a college-level seminary in Queens, for the event, which was perhaps unprecedented in the Brooklyn Diocese. Observers could not recall a previous occasion when virtually all the Brooklyn priests had been together.

Bishop Mugavero asked the priests to suspend all their regular parish activities after an 8 a.m. Mass offered for vocations.

"A priestless day in the diocese will hopefully be a powerful sign to the people of the need for prayer and concern over this issue," he wrote in a letter last August.

One point that repeatedly emerged during the special day's program of addresses, group discussion and general reflection was the need for priests to project an attractive image for young men who might be considering ordination.

But some priests expressed discomfort with this emphasis and said natural human weaknesses made it unrealistic to expect they could always radiate happiness and satisfaction.

Bishop Mugavero, though, placed much of the blame for the vocations crisis on parents and the values of society.

Young men with an interest in the priesthood are often discouraged by parents urging them to enter law or some other high-paying profession, he said. "We must re-educate them about the blessing that comes to a

family when it has a young man ordained to the priesthood."

He also called on the priests to work more actively in encouraging potential priests. "There should be no arm-twisting," he said, "but we've got to be aggressive to counteract some of the values in our society."

Bishop Mugavero acknowledged that priests would not necessarily stay so exuberant "that we will do a breakdance every day." But he said it

was important that "our people see a joy in us."

As an indication of the dimensions of the crisis, Bishop Mugavero noted that his diocese — the largest in the nation that is not an archdiocese — ordained 32 men in 1960 and only four in 1984. Father Fernando Ferrarese, diocesan vocations director, said about 40 ordinations were expected over the next five years.

Billy Graham — then who?

FORT LAUDERDALE (RNS) — Who will succeed Billy Graham?

No one knows, not even his closest workers. They're not even sure anyone will.

Amazing as it may seem for those who have seen him on television, or during his massive crusades, the world's best-known evangelist is 66 years old. Leaders of the Billy Graham Evangelistic Association (BGEA) have plans for contingencies such as his sudden death or gradual slowdown, but not for a new chief preacher.

Their lack of planning is not just because he is in excellent physical shape. It is because of their belief in a "calling," a mysterious spiritual tug from God, that must bring a person to the job of evangelist.

"God chose me for this," Graham said in an interview in Fort Lauderdale, where 166,500 people attended the eight services of his South Florida crusade in February. "I can't pick a successor. It has to be a calling from God."

"I plan to continue as long as I have strength and staff. But I feel better than I did 10 years ago. I could go on like this for a long time."

Graham's current pace is as fast as it was in the 1950's, when he was 30 years younger. He will hold a crusade in Hartford, Conn., in May, then fly to Sheffield, England, for a mission in June. After that, it will be Anaheim, Calif., in July, then Romania and perhaps Hungary in September.

USCC approves 36 media projects

NEW YORK (NC) — The U.S. Catholic Conference Communication Committee has approved 36 media projects for funding by the Catholic Communication Campaign in 1985, it was announced. The grants, totaling \$1,779,479, are made possible through the annual Catholic Communication Campaign collection in U.S. parishes. They will fund projects including a public television documentary on an American nun who works with the elderly, imprisoned and poor; a television series profiling Hispanic leaders; a computerized data base and distribution service for Catholic audio-visual resources; and a conference on Catholic family values and the media.

Lay missions guide published

WASHINGTON (NC) — International Liaison, the U.S. Catholic coordinating center for lay volunteer ministries, has published the 1985-86 edition of "The Response," a directory of lay mission opportunities in the United States and overseas.

The 128-page booklet contains information on more than 115 mission agencies in the International Liaison coalition and data on non-affiliated mission and volunteer programs.

Cost of the directory is \$5 for third-class postage in the United States, \$7 for overseas orders, and \$3.50 each for large orders. First-class mailing is \$1 extra. The address for International Liaison is 1234 Massachusetts Ave., N.W., Washington, D.C. 20005.

Actor gives \$18,000 to charity

WASHINGTON — Actor Paul Newman has donated \$18,000 to MIVA America, a Washington-based, non-profit group that provides vehicles for American missionaries in developing countries.

The donation came from profits of Newman's food company, Newman's Own, which makes popcorn, salad dressing and spaghetti sauce. All profits go to charitable organizations.

In January, Newman gave \$250,000 to Catholic Relief Services for victims of the drought and famine in Ethiopia.

'Think family' ministers told

WASHINGTON (NC) — A draft statement by the U.S. Catholic Conference Commission on Marriage and Family Life urges church ministers to "think family" when working with individuals.

The first draft of the USCC statement, "The Necessity of a Family Perspective in the Ministry of the Church," said that family life and family ministry cannot be segregated from other forms of ministry.

The draft will be discussed at the commission's spring meeting April 21-23. Father Thomas Lynch, USCC representative for family life, said the commission hopes to submit a draft to the U.S. bishops' Administrative Board in early 1986.

Father Lynch, commenting on the draft, said, "What we are asking is that ministers do not treat the individuals as if they exist in a vacuum."

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Aid to 'contras'?

Tales of atrocities on both sides complicate issue

WASHINGTON (NC) — Tales of atrocities by Nicaraguan Sandinistas and the opposing rebel forces have complicated the debate over whether to renew U.S. aid to the rebels, or "contras."

A 29-year-old commander of a Nicaraguan rebel brigade said the Sandinistas have brought "repression, discrimination, mass incarceration of our people," yet a U.S. Maryknoll nun working in the country said the government is "really, sincerely on the side of the poor."

And Nicaraguan bishops feel "caught in the middle" of the conflict, said New York Archbishop John J. O'Connor, who led a delegation of U.S. bishops to Nicaragua and El Salvador.

The contras are trying to overthrow the Marxist-led Sandinista government, which has been accused by Church, press and human rights

groups of violating basic rights such as freedom of speech, press and worship.

President Reagan has said he wants

It is "imperative" the world see that all is not 'rosy' with Sandinistas or contras.

— Archbishop O'Connor

to "remove" the Sandinista regime "in the sense of its present structure, in which it is a communist totalitarian state... not a government chosen by the people." Reagan called the contras "freedom fighters" and has urged Congress to approve funds to aid their cause.

But Maryknoll Sister Nancy Donovan, who works in Nicaragua, said the U.S. public "is being lied to" about the situation. Sister Donovan, Maryknoll Sister Peggy Healy and Sister Sandra Price, a missionary of the Sisters of Notre Dame de Manur, recently visited Washington to offer alternatives to Reagan's assessment of the Nicaraguan situation.

Sister Price said the contras are engaged in a war on civilians, who have suffered "massive kidnappings, murders, rapes" during rebel attacks.

"The mountains are literally covered with the blood of the people," she said.

Obviously the United States has its interests in Nicaragua, but "it still doesn't justify the murder and terrorism that the U.S. is perpetrating on other people," she said.

Sister Price was involved in compiling a report, recently released by two-

public-interest groups, which claims contra forces have engaged in numerous violent acts against civilians. The report claims the contras have killed a 15-year-old epilepsy victim whose stomach was hacked open, killed a man in front of his wife after they had broken his neck and put out one eye, and engaged in various forms of torture, including tying a person to an ant hill, desecration and mutilations of victims' bodies.

Yet others from Nicaragua said the Sandinistas routinely oppress and kill people.

At a Washington press conference sponsored by the National Forum Foundation, a public-interest group chaired by Sen. Jeremiah Denton, R-Ala., a Miskito Indian rebel troop commander said he believed the Sandinista have used Soviet attack-helicopters equipped to spray poison on rebel troops or civilians.

The commander, Osorno Coleman, said he originally had supported the Sandinistas and had taught in their literacy program. However, he said, he decided to fight them after "they buried alive 35 of our brothers" and later used the bones for target practice.

Another panelist at the press conference, 9-year-old Martha Murillo, said in translated remarks that about three months ago Sandinista troops attacked her coffee-picker family, murdering her mother and younger brothers and sisters and shooting her in the leg.

Archbishop O'Connor said in New York that the Catholic Church had supported the 1979 revolution that brought the Sandinistas to power, but that the Nicaraguan bishops are caught between a government which has not realized the ideals of the revolution and opposing forces which might also fail to realize them.

Diocese reduces Mass times

PROVIDENCE, R.I. (NC) — Sunday Mass schedules in the Providence Diocese are being streamlined to conserve energy and manpower and to unite the Christian community in worship, Bishop Louis E. Gelineau of Providence announced.

In a letter to priests of the diocese, Bishop Gelineau said, "The clear intention of this policy is to improve the quality and dignity of weekend liturgies and to make the best possible use of church buildings at a time when we must be conscious of conserving energy."

Predictions about fewer priests in the future also make it necessary to see that the number of liturgical celebrations be consistent with the number of priests available, the letter

said.

"However, the spiritual lives and needs of the faithful must remain our primary concern," Bishop Gelineau said. He called for flexibility "when genuine pastoral reasons exist which warrant an exemption."

Father Salvatore R. Matano, vicar for administration and co-chancellor of the diocese, said a formula was worked out based on the number of people in the parish and the number of seats available in the church. Basically, "if 45 percent of the church is filled it is valid to continue that Mass," he said.


Father Matano noted "shifts in population" with Catholics moving out of the cities and into rural areas. While some churches might cut their

Mass schedule, rural churches may add Masses, he said.

The bishop asked every pastor to outline present and proposed Mass schedules. The letter recommended that each parish schedule only one Mass on Saturday evening or the vigil of a holy day.

Also, only one Sunday evening Mass will be allowed in each of the nine deaneries unless an exception is made by the bishop. The policy goes into effect in December.

"It is not the intent of this proposal to abolish children's liturgies, CYO Masses, or Masses for the elderly," the bishop said. "But they do not need to be celebrated as a Sunday Mass. Sunday is the day when the entire Christian community gathers together to worship."



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'CRS during its 40 years of helping the world's poor, has reached out to some 14 million people in 70 countries.'

Help ease some of world's pain

Dear Friends in Christ:

This season of Lent provides us with a great opportunity to reflect on God's goodness to us, to praise God for His generosity and to extend our good fortune to the poor of the world.

Operation Rice Bowl and the Catholic Relief Services provide a great opportunity for us to reach out to our many brothers and sisters in need. Catholic Relief Services, during its 40 years of helping the world's poor, has reached out to some 14 million people in 70 countries throughout the world.

Many of you are already involved in weekly sacrifice for Operation Rice Bowl. I commend you and encourage your spirit of love and sacrifice. Because of you, light shines in the darkness where hunger and despair have become a way of life.

On March 24 we will hold the 29th Annual Bishops' Overseas Appeal Collection (CRS Collection). Contributions benefit Catholic Relief Services and several Catholic organizations including the U.S. Catholic Conference's Migration and Refugee Services, the Holy Father's Charities and the National Apostleship of the Sea Conference.

The majority of the collection is given to Catholic Relief Services, about \$10 million. Without these important funds, CRS would be unable to respond quickly and effectively to crises situations, such as we are facing this year in Africa, nor would they be able to support and expand their scope of development work now operating in over 70 countries throughout the world.

This is the year of Love in our Evangelization Program in this Archdiocese. I urge you to give witness to the love you have for all our brothers and sisters in the Lord by your generous contribution to the American Bishops' Overseas Appeal Collection. God has blessed our nation with extraordinary resources and prosperity. Our obligation to help those less fortunate is all the greater. This Sunday, March 24, is our opportunity to give witness as the Catholic community of South Florida.

With prayers that God will continue to bless you and your loved ones, I remain

Sincerely yours in Christ,

Edward A. McCarthy
Archbishop of Miami

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Father Bruce Ritter

A Hurting, Crucified Street Kid

The human race has always liked parties more than penance. I mean, everybody likes a Mardi Gras. Nobody likes Lent very much. Lent is harder to understand and even

harder to live with.

When I was a kid, Lent meant giving up something: candy, movies, our dessert. Or, on a more positive side, Lent meant doing something extra: like helping your Mother do the dishes without complaining, or taking out the garbage...

Adults had harder things to do: like losing weight or giving up smoking... or drinking... (When I was 10, I was always disappointed that I didn't drink or smoke because I didn't have anything important to give up).

"To a street kid like Randy, Lent didn't make any sense at all."

For a kid, Lent was like getting ready for Christmas -- being good so you wouldn't get any coal in your stocking, or so that God wouldn't get mad at you. For adults it was like another chance to make your New Year's resolutions all over again -- only this time, because you were doing it for God, your chances of keeping them were better.

To a street kid like Randy, Lent didn't make any sense at all. "You want me to give up something, Bruce?" He said that incredulously, almost with a sense of shock and outrage. "I have a lot of getting to do. I ain't never had anything yet."

Good Friday was even less comprehensible. "If he died for us -- as you say -- that was long ago and I don't believe it. He never did anything like that for me. Nobody did. Nobody does anything just to be good. You guys don't. You're getting something out of it. It makes you feel good

to help me. That's your thing, man. Don't lay your trip on me. You need me, man! I don't need you." The boy was 16. A street kid.

Not all our kids have suffered that much, have such an active disbelief burned into them. Most are capable -- and cautiously anxious -- to believe in good people making good things happen to them.

A girl said to me once: "Why do you run this place? You must be very rich?" I said, No. I was always broke and we did it because of God and we cared about her and would probably love her if she stayed around.

A boy, a street kid, a hustler, said to me: "Bruce, give me \$10,000. You must be a millionaire to run this place." I just laughed and said I didn't have any money and he asked me where I got it and I said I asked people for it.

He laughed and said unbelievably: "What do you say?" I said, well if you had money and I asked you for some of it to help a bunch of really good kids who had no place to stay, wouldn't you give it? And he said "Yes," and started to cry. I think because it had been a long time since someone had called him good.

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

Those of us, who are believers, for whom our act of faith has conjoined our time and history with the Lord's, the world is a different place of love and grace. The logic and meaning imposed on our life by the death of Jesus are inescapable: He died for all of us because he loved us, not because we were worthy of it or deserved it.

"...we can never find the answer to why we do what we do anywhere else."

Ever since Good Friday, the only allowable reason for us to do good to anyone -- the only reason that makes any sense -- is because we love them. Not because they are good. Not because they deserve it. But because they need

it. Because they will never learn that they are beautiful unless we love them.

Because Randy, still only 16, hurting and crucified, can never believe Jesus loves him unless we do.

Maybe Lent is hard to live with because it goes so far beyond giving up cake and candy and cigarettes and losing weight... Even beyond the extra prayers and meditations...

Maybe we find Lent so hard because we know, in our heart of hearts, that we can never find the answer to why we do what we do anywhere else.

A hurting, crucified street kid, and that hurting crucified man on the cross ask the same question -- just their language is different. Do you love me?

We have to say yes to both to say yes to either.

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

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LIFE ON THE STREET IS A DEAD END

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

CATHOLIC-JEWISH RELATIONS

Noted priest, rabbi air church and state

By Prent Browning
Voice Staff Writer

How you feel about religion being involved in politics may depend on your feelings about the political subject being discussed, said a nationally known social justice priest here.

Msgr. George Higgins addressed the fifth annual Matthew B. Rosenhaus lecture series on Catholic-Jewish relations, a program conducted by the Anti-Defamation League of B'nai B'rith and Barry University with sponsorship from the Matthew B. Rosenhaus Foundation.

Also giving a presentation at the lecture series held in St. Martha Church was Rabbi David Saperstein, a co-director and Counsel of the Religious Action Center, a liaison between the federal government and the Reform Jewish movement.

Msgr. Higgins, who now writes a weekly column for Catholic newspapers, is a consultant to the Bishops Committee on Farm Labor and the Bishops Committee on Catholic-Jewish Relations.

The subject of the lecture was the separation of church and state in America.

Historically Msgr. Higgins said "Catholicism in general felt fully comfortable in the American political environment."

Msgr. Higgins spoke about early Catholic bishops such as the first American bishop, Archbishop John Carroll, and nineteenth century Baltimore archbishop Cardinal James Gibbons, who believed in the protection of religious freedom under the American Constitution.

Cardinal Gibbons believed in the

Bible article clarified

The article in the last issue of *The Voice*, "Bible not inspired?" never meant to imply that the Bible is not the true word of God. Some readers expressed concern over the wording of the article.

In fact, Michael Galligan-Stierle, who led the workshop on which the article was based, said the message of his presentation was: "the Bible can change your life."

He was simply making a related observation, that the purpose of the Bible is to get people closer to God,

"aegis of protection" offered by democratic America without the government "interfering in the Gospel," he said.

Msgr. Higgins characterized that early church period in America as being preoccupied with the needs of waves of immigrants and not involved in politics. The Church, he said, "had neither the ability nor the inclination to do anything but safeguard the faith."

The Bishops' Program for Social Reconstruction issued in 1919 was by the standard of the time a "forward looking document," he said, but the

not to teach history.

While the authors of the Bible were definitely inspired, translations of the original have always been "open to change and to adaptation to a culture," and must be interpreted and understood in cultural and literary context.

Therefore, Catholics "don't believe that you go there and prove your religion from the Bible. The Bible changes our lives not as a 'proof' text but as an instrument of God," Galligan-Stierle said.

Church focused its efforts toward social reform on the local level, and it was not until the Depression era that the Church became significantly involved with national politics.

The bishops' statements, then as now, were received in some quarters as "socialistic," he said, and Catholics in general tended more to conservatism.

"The social and cultural insecurity led many Catholics to romanticize about the past and made them cautious about social change," he said.

Today, Msgr. Higgins said, that has changed for the most part. Since America's first Catholic president, John F. Kennedy, the impetus of Vatican II, and the prestige of modern popes, Catholics are more an accepted part of the community.

Today the church "rejects the view that it must disguise its religious motivations" when taking a stand on a political or social issue. Such a view, he said, "would not be consistent with religious liberties."

However, though he acknowledged that the church has a right to speak out without hiding its religious beliefs, Msgr. Higgins also said that discretion should be used in doing so in order to ward off church-state



Msgr. Higgins and Rabbi Saperstein

confrontations.

Religious figures are often indiscreet, he said, when they ask church members to vote for a certain candidate just because he is of their same religion or else vote on one issue that the church is concerned about in the way approved by the church.

Rabbi Saperstein agreed that "just because we have a right to do something doesn't mean that it's right" when it comes to religion becoming involved in politics. He was more disturbed than Msgr. Higgins about the recent trend of fundamentalist, right-wing religious leaders to take political stands.

He referred to the ties of fundamentalist leaders like Jerry Falwell and Jimmy Swaggert with the White House and quoted from a book by Falwell a passage that expressed anticipation of the demise of public schools so that all students could be taught by the church.

Historically, the American constitution defines people as being endowed with inalienable rights to believe whatever they want to believe, a departure from earlier assumptions that a person was defined by his belonging to a particular religious group or social class, he said.

Religious groups acting as a moral conscience should speak out on moral issues.

"But there is a difference between religious guidance and religious authority in the political arena," he said.

Rabbi Saperstein said he welcomes religious groups speaking out on abortion but is repulsed when he hears a fundamentalist minister saying that those who vote for a candidate that isn't in favor of legislation banning abortion are going to hell.

"I suggest that they step over the line," he said, "that this is not good for the country or good for religion."

The Jewish community maintains a constant vigilance on the issue of religious liberties, the rabbi said, because of their history.

"Everywhere else in our wanderings over the globe we have suffered religious persecution but not here," he said.

"That is why we are scared to death of the intrusion of religion into politics."



Ringing applause

A bell choir from the Marian center, a facility for the mentally retarded, received ringing applause at a meeting of national respect life directors last week at the Konover Hotel in Miami Beach. The hand bell choir was directed by Sr. Lucia Ceccotti, director of the Marian Center.

'Soul of Immokalee' dies

IMMOKALEE — When Father Richard E. Sanders lay near death, a migrant worker sat in a weekend-long vigil in the waiting room of Mercy Hospital. Hundreds of other people stopped by, called or sent cards in tribute to the beloved priest who was a champion of the poor.

On Monday, March 18, the former Trappist monk died after suffering first from a massive heart attack, then undergoing quadruple heart bypass surgery followed by two strokes. Bishop John J. Nevins of Venice and Mrs. Elizabeth Gurnett, Father Sanders' mother, were at his bedside when he died.

He was "an unbelievably loved man who led a simple, humble life

dedicated to helping poor people," said Fr. Michael Hickey of St. John Neumann Church in Miami.

A native of Peru, Ill., where he attended Catholic schools, Fr. Sanders entered Our Lady of Mepkin Trappist Abbey in Moncks Corners, S. Carolina in 1959. He was ordained in Charleston in 1966. Three years later he left the Abbey to work among the poor and farm workers in the Diocese of Charleston. He came to South Florida in 1978 and he was assigned to a mission among the migrant workers in Naples, then in the Archdiocese. While there he established the Catholic Hispanic Center.

In 1981 he was named pastor of Our Lady of Guadalupe Church,

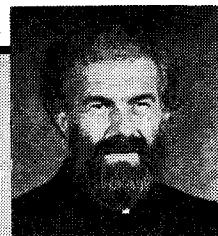
where migrant workers are provided with health care, adult education and a soup kitchen. He trained more than 60 lay ministers to assist in parish work.

"His main goal was to train leaders in the community to teach them to better understand themselves and to understand people," said Sister Jane Burke, who runs the soup kitchen.

In addition to learning Spanish, Fr. Sanders learned Haitian Creole at the University of Indiana so he could better serve the needs of his multi-lingual community.

"He was the soul of Immokalee. He spoke three languages of Immokalee and he provided a very strong but gentle leadership. He will

Father
Richard E.
Sanders



be very much missed," said Father Thomas Wenski, director of the Archdiocesan Haitian Apostolate.

A Mass of Christian Burial was concelebrated Wednesday at Our Lady of Guadalupe Church, where Fr. Sanders served as pastor for the past four years. Burial was in Immokalee.

In addition to his mother, he is survived by a brother, James Sanders of Staten Island, New York.

Newsman talks of crime, Christ and love in S. Fla.

Ralph Renick, Florida's "Dean" of television journalists, and this year's chairman of the Archbishop's Charities And Development drive, gave the following address at the Downtown Miami Leadership prayer breakfast recently.

I grew up in Miami's northwest section — largely populated by Southern Baptists in the early 1940s. As a Roman Catholic I knew the meaning of prejudice. There were different categories of Christians in those days. Some would be saved, others had no chance. In my neighborhood I was in the latter category.

When this prayer breakfast was originated, Fred Roach, whom I had met in 1972 through Boy Scout work, asked me to speak at the First Baptist Church of South Miami. I always wondered about why they stressed the first and what type of folks attended the second.

But I was the first Catholic ever to speak at the first. It was like Sadat visiting Israel. I was nervous.

But I think I won the crowd over at the outset when I said: "I am a Christian and an 'expert' on the Ten Commandments because I've violated all but one. I've never killed anybody."

Well this morning, more than 10 years later, my record is still intact.

So I talk to you as one sinner to another... people who are looking for answers as to why they are here on earth and what they should be doing about it for now and the future and how much we should base on fact and how much on faith.

We've all discussed John's Gospel, chapter 3, verse 17 at our tables.

We should, of course, recognize that John held a rather special place among the early Christian community because of his particular friendship with Jesus.

We should remember that when John wrote anything about the teachings of Jesus the words carried extraordinary weight. Even John at the end of the particular Gospel we are discussing today refers to himself as the "disciple whom Jesus loved."

In the famous 16th verse of John's third chapter we read: "Whoever is to believe (in Jesus) is not to perish, but to have eternal life."

Then we come swiftly to today's verse 17, with its intense, specific and mind-boggling reason as to why Jesus came to earth in the first place. "The fact is," reads verse 17, "God did not send the Son into the world to condemn the world. Not at all, the world is to be saved by him."

Just who in the world? People who attend prayer breakfasts? People who attend church on Sundays? People who give to the Archbishop's or Protestant charity drives each year? Are these the people to be saved? Fine, O.K.

But what about the drop-outs? What about the killers and robbers, the rapists, criminals among us?

Jesus said at the Last Supper that his blood was to be spilled so that, in his words: "Sins will be forgiven."

It's tough to forgive a murderer, a thief, a subway rider. But Jesus takes it as his burden to redeem them.

This has particular application to Miami. God permits things to occur.

We have been a cesspool of drugs, murders, crime, of dealing with criminals Castro sent here, others

home grown.

There just aren't enough cells built to handle the problem, nor do our laws allow incarceration forever. Criminals come back on the street.

Chaplain Hernandez has an excellent program in place at Dade County jail. Others among you have been involved in Cursillos in prisons at Raiford and the federal facility in South Dade and elsewhere.

This is the true work of the Lord — It's what John is reporting in 3:17.

We have the opportunity of turning this town around through Christ and 3:17.

When I was a kid TV reporter, I listened to the Miami police radio. When a 317 came across, that meant an emergency accident, that somebody was most severely injured.

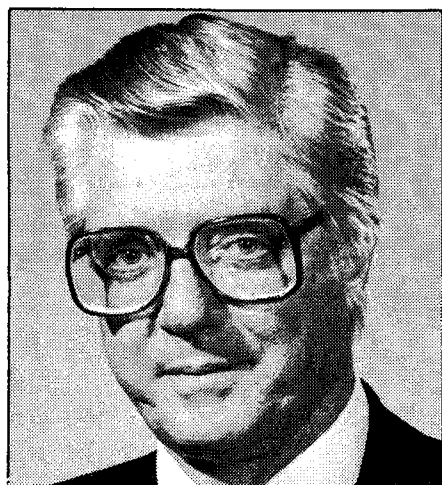
Well, through accident or otherwise we have suffered a 317. Miami has been severely injured. I needn't recount what we've been through here, why Miami Citizens Against Crime was formed. Why the President created a task force headed by the vice president to weed out crime and offer protection to a citizenry rightly frightened and concerned about survival of the innocent.

That's our 317. But John's 3:17 is the singular task force that can save this community as well as the world. We are to be saved through him — Jesus Christ.

Remember when Jesus was on the cross, alongside him also awaiting execution were two thieves and murderers.

One cursed Christ.

The other said "Lord remember me when you come into your kingdom."



Ralph Renick: Speaks at prayer breakfast.

Jesus said to him: "I swear to you this very day you will be with me in Paradise."

But Jesus ignored the one who cursed him.

This tells us that rehabilitation is possible as opposed to hopelessness and sole application of punishment.

It's up to God to make the final judgment.

In the meantime, over the short haul, what should we be doing? Are we to ignore the criminal and social outcast? No, God demands that justice be practiced and that implies punishing on earth the unjust, but it also means — and this is tough for us as Christians to practice or even perhaps understand — it means that while we detest sin as an insult against God — we must *love* the sinner by bringing him or her the redeeming message of Jesus Christ.

Which one of us here in this room can say, "I have done all in my power to bring Jesus into my own life and into the lives of my family, my business associates, my neighborhood, my country, the whole world itself?"

Maybe we all can't be a Saint Francis of Assisi or a Mother Teresa of

(Continued on page 11)

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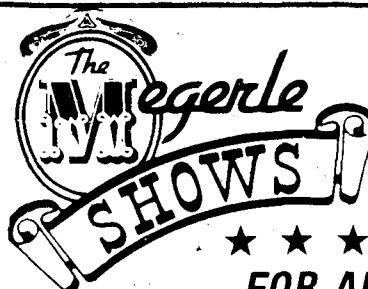


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Farmworkers union urges boycott

By Araceli Cantero
Executive Editor, La Voz

In Baldemar Velasquez's view, it's the ultimate contradiction.

On the one hand, Campbell Soup Company launches a campaign called "labels for education," which encourages schools to send in Campbell's soup labels and receive, in return, educational materials and sports equipment.

On the other hand, Campbell's practices in its dealings with food growers deny that same education to the children of farmworkers, he says.

As founder and president of the FLOC (Farm Labor Organizing Committee), Velasquez wants to change that.

His organization is spearheading a national strike and boycott of Campbell products until the company agrees to negotiate more equitable contracts with farmers and farmworkers. About 2,000 workers in tomato fields across Ohio are taking part in the strike, which began in 1978. The National Catholic Rural Life conference supports the boycott.

According to Velasquez, there is good reason for directing the attack at Campbell.

Three groups intervene in the production of each can of tomato soup, he says: The growers who plant the seeds, cultivate them and sell the harvest to processing companies; the

farmworkers, mostly Mexican-Americans from Florida and Texas who migrate north to pick the crop during the summer; and the processors, who convert the harvest into the juice, soup and ketchup products sold on grocery shelves.

According to Velasquez, the big money belongs to the processors, who set prices and profits long before the farmworkers arrive. During the winter, they present take-it-or-leave-it contracts to the growers, whose slim profit margins leave them no room

for negotiating higher wages with the workers.

Velasquez says the average pay of a farmworker is 18 to 22 cents per bushel of tomatoes picked. To get more money, farmworkers often put their children to work in the fields, and this prevents them from getting a good education.

For Velasquez, the issue is one of "corporate, social responsibility."

Because Libby and Campbell both have refused to negotiate labor con-

tracts with the FLOC farmworkers, the union urges a boycott of the following products: Campbell's Soup and frozen products, Swanson meats, V-8 vegetable juices, Efficient food service products, Recipe pet food, Hanover Trail restaurants, Lexington Gardens retail products, Pepperidge Farm products, Granny's Soups, Bounty canned goods, Godiva Chocolates and pizza, Pietro's Gold Coast Restaurants, Herfy's, Delacre cookies, Vlassic products and all products with the Libby label.

Renick speaks on crime, love

(Continued from page 10)

Calcutta. That is because we are sinners. But we can re-think our lives to conform them more positively to John chapter three, verse 17: Jesus came not to condemn the world, but to redeem it.

The story is told of a small Chinese village years ago that was ransacked to kill all the Christians. Only a 10-year old boy was left. "Deny you are Christian," the soldiers said. "Your church is dead. Everyone has been killed!" The boy replied, "If everyone else has been killed, then I must be the church."

May each of us, in his small daily way, become one of God's little churches, teaching Jesus: so that sin-

ners can, because of us, have a home to come to — and peace at last. In the very words of Jesus, "Blessed are the peace-makers, they will be called the children of God." We can spend days redeeming coupons; can we not spend hours redeeming our fellow human beings?

Jesus made that His life's work. He also said, "If you would be my disciple, then take up your cross daily and follow after me." Simply put, that means, as verse 17 points out, we must not condemn the world, but put our hearts and heads into redeeming it. If, by the end of our life, we can truly say that we have done more good than harm, then we have lived verse 17.

And that leaves us free to accept the promise of Christ, "Come my beloved, and enter the kingdom that has been prepared for you since the beginning of time."

Good day! and may the Good News — be yours!

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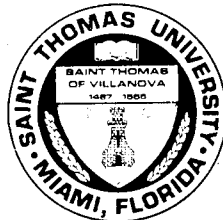
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Hispanic journey

Through Encuentro III process, they discover needs within Church, map plan of action



By Araceli M. Cantero
Executive Editor, La Voz

It all started with the bishops of the United States. Two years ago they wrote a Pastoral Letter about Hispanics and the letter got Hispanics in the whole country going.

They began to speak to one another. They organized parish meetings and visited the unchurched and, as they went about knocking on doors and making home visitations, they kept telling their brothers and sisters the same message: "The Church wants to know what your needs are."

Now the Church in Miami knows, for more than 10,000 families in the Archdiocese have spoken. This is the kind of Church they would like to have:

- One where talking to God in a different language is not seen as a problem and where minorities, the poor and the young can participate.
- One where Catholic education is for all, not just for the wealthy who can pay.
- One where priests talk more about God and less about money and one where the laity's concern for spreading the Gospel is not seen as a threat.

Hispanics want this kind of Church and more. But they don't want it just for themselves. To them, "catholic" means universal, and they have vowed to show it can truly be so.

The vision and pledge are contained in the draft of 24 recommendations they presented to Archbishop Edward A. McCarthy last week.

The Archbishop attended the Diocesan Encuentro meeting, where 200 Hispanics representing 26 parishes

were all going on teamwork to try and summarize the results of more than 10,000 home visits and questionnaires.

When the day was over, they had before them 24 recommendations dealing with issues of evangelization, leadership training, youth, justice and education.

coordinated the diocesan team for the Encuentro.

A participant in the National Encuentro of 1979, Cabrera believes that six years have meant a lot of growth for Hispanic leadership in the Archdiocese.

He also says that "we sometimes take many things for granted, and

Hispanics in the country, and culturally, they identify as Catholics.

"What you are doing is very important because it is evangelization," Archbishop McCarthy told the Hispanics at the local meeting.

"I will be with you in Atlanta and I will be with you in Washington," he added. He knows that the process undergone in Miami is part of a much larger picture, a series of nationwide meetings and consultations at the family, parish, diocese and regional levels which will culminate in a national pastoral plan of action for Hispanics.

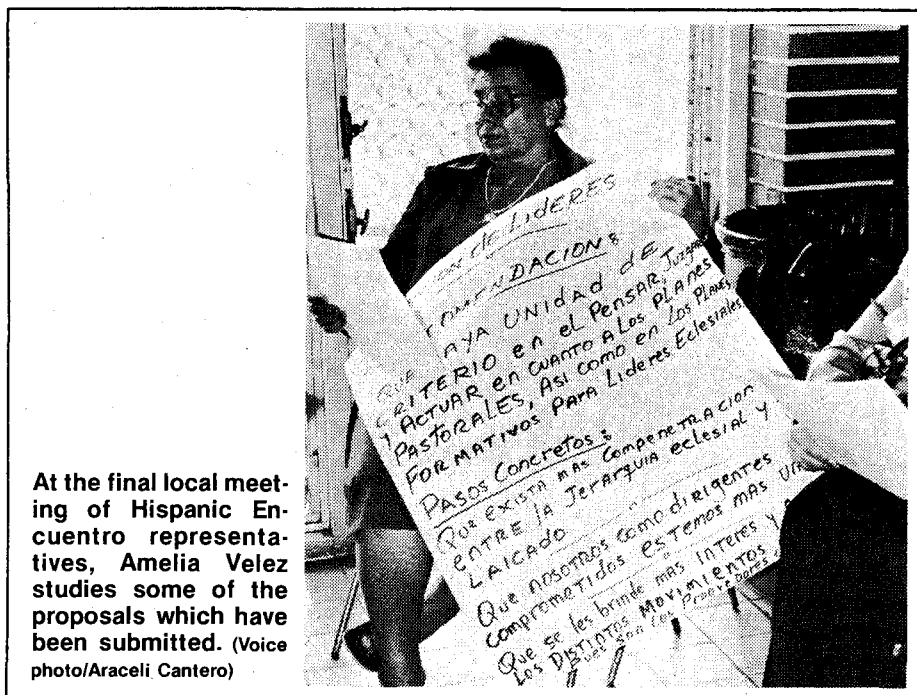
Archbishop McCarthy was part of similar process in 1979, when, newly arrived in Miami, he accompanied Hispanics from the Archdiocese to the Second Encuentro in Washington. He will be there again this summer for Encuentro III.

But before that, he will join 25 Archdiocesan representatives in attending the regional Encuentro in Atlanta. The names of those going are:

From the Encuentro Coordinating team:

Bishop Agustin Roman, Miguel Cabrera, Anneris Silva, Fred Senra, Ray Ortega, Ada Espinosa, Jorge Fernandez, Juan Pujol, Daisy Tejada, Patricia Stockton, Araceli Cantero, Lazaro and Leida Sosa, Gregorio Martin.

Representing parishes and apostolic movements: Teresa Martin, Lourdes Alvarido, Sara Iriarte, Babi Gomez, Jorge Sevilla, Hna. Manuela Gutierrez, Blanca Garcia, Rosemarie Ortega, Hna. Eva Perez-Puelles, Frank Vega.



At the final local meeting of Hispanic Encuentro representatives, Amelia Velez studies some of the proposals which have been submitted. (Voice photo/Araceli Cantero)

And while even among Hispanics there are those who remain skeptical about what the recommendations will achieve, those who have worked on them say what matters is the process followed.

"It is like a pilgrimage which keeps joining people to its ranks and where everyone finds something to learn and do," says Miguel Cabrera, who

forget the times when even the hispanic apostolic movements did not enjoy official recognition."

Cabrera attributes much of the change to the process of the Encuentros and points out that perhaps it is also because of them that in the last ten years the number of Hispanic bishops in the U.S. has jumped from one to 17. There are now 20 million

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Future looks good, religious told

100 Vicars in Miami for national convention

By Ana Rodriguez-Soto
Voice News Editor

Despite a stormy present, the future of religious life dawns bright and sunny, according to speakers at a national convention of vicars for religious.

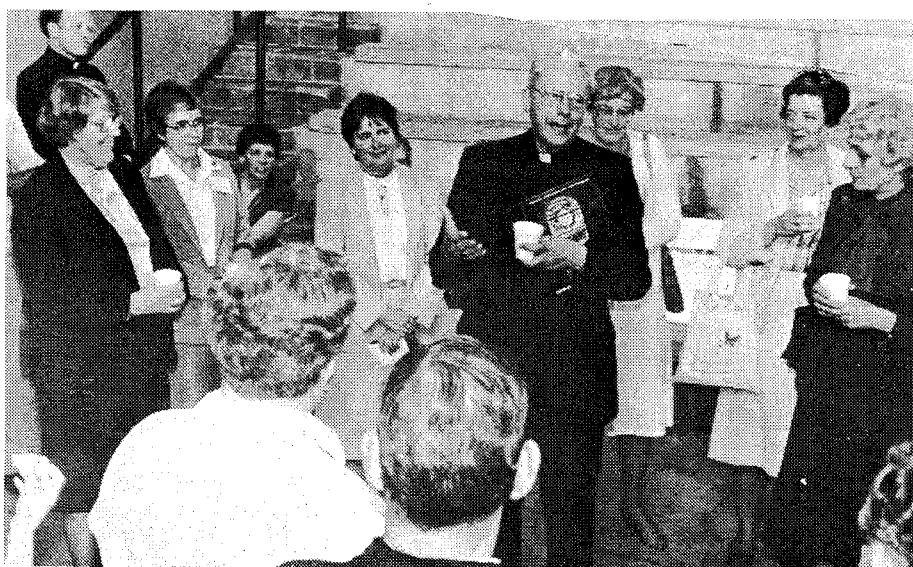
"I believe that religious life is undergoing a rebirth today," said Sr. Kathleen Flanagan, SC, during her address to more than 100 vicars for religious from across the nation gathered in Miami for their 19th annual conference. "I see it as positive but painful, as birth is."

"The uprooting necessarily called for by Vatican II, the frustration and the doubts, have all taken place in our lives in these 20 years," agreed Sr. Patricia Marie Mulpeters, PVB. "But now there are increasing signs of clear water, readiness for a new life."

The vicars also heard some risky predictions for the future from Sr. Jeanne O'Laughlin, OP, president of Barry University in Miami Shores. One possible scenario she described for the year 2010 included the ordination of women.

"I think they will be ordained," she told *The Voice* in an interview. "I don't think that in enlightened times people will continue to deny women the practice of full ministry... (It's) a natural evolution. The Church just takes time."

Both Sr. Flanagan, a professor of religious studies at Barry, and Sr. Mulpeters, assistant chancellor of the



After a concelebrated Mass at St. Martha Church, Archbishop Edward McCarthy points out the sights of the Pastoral Center to vicars for religious. (Voice photo/Ana Rodriguez-Soto)

Diocese of San Jose, CA, alluded to problems and tensions that still affect religious life in the United States.

Among these:

- The greatly diminishing number of new vocations to the sisterhood and brotherhood;
- The sharply rising median age of religious and the escalating cost of caring for them, a cost now being borne by fewer and fewer younger religious;
- The polarization among religious themselves over whether to pursue traditional ministries, such as education and health care, or embark on non-traditional ones related more

directly to social justice and the "preferential option for the poor";

- The difficulties of living in community, especially while pursuing individualized ministries;
- The feeling among some women religious that they are "second-class citizens" in the Church;
- The conflicts with the Vatican over questions of authority and the independence of religious congregations.

Similar problems were cited by Archbishop Thomas Kelly of Louisville, keynote speaker at the conference. A Dominican himself, Archbishop Kelly is one of three U.S. bishops

appointed by Pope John Paul II to study the current state of religious life in the U.S. The commission is headed by Archbishop John Quinn of San Francisco.

But Archbishop Kelly didn't dwell on the negative. He outlined some positive characteristics of religious life, including a greater awareness of and commitment to peace and justice issues; deeper spirituality; a deeper sense of identity; and "highly democratic" governing processes.

Generally, he agreed with Sr. Flanagan's and Sr. Mulpeters' conclusion that even today's difficulties can be avenues for positive growth and change.

"A new era can come out of what we've got," he said. "The fact of the matter is there is a new harmony, there is a new sense of dedication."

He was a little more concerned than his fellow speakers, however, about the decline in vocations to the religious life.

Sr. Flanagan called it "a phenomenon (that) is not all negative," and Sr. Mulpeters noted that today's religious are "in the right place, at the right time" to train the laity for their expanding roles in the Church.

Sr. O'Laughlin told the vicars there is no reason to fear because "God will fill the void."

"It doesn't make any difference what form it (ministry) takes," she said, explaining that the essentials —

(Continued on page 16)

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.

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Helping laity serve

Lay ministry office prepares Catholics for work, service in the Church

By Prent Browning
Voice Staff Writer

Whether you are ministering to the sick, evangelizing or conducting Bible sharing groups or retreats, the Office of Lay Ministry of the Miami Archdiocese would like to help you develop your skills.

Since the lay ministry program began in the spring of 1978 it has blossomed into one of the model lay ministry programs in the country with an active array of programs, helping people to advance spiritually and training parish leaders to be more effective ministers.

Archbishop McCarthy, who was at that time chairman of the U.S. Bishop's Committee on the Laity, recognized the need in the growing Archdiocese with a chronic shortage of priests for the services provided by the laity. At the same time he was receiving many letters from laity interested in becoming more involved in ministry.

Clinical psychologist Dr. Mercedes Scopetta was put in charge of the then two year Lay Ministry Formation program, now the three year Ecclesial Lay Ministry program which includes an extensive theological curriculum and, under the current program, supervision in the field.

Up until that time there were only three or four dioceses in the United States that offered comprehensive lay ministry programs including an excellent academically oriented ministry in Cincinnati that served partly as an example of what good lay ministry can accomplish.

Dr. Scopetta says she didn't experience much resistance on the part of pastors to the idea but she did have to assure them that the lay ministers, usually active already in the Church, would not be asked to perform services outside of the parish.

Concerned priests

She recalls one priest who was concerned that the Church was "turning into a social service."

Such fears were soon set aside, she says, by the strong spiritual emphasis of all lay ministry programs.

Indeed, candidates, then as now, are required to receive a recommendation from their pastor. Personal interviews and a psychological test focus on the individual's maturity, involvement in the church and willingness to make a commitment.

"We had a marvelous, marvelous, response," said Dr. Scopetta, who surrounded herself on the staff with people she knew and trusted.

Seventy-two people were accepted into the first class.

Today, the first two years of the three year program focus on spiritual formation. Candidates attend courses on theology and evangelization taught by a variety of qualified instructors who have received at least a Master's Degree in their area of specialization.

During this time the lay ministers make a decision about the type of ministry they want to be involved in, though it is usually a ministry that they are already very active in.

Four areas

These ministries fall into four basic categories:

- Ministry of the Word which includes evangelization and catechesis;
- ministry of the liturgy which in-

cludes lectors, cantor, and special ministers of the eucharist;

- social ministries, for people who want to serve the sick, elderly or other needy groups;

- organizational ministries for people who wish to become parish council or lay leaders.

The last year the lay ministers work in their field under supervision from

long enough time for continuity and to become established in a ministry but not so long that it would seem an unreasonable pledge of community service.

The three year program is only the core of what is offered by the Office of evangelization efforts of the lay ministry office, conducts 15-session evangelization workshops to help

evangelization efforts of the lay ministry office, conducts 15-session evangelization workshops to help pastors and lay leaders develop effective evangelization training programs in their own parishes.

She also conducts workshops training laity how to lead Bible sharing groups, and she has organized monthly "Bible Brunches" where parishioners share scripture readings and a personal witness to faith.

An active Hispanic branch of the Office of Lay Ministry was started as a result of surveys that illustrated the high percentage of unchurched Hispanics.

The highlight of this ministry is "Damasco" a monthly faith rally in the Spanish-speaking community. Often 200 to 300 people attend these rallies and many fill out information cards and are later visited by lay ministers.

Diaz who is on the National Board of Lay Ministry says she feels very good about their program and how it compares to other lay efforts throughout the country.

"I feel ours is the most integrated," she says, since it provides a balance between the academic approach and field experience.

There are no shortages of comparison these days since programs such as the one in Miami have inspired over 90 dioceses throughout the country to become more involved in lay ministry, often in the form of courses offered to laity at seminaries and universities.

Speaking to lay ministers who have been commissioned, spiritual growth and a more secure feeling about their ministry are two aspects mentioned as something they gained by becoming commissioned lay ministers.

According to Dr. Scopetta, candidates for the commissioning are equally divided between those who primarily wish to expand their knowledge of the Catholic faith and those seeking an official recognition by the church.

Stimulating

Teresa Eberling, one half of a husband and wife team who coordinate eucharistic ministers and lectors at St. Vincent parish in Margate, found that the program stimulated her and helped to give her more of a direction in her spiritual life.

She said the courses, taught by different people who are experts in their field, were much more interesting than any religion courses she remembers taking in college.

"The teachers were very excited about their subjects," she says. "My interest was sparked in many different areas."

"It wasn't like we were forced to study," she says, but she found herself reading books on the suggested book list anyway.

Jacki Tucci, who was also commissioned together with her husband John, says that becoming a lay minister deepened her understanding of scripture and "reconfirmed a lot of things that I had learned."

Tucci, coordinator of Catholic Charismatic Services for the Archdiocese, said that it "made her feel more secure" in her ministry.

"It's really been a blessing," she says, "and I would recommission for another five years."



Flanked by then Auxiliary Bishop John Nevins (now Bishop of Venice), Archbishop Edward McCarthy lays hands on one of the first group of lay ministers commissioned in the Archdiocese in the summer of 1979. (Voice photo)

'The teachers were very excited about their subjects and my interest was sparked in many different areas.'

— Teresa Eberling



Zoila Diaz, director of the Office of Lay Ministry.

an expert in their area who is often from outside of their parish.

Once having completed the program the candidates are commissioned in a ceremony held in parishes where many candidates are from.

Candidates are expected to fulfill a five year commitment to their ministry, dedicating at least eight to ten hours a week to that service.

At the end of that period candidates can choose to be recommissioned for another five years. Most of them choose to recommit themselves, says Zoila Diaz, who was appointed director last year after Dr. Scopetta's retirement. Very few drop out of the program before the five year requirement though sometimes a move or a personal crisis may require a premature termination of their commitment.

The Archbishop decided on the five year commissioning since it was a

of Lay Ministry, however, as it has expanded its services over the years.

The Lay Ministry Office also offers a similar program for those who want to be better ministers of the Word in their job and personal life without specifically pursuing a structured commitment. This is a two year curriculum titled Pastoral Care to the World, and the first candidates will receive a "Certificate of Readiness" in June.

There are also short-term workshops and seminars designed to motivate and train parish lay leaders. These programs may take the form of evening sessions stretched out over several months or an all-day event and are taught by lay ministry staff in both English and Spanish. Some of the topics include leadership training, communication skills, and ministering to minorities.

Myrna Gallagher, who directs

Pain and love

Divorced come back to Church to talk, be reconciled

By Betsy Kennedy
Voice Staff Writer

It was a perfect setting for a homecoming. The sun filtered warmly through the shade trees. A brisk breeze kept collars dry and spirits up. And hundreds of separated and divorced Catholics gathered at the beautiful St. Rose of Lima Church in Miami Shores, seeking the reconciliation, solace and understanding they had sorely missed.

Responding to a warm invitation from Archbishop Edward A. McCarthy, the Metropolitan Tribunal, the Family Enrichment Center and the Office of Evangelization, more than 160 people attended the second annual conference for Catholics who have become alienated because of marriage outside of the Church.

The conference offered talks by Archdiocesan leaders and afternoon "listening" sessions on annulments, "raising children Catholic," "remarried and our role in the Church," and "discovering together how it might be easier."

The Church's reconciliatory attitude was symbolized by colorful balloons and by yellow ribbons tied around every tree on the church grounds. People were encouraged to talk informally with priests and lay ministers about their problems.

Crossroads

Those whose lonely journeys converged at St. Rose of Lima came from every walk of life and every age. One couple who had been wed since 1940 still hadn't received Holy Communion because they had been married in a church of another denomination.

"You can't tell me God hasn't blessed our marriage after 45 years," said Miguel, touching his wife's lined but lovely face with his hands.

Others who were barely old enough to be on their own in the world had already been pushed down hard by it. One 22-year-old curly-haired divorcee is afraid she won't be able to get her marriage annulled.

"He wouldn't work. He wouldn't

take care of the baby. And he refused to go to any counseling. What else could I do but get a divorce?" she implored.

She turned to someone beside her who qualified as the *voice of experience*. Mike Salvatore, who heads a separated and divorced Catholics singles club at Sacred Heart Church in Homestead is the war-weary veteran of three divorces, and he told his story to the entire group.

"I wear my heart on my sleeve," he admits.

He believes all alienated Catholics should at least talk to a priest or someone they feel comfortable with at their parish. A Catholic singles group for meeting others is a place where they don't have to fear being in a "meat market," such as exists at bars and clubs, he explains.

Salvatore was reared as a "good Catholic" and religiously polished at Epiphany Catholic school. But during his college years he strayed from the faith. He married a non-Catholic and together he and his wife "experimented" in their search for God by attending churches of several different denominations over the years. Finally they shut the door on any religious life. When Salvatore found out his wife had been seeing another man he turned further away from God. The couple divorced and he began putting his energies into fattening his bank account and partying nearly non-stop. But his Corvette, his fancy apartment and his varied dating game did not bring him satisfaction.

Parties stop

After one night-long party he passed Blessed Trinity Church and saw Fr. Mike Sullivan getting out of his car to prepare for the 6 a.m. Mass. On impulse, Salvatore decided to attend Mass. Unshaven, still wearing the same clothes and feeling depressed, he entered the church. Fr. Sullivan sensed the young man was troubled and asked him to help serve Mass.

"I hadn't done that since I was a kid... I was really apprehensive," said



What better welcome than a warm hug? Sr. Agnes Gott greets a first-time participant of the conference for the separated and divorced held at St. Rose of Lima Church. (Voice photo by Betsy Kennedy).

Salvatore. But the healing process had begun. Fr. Sullivan befriended Salvatore and soon "I found my way back. He helped me with all my problems."

But there were two more failed marriages and a lot more disillusionment before Salvatore realized, "I didn't really turn to the Lord like I should to ask Him to help me in life."

Today, Salvatore says he is trying to live the best life he can trusting God and no matter what mistakes he makes, he is confident he will never have to divorce himself from the church he loves.

Other witnesses to how good it feels to come home were Tom and Sara Flood, who also spoke to the participants of the conference.

According to Sara, theirs was "a fairy-tale romance," except for the fact that Tom was a Catholic and she a Lutheran. Although Tom was divorced after fathering three boys, the couple felt certain they could rely on the Catholic Church to sanction an annulment. But complications set in. Tom's parish priest turned him down

cold and said their only alternative was to arrange a marriage outside of the church. The couple refused to be defeated and instead, contacted the tribunal office in Philadelphia, the city where they had both been previously married.

"I wasn't prepared for all of the formalities of a Catholic tribunal," admits Sara.

But within six months the annulment had been granted and the couple was married at St. Lawrence Church in North Miami Beach.

As the couple told their story, there were few dry eyes among the listeners.

Choking back his own emotion, Tom related how bitter and embarrassed he had felt before being welcomed again in the church.

"My whole life I had been a traditional, devout Catholic... but I just couldn't understand how a church that could release a priest from his vows after the man had years to decide could turn around and not allow me to get an annulment after I had dated only two years before getting married..."

On the day that he and his wife Sara were married in the Catholic Church in a nuptial Mass, Tom said he "felt the love of Christ in my church."

Mark of pain

To speak openly to groups of people about his very personal experiences of pain and suffering was a fulfillment of a pledge he made to God 10 years ago, he explained.

"I told Him I would help others not to give up, to keep trying to reconcile their differences with their faith..."

It is this kind of frank sharing and reaching out, no matter how painful at first, that will help strengthen the church's ministry to the separated and divorced, pointed out Sr. Agnes Gott, director of the Separated and Divorced Ministry at the Family Enrichment Center.

"Those who bear the mark of pain are never really set free," she said, paraphrasing a quote which she feels best summarizes the need for witnessing.

"People in each parish have the re-

(Continued on page 16)



During the lunchbreak at the conference for the separated and divorced, Fr. Andrew Anderson, director of the Tribunal, listens intently as a woman discusses her problems. (Voice photo by Betsy Kennedy).

'Ministers of Hospitality'

Parish ushers told there's spiritual side to their role

By Araceli Cantero
Executive Editor, La Voz

What's the first thing you see when you walk into church on Sundays? Probably not the flowers, or the altar or the lights...

The first thing you notice is the greeting of an usher, whose kindness or smile may put you in the mood for the celebration to follow.

At least that's the opinion of Jose P. Alonso, permanent deacon at St. Brendan Church in Miami. Alonso recently organized a day of reflection for the parish ushers, or "ministers of hospitality," as he prefers to call them.

It may have been the first such day ever designed exclusively for ushers in the history of the Miami Archdiocese. "We want to create a sense of

ministry and spirituality," Alonso says. "They play a very important role in the celebration each Sunday."

In his view, ushers are above all servants, and they are also the "face" of the parish. Their demeanor and attitude leave an impression, for good or for bad, with those who come to church. That's why it's so crucial that they be aware of the paramount importance of their ministry, Alonso says.

The idea for the day of reflection arose only a few months after Fr. Jose Nickse, pastor of St. Brendan, appointed Alonso as spiritual director to the ushers.

"Fr. Nickse is very conscious of the fact that all Church ministry must be motivated by a well-developed spirituality," says Alonso. "I've only tried

to put into practice those concerns."

About 50 ushers serve at St. Brendan, the majority Hispanics.

In addition to dealing with the spiritual aspects of the ministry, the series of talks covered such practical things as organization and teamwork and distributing tasks according to personal talents.

Some individuals, Alonso points out, find it much easier to welcome people into church, while others may have "a hard time passing the collection basket."

The reflections centered around different aspects of Archbishop Edward McCarthy's most recent pastoral letter, "Come Inherit the Kingdom." Alonso also used a unique analogy to impress upon ushers the significance of their

ministry.

"Jesus was the ideal usher, the servant of God," Alonso explains. "The task of the usher is one of service and love, as Jesus' was."

Fr. Nickse echoed that theme. "You are above all servants," he told ushers during his talk. "I know your service demands patience and a spirit of sacrifice," he added, telling them that the spirit of Christian love would help them "recognize Christ in each of the persons you serve."

At the end of the day, the ushers were so pleased with their experience that they decided to hold such enrichment days every three months.

But they added one condition: That their wives participate alongside them, instead of merely cooking the day's meals.

Divorced receive warm welcome back 'home'

(Continued from page 15)

sponsibility to be evangelizers. The Church has not really been hiding information. It's there for everyone, but they have to seek it out," she added.

The Floods are just one of 900 cases that come into the tribunal of office every year, according to Archbishop McCarthy, who also addressed the conference participants.

Urging them to at least seek advice and counsel from the tribunal, he told them, "Some of you have been victimized, some of you are living in a marriage that has not been recognized by the Church but you could be set

free to have it solemnized, some of you have marriages that just can't be validated... we hurt with you.

"We love and embrace you. We take the Lord seriously and we ask ourselves what love means. We know there are a lot of bruised hearts and we are responding to that challenge," he added.

Fr. Andrew Anderson, Officialis, Director of the Tribunal, warned the group not to expect the Church to perform like a magician in their lives.

"You and I who have been created in the image of God deserve more than an illusion. We can't promise

that you will walk out of here today with your pain and anger ended. The Archbishop can't make it go away. None of us can. But we're here to help you in any way we can."

People have a right to ask the Church for a welcome and to demonstrate sensitivity, compassion and honesty, he continued.

Also, "you have the right to ask your Church to expeditiously study your first marriage in light of her

teachings and law."

When the Church answers questions, it won't always be what people want to hear, he said.

"But we'll say no in the way the Saviour would and you'll have no doubt that you are loved."

"You are a fragile person and you break easily. You need to be handled with care. But we ask you to relieve our impoverishment. Come home, the Church is poorer without you."

Religious hear good news

(Continued from page 13)

prayer, community life, vows and commitment — will continue to characterize the internal life of the Church. "The important thing is that the mission of Jesus will continue."

But Archbishop Kelly called having trained laity "a small comfort. The Church cannot lose religious life. It is a gift of the spirit."

He pointed out that the Pope specifically instructed the commission to study this decline in vocations and come up with solutions.

"Some of the great evangelizers of

the world" have been American religious, Archbishop Kelly said, "and that force is drastically diminishing. (The pope) doesn't want to see this thing vanish."

The archbishop also said that the current tensions between U.S. religious and Vatican officials can be traced many times to cultural differences.

While part of the fault for the lack of understanding resides on the European side, Americans must recognize too that "we are not always right," Archbishop Kelly said.

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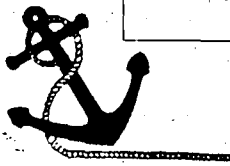
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The bishops vs. the MX

WASHINGTON (NC) — The ever-clearer opposition of the U.S. bishops to the MX missile — from serious questioning two years ago to outright rejection this March — is a good illustration of how moral principles enunciated by the bishops can gradually be applied with ever greater precision to public policy issues.

The MX was only a footnote in "The Challenge of Peace: God's Promise and Our Response," the national pastoral letter on war and peace issued by the bishops in May 1983.

After outlining moral criteria that the bishops thought must guide nuclear defense decisions, the pastoral said, "In light of these general judgments we oppose some specific proposals in respect to our present deterrence posture."

The bishops described the first proposal they opposed as "the addition of weapons which are likely to be vulnerable to attack, yet also possess a 'prompt hard-target kill' capability that threatens to make the other side's retaliatory forces vulnerable. Such weapons may seem to be useful primarily in a first strike."

'In the pastoral we had (the MX) on a back burner. But I felt all along that we would put it out on the front burner — and that's exactly what we're doing.'

Bishop M. Dingman,
Des Moines

In a footnote following that passage, the bishops commented, "Several experts in strategic theory would place both the MX and Pershing II missiles in this category."

Initial opposition

In 1981 and 1982, while the pastoral letter was still being developed, a few bishops publicly opposed the MX. Their criticisms usually centered on two areas.

They asked first whether the MX, with its multiple independent warheads, its high accuracy and its own vulnerability on the ground, was not primarily a first-strike weapon that could dangerously destabilize nuclear deterrence.

They asked secondly whether the massive costs of the multi-billion-dollar project could be morally justified in the face of unmet human needs in the United States, and particularly in light of the serious questions about the system's strategic value.

Following issuance of the pastoral, in September 1983, 14 bishops issued a joint statement urging defeat of the MX.

They cited the pastoral's opposition to destabilizing weapons whose primary use

seems to be first-strike. "This general statement (from the pastoral), in our view, can readily be applied to the MX missile," the 14 bishops said. Four of the 14 were archbishops — of Baltimore, Denver, Louisville, Ky., and San Francisco.

When it was issued, the group statement, based on the pastoral but moving slightly beyond it in judging the MX, was the most concerted opposition yet from Catholic bishops to that missile system.

In June 1984, in joint testimony for the U.S. Catholic Conference at a congressional hearing, Cardinal Joseph Bernardin of Chicago and Archbishop John O'Connor of New York asked for serious "reconsideration" of the MX and came close to an explicit recommendation against it.

Moral criteria

Just before discussing the MX specifically, they cited cost and impact on the arms race as the two major moral criteria for evaluating any new system. "If a particular system is found to be of dubious strategic value... and yet is certain to cost large sums of money, then these two criteria lead us to recommend against the system in question," they said.

They called the MX "perhaps the single most controversial decision in nuclear policy before the Congress."

"In the pastoral letter a year ago," the joint testimony said, "the bishops called attention to the MX as the kind of technological decision which requires intense political and moral assessment. We believe the same kind of assessment is still needed. If anything, the number of knowledgeable analysts who have expressed reservations or outright opposition to the MX has increased since publication of our pastoral letter."

Their joint testimony went on to note that "the continued questioning of its strategic value, as well as its assured cost, should be sufficient to require a reconsideration of MX deployment."

That testimony by Cardinal Bernardin and Archbishop O'Connor, easily the two most readily identifiable Catholic leaders in the United States today, did not make a final, categorical judgment against the MX.

Then on March 17, as Congress was moving toward new votes on the MX, Bishop James Malone of Youngstown, Ohio, president of the U.S. Catholic Conference, wrote to all congressmen that the USCC was urging them to vote against the MX. "Our opposition to the MX arises from prudential but soundly based moral judgment," he said.

Cardinal Bernardin and Archbishop O'Connor issued separate statements backing Bishop



Malone, on grounds of the new dangers to Soviet-American relations that the MX poses and on grounds of what Archbishop O'Connor called the "urgent human needs" unmet because of MX funding.

Three days before the three-pronged USCC attack on the MX was made public, Bishop Maurice Dingman of Des Moines, Iowa, was in Washington to meet with congressmen from his state and urge them to fight the MX.

"In the pastoral we had it (the MX) on a back burner," Bishop Dingman said in an interview. "But I felt all along that we would put it out on the front burner — and that's exactly what we're doing."

A word of caution on Passion plays

By Sr. Noel Boggs

Archdiocese of Miami/Interfaith Commission

The Ecumenical & Interfaith Commission of the Archdiocese is currently preparing for the 20th Anniversary of NOSTRA AETATE (Declaration of the Church to non-Christian Religions) May 23-24.

Much has happened to improve relations with the Jewish people in the light of that famous document which declares, "For the sake of her common patrimony with the Jews, the Church decries hatred, persecutions, displays of anti-semitism staged against the Jews at whatever time in history and by whomsoever."

As a member of the Interfaith Commission, I recently joined a group of Protestants, Catholics and Jews who traveled to Lake Wales to see the Passion Play and to discuss its merits.

The play is not sponsored nor approved by the Catholic Church. Catholics and others come away with a deeper appreciation of the sufferings Jesus endured for all of us.

However, our group discussion revealed the anguish suffered by Jews who see it and the dismay felt by all of us over the scriptural and historical inaccuracies in the staging and the script, that could easily leave less-aware viewers with subconscious tendencies toward racial and religious bigotry.

One wonders just how much damage has been caused by such dramatic presentations throughout many centuries, especially the one in Oberammergau, in the hatred and violence that condemned the Jewish people as "Christ killers."

Vatican proclamations have opposed that horrible accusation and publicly acknowledged the permanent validity of the Jewish Covenant. We are now better informed about the troubled times in which Jesus lived: The political injustices under the power and cruelty of Roman occupation; the cultural turmoil and the religious controversies of 2nd Temple Judaism; above all, the relationship of Jesus' teaching to the Judaism He never rejected.

In this awesome season of Lent, as we pray to understand better the message that Jesus died to give us, there is much valuable material available and leadership for study and discussion groups who request it.

As the American Bishops declared in their Guidelines of 1975, "Correctly viewed, the disappearance of the charge of collective guilt of Jews pertains as much to the purity of the Catholic Faith as it does to the defense of Judaism."

Editorial Page

Hatred arises again —and is ignored

It's one thing to criticize your mother. It's quite another to try to kill her. The people who run the South of Broadway theater company seem to have missed that distinction or worse, deliberately ignored it, when they chose to stage Christopher Durang's attack on the Catholic Church, "Sister Mary Ignatius Explains It All For You."

The company's directors protest vigorously that the play is not specifically anti-Catholic, but generally anti-power. Yet every word in "Sr. Mary Ignatius" is preoccupied with Catholicism from beginning to end. The central character is a bullying, sadistic nun with a black-and-white approach to sin and forgiveness. The setting is quite concretely a Catholic school — today, not 30 years ago. And the dialogue is a diatribe (and we mean diatribe) of accurate and not-so-accurate Catholic dogma.

The problem is that there is no way for audiences to discern real Catholic teachings — the source of information is a nun whose methodology is questionable, but who is, after all, still being allowed to teach.

After reading and seeing the play *The Voice* finds South of Broadway's protestations difficult to swallow.

Voice Editorial

First, producer Allen Wayne says to the audience that the author Durang, is a Catholic. Wrong. Durang is an ex-Catholic who became embittered while in college when his mother died after a difficult illness. He stopped believing in the Church and in God, and has said he wrote "Sister Mary" as a result. It should be obvious to anyone who sees the play that the author is lashing out at the Church and at a God he no longer believes in.

One of the characters in the play, obviously speaking for Durang, is a woman whose mother has died painfully as did Durang's. She pulls a gun on the nun and gives a long vitriolic speech about hating Sister and the Church for teaching that there could be hope or comfort from a God or a hereafter. Rather, says Durang, there is only "randomness" and he hates the Church for ever misleading him into believing otherwise.

He then has Sister pull out a gun and triumphantly shoot the woman and another character as well. Sister then leaves the gun with one of the kids guarding the remaining characters as the play ends on this grim, murderous note. A play that began in mild humor, turns to ludicrous, heartless parody of Catholic teaching, and ends in a bitterly atheistic and nihilistic note.

By this time, Durang himself has begun to resemble his own caricature of Catholicism. Like his main character, he abuses his power as playwright to foster hate; contends that he alone knows "truth" and no one with conflicting claims should speak; and expects black-and-white answers to gray questions.

In his own twisted way, Durang is Sr. Mary Ignatius.

For the producers to pretend it is not anti-Catholic and, indeed, anti-religion is absurd and self-deceptive at best.

Then there are the local media critics deliciously enjoying the play's jugular thrusts. One local editor wrote a whole column on how he had suffered under a hard-nosed nun as a kid, apparently unaware that we all had a trauma or two, even in public schools, especially a few years ago when paddling and knuckle — rapping were routine and dogmas were misrepresented ("There was no civil war here, just a war between the states" and "the Klan was necessary").

Other writers ridiculed the Miami Commission for condemning the play.

Yet, nowhere have we seen a single word from these media showing the sensitivity to Catholics which is usually offered in cases of racism or anti-Semitism. It apparently has not even occurred to these usually enlightened editors that there is a real principle involved unrelated to freedom of speech, in that no one tried to ban the play.

Does it not occur to them that if local governments had stood up to the early acts of anti-Semitism in Germany, and if editors had expressed outrage at assaults on the respectability of a certain group of its citizens, that perhaps Hitler would have backed off? The same can be said about racism here.

Hopefully, we will not be headed for the ovens just yet. But is the principle not the same? Or must Catholics undergo a holocaust before our



rights and sensibilities are given credibility? And just ask your Jewish friends about the phrase "It can never happen here."

Media and theater producers who think "satire" or "art" labels somehow immunize a work from any anti-social effect are simply blind to history. Even now, a new wave of anti-Catholic posters are spreading throughout the nation. Last year when this happened it was followed by vandalism against numerous churches, the same pattern which Jews have experienced. No wonder the Anti-Defamation League has condemned the play.

The real wonder, though, is why local media spend their energy condemning a governmental body for constitutionally speaking out against bigotry toward nearly half its citizens, while not showing one breath of concern for a production that can only sow misunderstanding and disunity in a community that sorely needs brotherhood and love.

The secular media in their blithe arrogance have failed to see any connection between Christopher Durang's seeds of hatred and the bitter fruits of tomorrow's social conflicts.

Durang offers us no hope for anything but darkness and the media do not do much better.

Letters

School Kids told to stop fund raising for poor

To the Editor,

I am a student in a grammar school in the Archdiocese of Miami. An incident occurred in my school in which we were told we could no longer hold fund-raisers for a local mission group. We were pretty upset because we had liked helping people who were less fortunate than we are. We had learned that we CAN make a difference in those people's lives.

When we asked the reason for this, we were told it was not fair to other organizations who wanted our school's help, and that if the people were always giving their money to this, they will not want to give as much to the school fund-raisers in which the money was going to go to the efforts of building a new church, and some people felt they were being pressured.

Upon hearing this, the class had many opinions which we felt were very good and should be shared with others. That is why they asked me to write this letter to you.

First of all, people should not feel they are being pressured. It is said in

the Bible, we should give 10% of what God gives us (our earnings) back to God. But is not God in these poor and starving people as much as he is in the church? Yes, we should give to the church, but don't people who have no food or shelter need the money more than we need a new church? Those people should not starve for us to have a bigger church with more comfortable seats, which most of us only use once a week for less than an hour.

But some people say that if you have a big church, you are honoring God better who is there in our presence. But, most of these new, modern churches of today are actually honoring God less than the small, old churches. Because in most churches today, there are no signs or symbols of God's presence except the tabernacle, which in the new churches are on the side, where less attention is given to Him.

God does not care how big a church you have, but, what is in your heart, and if you dress decently, and how you conduct yourself.

At the conclusion of this letter I would just like to refer to you the words of Jesus, "Whoever you do to the least of my brethren, you do it to me." Also on behalf of my class, I thank you, and we would like to say, we really believe these things. If anyone has any opinions about this, please write, we would like to know.

(Name withheld)
Miami

Back anti-porn

To the Editors:

President Reagan is concerned about the porno traffic. He appointed Stephen H. Galebach as secretary to the White House group on porno. He is pulling together federal agencies (FBI, Customs, Postal and Justice Dept.) in order to break the back of the porno traffic.

However, the Justice Department is dragging its feet, particularly in New York and Los Angeles. Morality in Media feels that the 94 US at-

torneys are not listening to their "boss." President Reagan must issue a direct executive order.

In the opinion of legal counsel, September issue of Penthouse is obscene on at least seven articles of US Supreme Court definition. Morality in Media urges you to write President Reagan and urge him to order the Attorney General to prosecute Penthouse, and to order strict enforcement of federal anti-obscenity laws.

Write The Hon. Ronald Reagan, White House, Washington, DC 20500 and send a copy to Morality in Media, 475 Riverside Dr., New York, N.Y. 10115. Also thank him for signing a strict child porno law.

Christine Caggiano
Niagara Falls, N.Y.



A response on the priest shortage

Upon graduating from McAllister College in the mid-west, Frank Schweigert committed himself for two years to an innovative youth ministry program in the archdiocese of St. Paul called "Man Alive."

As part of the "Man Alive" effort, he lived in a parish, received modest financial compensation and worked to train young adults in that church to work with their junior and senior high school students.

During the course of his two year stint, Frank was introduced to Cathy, a University of Minnesota graduate and another "Man Alive" member who likewise resided in a nearby parish. They met at regular monthly meetings of the "Man Alive" contingent, fell in love with each other and, after completing their contracted tour of duty, married eight years ago.

FRANK STAYED on for another year in the parish as its hired youth director and then moved to St. Francis Xavier Cabrini Parish in center city



BY FR. JOSEPH
M. CHAMPLIN

oversees the staff and maintains the buildings. Frank recently gained a boilerman's license to help him better service the plumbing and heating needs of St. Francis.

AS PASTORAL MINISTER, he fulfills many functions carried out mainly by priests and religious. Schweigert, among other duties, visits the sick in hospitals, carries holy communion to the house-

nesota area and the employment of another 30 as pastoral ministers.

THE SCHWEIGERTS also speak often from pulpits of the archdiocese on sacrificial giving or tithing. They both practice this 10% donation of their income for the Church and poor and encourage others to take a similar step in faith. As members of the volunteer archdiocesan team conducting these sacrificial giving educational efforts, Frank and Cathy have seen the collections in parishes rise 50% or more after the people hear this appeal to make the Lord first in their lives.

There is a connection between Frank's full-time position in the parish and that sacrificial giving program which touches the Sunday offerings of a church.

The use of competent, dedicated lay persons like Frank Schweigert is certainly a creative way of responding to the dearth of clergy caused by deaths, departures and the decline of vocations.

But the employment of such laity has a challenging financial dimension to it.

According to the first draft of the U.S. bishops' "Pastoral Letter on Catholic Social Teaching and the U.S. Economy," "Lay persons should be given fair wages and a system of promotion ... They should be able to provide decently for their own needs and for those of their family ... They likewise have a right that their pension, social security and health benefits be duly provided."

But the bishops also recognize the challenge contained in that promise of just salaries for people like the Schweigerts.

"THE NEED for financial resources will increase in the years ahead as we recognize the need for more adequate salaries for lay persons and religious ... We also call on all members of our Church to recognize their responsibilities to contribute to the support of those who carry out the public mission of the Church."

In more ways than one, Frank and Cathy are in the forefront of tomorrow's Church.

'The use of competent, dedicated lay persons like Frank Schweigert is certainly a creative way of responding to the dearth of clergy caused by deaths, departures and the decline of vocations.'

St. Paul. He assumed a position at that church as parish administrator and pastoral minister of this faith community with its 250 families.

A priest resides at St. Francis, but his main duties are elsewhere. The cleric thus spends only about 15-20 hours each week serving the people at the parish, with that work almost totally of a sacramental nature.

Frank Schweigert, now the father of three children, in effect shepherds or pastors the parish.

As administrator he watches over the finances,

bound, teaches religious education classes, prepares parents for baptism and readies couples for marriage.

This joint post as parish administrator and pastoral minister is singular for the archdiocese in its combination within one person. However, many lay persons have assumed these positions on a separate basis. Frank and Cathy estimate that Church leaders, pressed by the diminishing availability of clergy, have facilitated the hiring of 30 parish administrators throughout that Min-

Keeping the fairness doctrine

There's something to be said for government deregulation, something to be said against it in some situations, too. Not all regulations are examples of government elbowing in on individual freedom, some are examples of protection of freedom.

That's what the Federal Communications Commission's Fairness Doctrine has been, a way of guaranteeing freedom for varying viewpoints. It was adopted in 1949 and it requires broadcasters to give a reasonable amount of air time to controversial issues, allowing a diversity of viewpoints.

CONGRESS INCORPORATED the Fairness Doctrine into the Communications Act of 1959, and a decade later the Supreme Court upheld the constitutionality of it. You'd think, therefore, it would be safely established.

But the Federal Communications Commission, which seems intent on shedding all its regulatory elements, would like to be rid of it. The argument is that we've had such a change in television since 1949. Cable television has brought a multiplicity of outlets, many cities have choices between 30 or 40 channels. Since there is now a diversity of outlets, the argument goes, there's no need to provide an artificial diversity through the Fairness Doctrine.

There are a lot of things wrong with that thinking. First of all, while cable has proliferated it is not nationwide and there are relatively few cable situations that provide a large number of access



BY
DALE FRANCIS

channels. But whatever they provide, now or in the future, this is a part of pay television. The Fairness Doctrine has been applied to those television stations on VHF and UHF channels that are available in all homes without payment of additional fees.

It is right that this be done because those channels do not really belong to the corporations that are privileged to use them. The airwaves belong to the people. Through the FCC, channels are allotted to broadcasting corporations but as a privilege, not as a right. It follows then that free television has a responsibility to the people who are the ultimate possessors of the airwaves. The Fairness Doctrine simply is a way of making certain the rights of the people are not ignored.

A respected television commentator, speaking

in favor of giving up the doctrine, said he trusted the news media more than the government. I don't doubt him and he may have good reasons. But it doesn't seem to me relevant. The Fairness Doctrine doesn't involve the government controlling broadcasting but making certain that the forum of broadcasting remains open to a diversity of viewpoints. Some say you can trust the leaders of the media, they will maintain free access of diversity of ideas. Maybe so. But justice shouldn't depend on good will, which may not always exist, but should be guaranteed in structure.

RICHARD HIRSCH, the U.S. Catholic Conference Secretary for Communication, issued a statement, "Moves by the Federal Communications Commission to weaken or abandon the Fairness Doctrine threaten every American's access to vital information and ideas. Without a balanced discussion of important issues of the day on television and radio, citizens would be unable to participate fully in our democratic society."

I don't know whether I'd go that far. There are other ways to get information and to participate in democratic society. But what's important is to keep established firmly the fact that the airwaves belong to the people and the Fairness Doctrine is basic to establishing and maintaining that fact.

(Dale Francis is a nationally syndicated columnist)

Time capsules

'The flames already!'

Voltaire once wrote, "When it is a matter of money, all men are of the same religion."

When he was an old man of 83, Voltaire was asked if he ever laughed. He answered, "No, I have never made ha ha."

And as he lay dying, a sudden breeze caused the lamp beside his bed to flare up.

Startled, Voltaire shouted, "What! the flames already!"

The European cigarette industry began when English soldiers captured a Russian train in the

Crimean War in 1854. The train was well supplied with Turkish made cigarettes. The soldiers returned to England with a demand for these cigarettes. Small London tobacconists, among them Philip Morris, hand rolled the cigarettes and the fad spread quickly to America. By 1921, the cigarette surpassed all other forms of tobacco consumption.

Chemical compounds in the cigarette include tar, nicotine, carbon monoxide, ammonia, nitrogen, cadmium, DDT, benzene, formaldehyde

and hydrogen sulphide. Anyone of these chemicals can assault the body and cause trouble. Together, they make smoking the menace it is.

King George III of England didn't learn to read until he was 11. He married Charlotte of Mecklenburg, a plain Protestant German princess who bore him 15 children.

Intermittently insane, he once stepped from his carriage in Windsor Great Park and gravely tried to shake hands with an oak tree — mistaking it for Frederick the Great.

By Frank Morgan



Messages from space

As someone who was always a "Star Trek" devotee, when a movie comes along that's connected in some way with outer space, I generally get in line. That's why I got to see "Close Encounters of the Third Kind," "E.T.," "2001" and "Starman."

Remarkably, they all have a theme in common. You could call it promoting the message that there's a heaven of sorts out there. These movies suggest there are benevolent presences surrounding us and we have much



BY
ANTOINETTE
BOSCO

to learn from them.

This is a remarkable difference from the science fiction movies of the 1950s and 1960s. In those years, otherworldly creatures were generally portrayed as evil monsters, out to enslave us or destroy us. They were always a version of the "War of the Worlds." The theme was hostility and conflict. Hollywood in those years appeared to have been taken over by a form of massive xenophobia — that classic "fear of the stranger."

NOW THINGS have really changed. "Starman," the latest one I saw, is a familiar character. His personality is similar to the main one in "E.T." and "Greystoke." Like them, he is an alien from another place, far superior to humans in knowledge and power. And he uses his powers to aid mortals, not hurt them.

The plots also have a common thread. The benevolent aliens find themselves in an insensitive place, our Earth. They are not destroyed by us, however; they manage to get back to their planet in spite of us.

In at least one movie, "2010," the superior intelligence from outer space performs a miracle that saves us from nuclear destruction; before leaving Earth, he gives us this second chance. It is a redemption and rebirth theme.

"Starman" is certainly portrayed as a god-figure, even able to bring the dead back to life. In a touching scene, he releases a deer from death and frees it from the ropes that tied it to a hunter's car.

BEFORE HE goes back to his own home, the film takes on another religious theme: the father giving the world a

son. The woman who has accompanied Starman during his time on earth becomes pregnant; the baby will know who his father is, promises Starman.

While the new version of alien life is a lot better than the old monster approach, I can't say I'm completely comfortable with these products.

The films rather blantly plagiarize the greatest story ever told with their Christ-figures, persecution on Earth of one we do not understand, the home somewhere in the heavens and a message to the world about how to live and trust in a higher power.

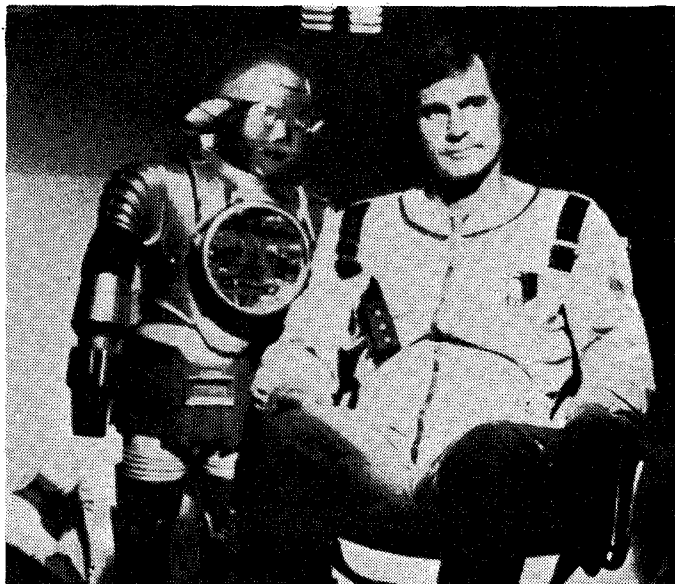
And while imitation is supposed to be the highest form of flattery, I'm afraid that's not enough justification for such out-and-out adaptations, at least as far as I'm concerned.

CLEARLY, THERE are two categories here. One is entertainment; the other is faith. I'm not sure we can make a leap into faith via entertainment.

On the other hand, maybe something noble slips through, enough to make a viewer want to make a mental inquiry into where the original message came from. Who knows, maybe these films could start a search for truth by people who never believed before.

If that happens, the new wave of movies featuring benevolent saviors from outer space may not be all that bad.

(NC News Service)



Kids' T.V. is garbage?

Government regulation may be annoying to business people, but it's often needed. Case in point: One of the fanciest and most expensive restaurants in New York City was fined recently for having a filthy kitchen. Among the abuses cited were mice droppings all over the floor and a



BY FR.
JOHN CATOIR

food conveyer encrusted with dirt and month-old food.

Imagine what would happen in the food business if there were no inspections. Well something like that is happening right now in the world of children's television. Children are being fed garbage and very few people are doing anything about it.

"Getting the government off our back" has been the battle cry of the deregulation movement for the last 10 years and it's gaining momentum every day. Radio and television are now almost completely deregulated. There was a time when stations were by law accountable to a government agency, the F.C.C., for public service broadcasting, but no longer.

I attended the NATPE, (National Association of T.V. Program Executives), convention in San Francisco this past January, and listened to a panel of eight executives and specialists, discuss the future of children's television. They were unanimous that children deserve better, but no one seemed willing or able to do anything about it. What they stressed was opposition to any form of government regulation in broadcasting. I realize there are pros and cons on this issue and I'm not sure a mandatory remedy is the answer, but something has to be done.

At The Christophers we're trying to meet the challenge in a positive, constructive way, but it's an uphill struggle. Last year, with a matching fund from the U.S. Catholic bishops, we raised enough money to hire top professionals to help us produce two children's TV programs as pilots for a possible series. The show is called "The Children's Story Laboratory" and features story segments built around a

common theme using puppets, animation, actors and mimes. The shows are designed to appeal to children of all races and creeds. We tested them with children in our target age group, about 5-8, and the results were most encouraging. We even placed the programs on almost a hundred stations, but to date we have not been able to attract any commercial sponsorship.

But I'm not discouraged. There's someone out there who really cares about children and, with God's help, we're going to keep at it until we change things for the better.

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



"WHAT DID MR. HONEYWELL SAY WHEN YOU TOLD HIM 'THIS IS THE DAY THE LORD HAS MADE, REJOICE AND BE GLAD IN IT.'?"

Good times will come again

Q. Why does life hurt me so bad?

A. As the question suggests, this young person is having a number of serious problems and pains. Her difficulties are like those of many other young people. Others may have the same question she does.

The sorrows of life are the price we pay for human freedom. Because people are free, they are able to sin, to do things that hurt other people. Steady reading of the newspapers informs us about such dramatic sins as murder and drug dealing.



BY TOM
LENNON

But there are lesser sins that also hurt — nasty remarks, lies, dishonesty, stealing, unfairness and mean gossip.

These and all other sins hurt somebody.

Furthermore, the presence of sin in the world clouds our vision and makes it more difficult for us to be loving people.

OFTEN WE HURT others by our thoughtlessness and lack of sensitivity. Our clumsiness in human relations causes problems at times even for our closest friends.

St. Paul may have had this in mind when he cried out, "All creation groans and is in agony even until now." And surely both Jesus and Mary, the most innocent of people, experienced great pain from thoughtless and even malicious sinners.

But more important than the why of pain is what to do when life seems like a steady stream of pain. Here are some possibilities for you:

Try to talk with someone you like and trust about your difficulties. Don't feel that your problems are too unusual to talk about or that they are something you should be ashamed of. A trusted friend will not regard them that way.

At times, try to distract yourself from what is hurting you by some innocent recreation — television, a good book, a chocolate sundae, shooting some baskets or a couple of hours at the bowling alley.

Don't try, however, to distract yourself with something that will only add to your problems, like beer or marijuana or some not-so-innocent sex.

TRY PRAYING to Jesus in your own words about your problems and pain. Let him know your pain is bad. Don't be afraid to complain to him and to let him know you are angry (if you are). One of the best ingredients of intimate prayer is honesty.

At the same time give some thought to the ways Jesus got hurt during his time on earth (someone spit right in his face).

A friend of mine, when faced with unusual difficulties, is fond of saying, "And this too will pass away." It's true. Good times will come again.

The problems of adolescence do not last forever. They lead to maturity and happiness when constructively dealt with and bravely endured.

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

(NC News Service)

When is spanking child abuse?

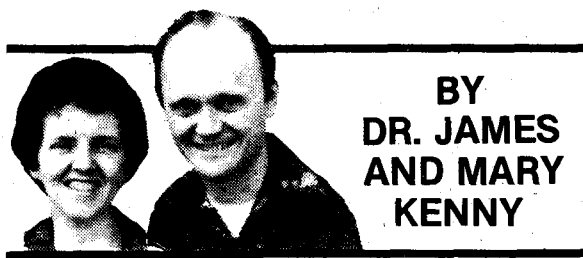
Dear Dr. Kenny: My next-door neighbor whips her 3-year-old with a belt when he misbehaves, as often as twice a week. We can hear the leather hitting the child and hear his screams. I am so upset. I cannot stand to hear a child beaten. Although I have an otherwise good relationship with my neighbor, we have never talked about this. What can I do? — New York

Punitive physical punishment is a poor way to discipline. If the whipping is severe enough to leave marks that are visible hours later, this may constitute child abuse.

Child abuse is very much in the public consciousness today. While parents must have the right and responsibility to raise and discipline their children in their own way, nevertheless, our society is expressing a long overdue concern when some parents abuse this right. You are correct in being concerned, and I think you should take some action.

Talk the situation over with your husband. He may have some thoughts about how to approach your neighbor.

IF YOUR husband brushes you off with the sometime popular view that it's none of your business, that people shouldn't meddle in one another's affairs, remind him that a child in need is everyone's business. People who stand by while serious harm is done to another are almost as guilty as those doing the harm.



BY
DR. JAMES
AND MARY
KENNY

ty as those doing the harm.

If, on the other hand, your husband can show you that you are being overly concerned, that you are exaggerating the harm being done to the child, consider his opinion. The line between hard spanking and child abuse can be a thin one. Not every spanking constitutes child abuse.

Then talk to your neighbor. Speak of your feelings and concern. Try not to judge or admonish or criticize her. Tell her it hurts you when a small child is so severely punished.

Be understanding. Share with her how angry you have become at times with your children. Offer to help her find other ways to relieve her stress and escalating tension.

Perhaps she needs a time-out. You can offer some baby-sitting while she recovers her senses. Perhaps she needs someone to talk to. Be there

with a cup of coffee to listen.

SHE MAY need to learn more about parenting and discipline. Our book, "Whole-Life Parenting" (Continuum, 1982), has many many suggestions on ways to be effective in disciplining 3-year-olds without causing physical harm. Frankly, violence is the last resort of the incompetent. There are many better ways to obtain obedience.

Many states require that you report suspected cases of child abuse or neglect to the welfare department for investigation. If your attempted intervention fails and the child continues to be whipped, with cuts and bruises that can be noted 12 to 24 hours later, then you may need to report your neighbor.

Such reporting is not like reporting a crime. You are simply calling this situation to the attention of trained persons so that parents can be helped and the child protected.

I am normally very reluctant to let the state intervene in the family. But when life and limb are threatened and your personal efforts cannot effect a change, such intervention may be necessary. Good luck!

(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 III: Self-control

When I was growing up, Lent was synonymous with self-control, this week's fruit of the Holy Spirit under discussion. Giving up candy and desserts and saying the family rosary after dinner were the hallmarks of Lent for us and thousands of other Catholic families. As compensation for denial, we binged on Sunday and went wild with sweets on Easter.

Today's families focus less on food as a lenten sacrifice, I notice, and more on prayer. Sacrifice comes in the form of reduced television in many homes. I don't know whether children prefer candy or television. We didn't have the choice.

In studying the scriptures for this column, I found three different words for this fruit in three translations of the New Testament: self-control, continency, and chastity. While the three are related, they are not synonymous.

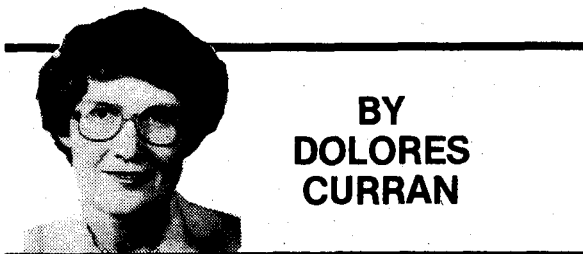
Chastity and continency are forms of self-control but self-control shows up in many other areas of life as well: eating, time-use, anger, deadlines, and chores, to mention a few.

Just as in the past, Lent offers the family an opportunity to renew annual self-control just as New Year's Day gives us a push to diet. We live in a consumer-oriented atmosphere constantly bombarded by media and print to satisfy immediate gratification.

"Don't put it off. Buy now." "Why deny yourself?" "You owe it to yourself."

Gradually the message becomes internalized that we have a right to immediate gratification. Children feel deprived if they don't have a Cabbage Patch Doll and adolescents feel disadvantaged if they don't have their own car. Young adults don't wait for marriage to practice sex.

Practicing self-control is very difficult in a society which equates gratification with happiness. Yet, part of our responsibility as parents is to teach



BY
DOLORES
CURRAN

children to control their impulses: dessert comes after dinner, television comes after homework, and sex comes after marriage.

Granted, it would be easier to teach these values if all of society agreed but as Christians we must be counter-culture at times. One of the most effective ways of teaching children to delay gratification is to model it ourselves as adults.

Our own self-discipline is the most powerful message they get. When we control our tempers, our impulse buying, our fidelity, we are examples of self-control.

Another way is to point out the many horrible examples of advertising that promote immediate gratification, those that imply that to be happy we must have a certain product or behave in a certain manner.

Here are some questions families can use to examine their own ability to defer gratification and to gain self-control.

1. When am I most likely to lose control of my eating, my buying, my temper, my time?
2. When our family life gets out of control, particularly with time and activities, how do we get it under control?
3. What TV commercials are most blatant in

calling for immediate gratification?

4. Name something we waited for that was worth waiting for. What did we gain/learn by waiting?

5. When I put off chores or homework, what's the effect on me? On the family?

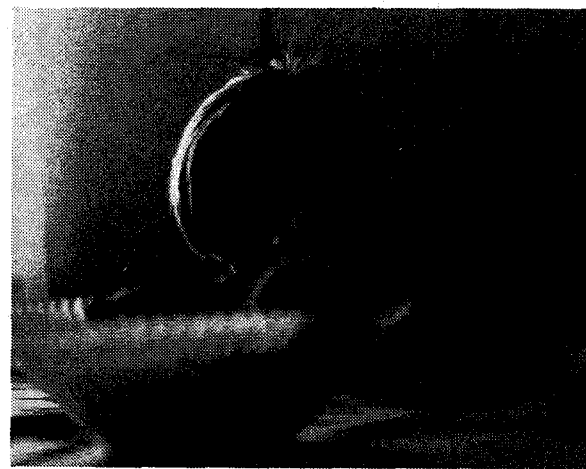
6. What are some ways we control our tempers in the family?

7. Have we ever talked about chastity and what it means in our family? If not, why not? Can we now?

8. What can we do as a family this Lent to help our family to practice more self-control?

Some of these are uncomfortable areas but when is a better time to discuss them than Lent? If families find they can't, then I suggest they at least pray for the ability to talk together about this valuable fruit of the Holy Spirit, self-control.

(Alt Publishing Co.)



Family Nights

Opening prayer

Lord Jesus, you came home to the Father when you paused to celebrate his love for you — in the desert when you prayed, on the mountain at the Transfiguration, and on that first Easter. Make us aware of our coming home to you and to one another when we come home from school, work, from a trip. Tonight we celebrate all those home-comings. Amen.

Activity time

Young Family

Plan a simple homecoming parade — decorate the wagon, tricycles, etc. Make crepe paper pom-poms; put together a band with kitchen utensils. Assign everyone a part — homecoming king and queen, attendants, band

leader, etc.

If one of the family members is absent, a letter, tape or phone conversation could be included in the party.

You might also sit in a circle, campfire style. Share what you like most about coming home — after a day's work, after school, after a trip. Give cheers to each members of the family.

Middle Years Family

Depending upon the size of your family, have a backyard game — touch football, volleyball, badminton, croquet.

Then sit in a circle campfire style. Take turns role-playing different family members coming home. The rest of the family tries to guess who is being portrayed.

After the game, share your feelings

about coming home, after a day's work, after school, after a trip.

Adult Family

Read together the story of the Prodigal Son (Luke 15:11-32). Discuss how your family comes home to one another. Think of ways to improve your homecoming events, recognizing them as very special times.

Design a welcome symbol for your entrance that expresses a warm welcome home. This might be a floor mat (a plain rubber mat can be decorated with marking pens) or a door hanging with symbols of peace, love and joy.

Snack

Pumpkins are in season now. Find a recipe for pumpkin cookies, pumpkin pie, pumpkin bread.

Entertainment

Fill a jar with seeds. Use the pumpkin seeds if you had fresh pumpkin for your snacks. Have a guessing contest. Then count the seeds together to see who came the closest.

Sharing

1. Share how you feel when you come home and nobody is home.
2. Share a time when you were away from home for a long time and your feelings about getting home again.

Closing prayer

— Scripture Reading: Luke 24:50-53
— or: Thank you, Lord, for our family homecoming celebration tonight and especially for this family to come home to. Help us to always receive each other with open arms and open hearts. Amen.

Scriptures

Sunday, March 24, 1985

READINGS: Jeremiah 31:31-34; Hebrews 5:7-9; John 12:20-33

Follow him to glory

BACKGROUND:

The prophecy of Jeremiah supplies this Sunday's first reading. One of the giants of Jewish history, Jeremiah, was born around 650 BC, in Anathoth, near Jerusalem.

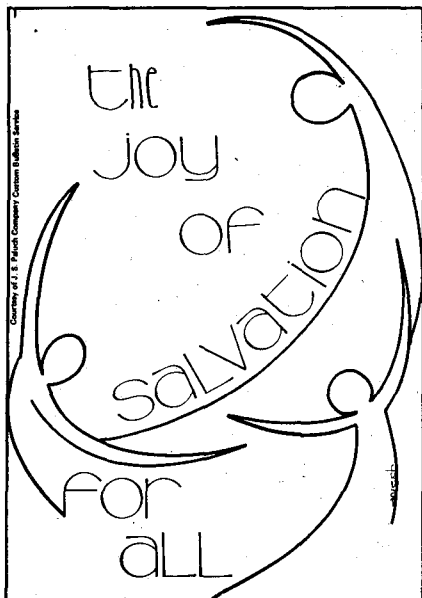
BY FR. OWEN CAMPION



Always calling for obedience to God's law, he saw his people pass from fidelity to the one God, to idolatry; from security, to defeat, exile, and misery.

His own pleas in behalf of the true religion were rejected by many of his own people in his lifetime. He became influential after his death.

The second reading this Sunday



comes from the epistle to the Hebrews, a doctrinal teaching as well as moral exhortation. In the section quoted in this Liturgy of the Word, the epistle underscores the fact that in this humanity

Jesus identified himself with every human being. In Him all humans therefore share in his sacrifice and glory.

In the third reading, Jesus predicts his own death. He does

church has offered the Lord Jesus as everything, the teacher, the Son of God, the Redeemer.

This Sunday, in the Liturgy of the Word, the church parallels again those two themes: Jesus,

'He was obedient, even to the death of the cross'

not use the imagery of pain or of loss to do so. On the contrary, he speaks of "glorification" — death for an exalted purpose.

REFLECTION:

When Catholics assemble next Sunday, they will begin the observance of Holy Week. It will be Palm Sunday.

The church has led its faithful through the weeks of Lent, calling them to penance. The penance, however, has not been simply to deny material pleasures. Rather, it has been a technique to fortify resolves and sharpen visions to follow Jesus the Lord.

In the Masses of Lent, the

and strength in following him.

Its central lesson again is Christ himself. He was obedient, even to the death of the cross. In him, all human beings won the right to heaven. The unending reservoir of his life gives strength to those who would follow him. For some, following him will mean obedience — even obedience amid the impossible, even unto death.

That obedience, however, will produce glorification — as it did indeed for the Lord himself, an obedience the church will bless in Holy Week and proclaim with joy at Easter.

(Priests may select certain optional readings for this Sunday.)

Jesus is a real person

Q. I am a college student, right now studying the poetry of T.S. Eliot. One work is said to parallel the story of Christ's death and resurrection.

A commentator points out that during the 19th century anthropology began to demonstrate that many con-



BY FR. JOHN DIETZEN

cepts held to be Christian were actually ancient ideas whose origins were buried deep in prehistory.

My question is: Did Jesus Christ really exist as a historical person? I know that a lot of stories in the Old

Testament are perhaps legends but the question of Christ as a real, actual, historical person versus Christ as a myth or symbol is far more important. I hope you can shed some light on this for me. (New York)

A. First, no reputable historian today would argue that the historical Jesus of Nazareth did not exist. The evidence is simply overwhelming, more so now than a century ago when many historical and anthropological resources available to us were still unknown.

Our knowledge of ancient cultures and literature has multiplied geometrically in the past 200 years. We are now aware of numerous narratives from ancient pagan cultures which parallel biblical stories, and in some ways the story of our Lord and of our Christian faith.

This will not surprise or threaten us

if we keep in mind a few important facts.

In the first place, Jesus, his teachings and his church in many significant ways flow (as he himself insisted) out of the religion and culture of the ancient Hebrews which themselves often paralleled the religious cultures of surrounding peoples.

Both in his teachings and in his own life, Jesus dealt with and lived in relation to profound human needs, hopes, loves, failures and possibilities. Far from being startled, one would expect that much of what he said would echo humankind's ancient wisdom as it confronted these same realities and reacted to them in religious ways.

There is really no problem in saying that Jesus, his person and his life, is a "myth" in the strict sense of the word, something that goes to the heart of all human experience, and reflects what is universal in humankind's relationship to creation and the creator.

The problem comes when we say that Jesus is "nothing but" a myth. He is that but he is much more. It is not a question of either-or but rather both-and.

He does reflect the longings and religious instincts of many cultures of the human race; in him, however, God the creator himself enters directly into human history through the incarnation of the second person of the Trinity.

Q. Can the bishop or priest give permission for a nuptial Mass at the marriage of a Catholic girl and Lutheran boy? The girl wants a Mass very much and the boy agrees.

Also, could the Lutheran boy receive Communion at this Mass? Who would give permission? (Oklahoma)

A. It is possible for an interfaith marriage to take place during a nuptial Mass. Two basic conditions must be present. The non-Catholic partner must be a baptized Christian and both partners, not only the Catholic, must sincerely request it.

The first requirement simply acknowledges the fact that only Christians would normally have some awareness of the meaning of the celebration of the Eucharist, or Lord's Supper.

The second recognizes that the entire ceremony during which the couple are united in marriage should be one that as far as possible expresses their common understanding of their relationship to God and to the rest of the Christian community and thus helps them to greater spiritual unity in their married life.

If the couple are considerate of each other and of those attending the wedding, other factors also will enter the picture. If most of the family and friends of the non-Catholic partner are active Christians the celebration of the Eucharist could be a beautiful experience for them. If they are not practicing Christians such a celebration at best might be unintelligible.

The American bishops, in their guidelines for such celebrations, explicitly urge consideration of the problem of Communion sharing when deciding whether to have a mixed marriage at Mass or not. In cases of "urgent necessity," the diocesan bishop (and only the bishop) may permit Communion by the non-Catholic at a mixed marriage, but this is rarely done.

(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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The 'Wise Man' brings good news

A first for the Church's use of television will occur on March 30 when ABC broadcasts "The Fourth Wise Man," starring Martin Sheen and Alan Arkin (to be seen locally on Channel 10, at 8 p.m.)

What is unique about this one-



By
**James
Breig**

hour program is that it has been produced by Paulist Productions and so the airing will mark the first time a network has collaborated with a Catholic production company.

The priest behind Paulist Productions is Fr. Ellwood Kieser, CSP, seen in many parts of the country as the host of "Insight," a regular half-hour drama series which is syndicated.

"The Fourth Wise Man," in contrast, will be seen simultaneously around the nation over a major network in prime time. To find out about the special project, I spoke by phone with Father Kieser and asked him how he got a network to break down a long-standing taboo against using programming produced by a Church organization.

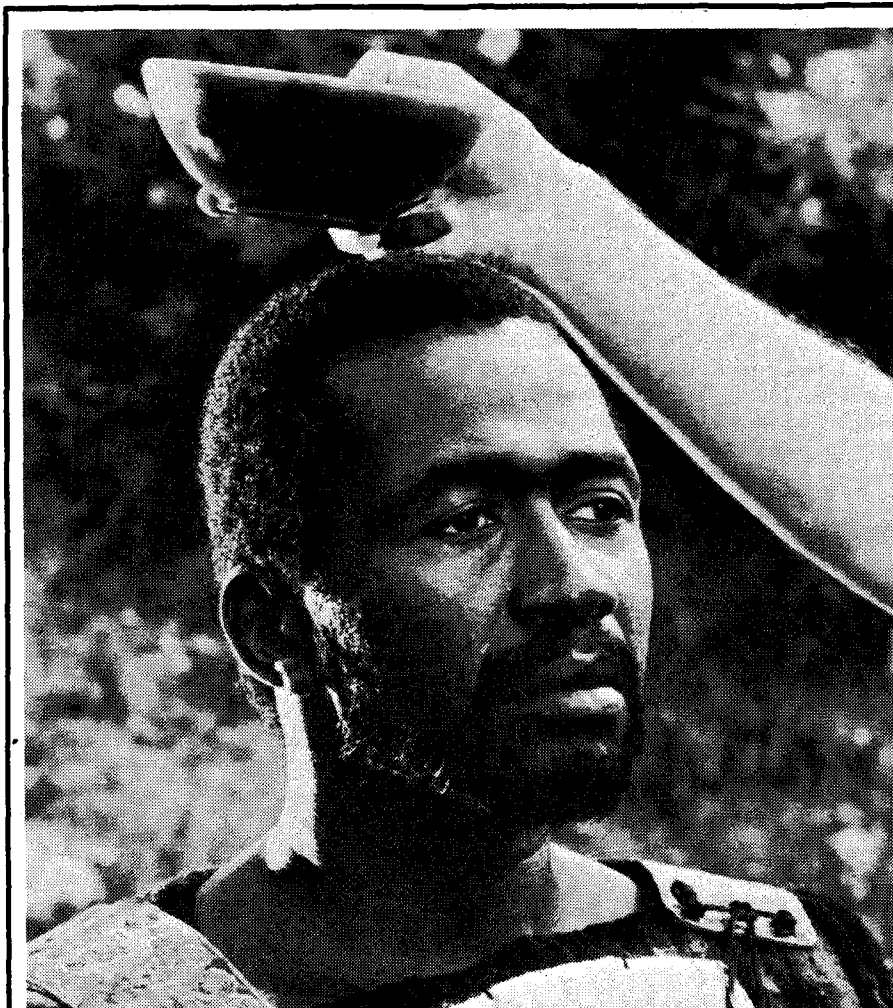
"A number of things were involved" in the change in attitude, the priest told me. "There's a change in climate at the networks. They are more sensitive to and aware of their responsibility to serve viewers, even their spiritual needs."

"There has also been a growth in acceptance by the entertainment community of our work. We're seen as capable of making entertaining programming that enriches the audience."

Father Kieser also had the financial backing of Bristol-Myers, a drug company, which underwrote the screenplay and joined him in approaching ABC with the idea.

So, with a sponsor behind him and a reputation for producing quality television, Father Kieser found success despite decades of TV prejudice against religious programs outside of the Sunday morning "ghetto" hours.

In the past, TV networks resisted religious shows because religion "was a very sensitive area and a no-win area," Father Kieser believes. "Twenty-five years ago, there was so



A.D., The epic mini-series on the early Christians, airs on NBC, Channel 7 beginning at 8 p.m. on March 31 and runs through April 4. (A half-hour documentary on the series will air March 30 at 3:30 p.m.) Above: Ben Vereen playing an Ethiopian official, is baptised into the Christian faith. (NC photo).

much religious controversy and a lack of ecumenical spirit. If they had put on my show then, Protestant groups would have sought equal time. That wouldn't happen now. Protestants are excited about 'The Fourth Wise Man' and see it as good news for the entire religious community."

'There is a change in climate at the networks ... They're more sensitive.'

Non-Roman Catholics will not see a program foreign to them, he pointed out, since the drama is based on a famous short story by Henry Van Dyke, a 19th-century Protestant minister. The script is by Tom Fontana of "St. Elsewhere's" writing staff. "It's a Christian program" rather than a strictly Catholic offer-

ing, Father Kieser explained. "It's very much a Christian program; it's the search for Jesus."

The drama tells the story of a wise man who does not make it to Bethlehem with the other three magi to see the Baby Jesus. Instead, he gets sidetracked on his journey when he stops to help needy people.

"It's the love of God versus love of neighbor debate," Father Kieser noted, "the search for the transcendent versus immediate needs."

For 33 years, the wise man seeks Jesus, only to miss Him at every turn because of someone who needs the wanderer's aid. Viewers who want to know if the wise man ever

meets Jesus will have to watch.

"The show is very good for non-believers, too," the priest said. "It was specifically made for them. It's entertaining and evangelizing; a good story with humor, adventure

'The show is very good for non-believers too ... It was specifically made for them.'

and drama. But, underlying it all, is the search for God. People tuning in for entertainment will be attracted, but we hope also to evangelize them."

Ironically, it's TV's success with controversial programming about such topics as incest, nuclear war and suicide — programming which some churches oppose — which has contributed to the airing of "The Fourth Wise Man."

"TV is more daring," Father Kieser noted. "It handles more controversial areas. The public is growing up and does not want simply an unallayed diet of distraction."

In such a climate, the network is willing to take a chance on an overtly religious program provided by a priest. If the chance pays off, Father Kieser has other projects in mind and has already been in touch with CBS and NBC, as well as ABC again, about future shows.

"The success of 'The Fourth Wise Man' will sure help" get those others on, the priest explained. "The agenda of the networks is mass audience and huge numbers. We have to be sensitive to their agenda. If we are, then they will be sensitive to our agenda of enriching and evangelizing the audience."

So if you'd like more such shows, be sure to watch "The Fourth Wise Man" and let your local station and the network know how you feel (write ABC at 1330 Avenue of the Americas, New York, NY 10020).

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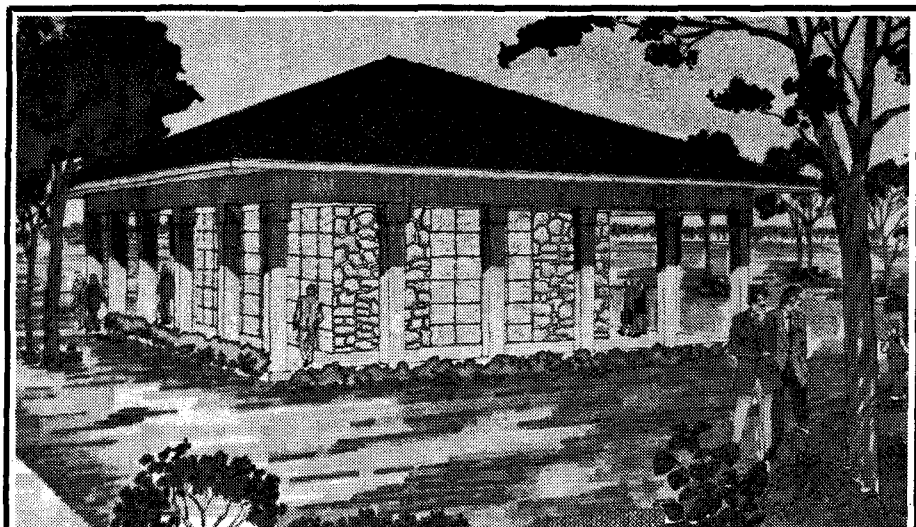
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Bishop A. Roman
Fr. J. Bertolucci
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What's Happening



NEW MAUSOLEUM — To enhance the sacred and devotional character of Catholic burial a new Garden Mausoleum named Holy Sepulchre is being built at Our Lady of Mercy Cemetery of the Archdiocese of Miami. In a rustic garden setting, the new mausoleum will provide 240 crypts.

Forum on pastoral letter on the economy at FIU

The South Florida community is invited to participate in a public policy forum on the U.S. Catholic Bishops' Pastoral letter on the U.S. economy at Florida International University's Bay Vista campus March 28 from 9 a.m. to 5 p.m.

The bishops' draft letter on the U.S. economy proposes changing the tax system to reduce burdens on the poor, changes in the welfare system, and federal programs that would create jobs.

The forum will give the community an opportunity to learn more about the broad moral questions which have been raised by the U.S. Catholic bishops' pastoral letter.

The forum is cosponsored by the Catholic Community Services of the Archdiocese of Miami and is one of a series organized as part of the Public Policy Forum series of the School of

Public Affairs and Services at FIU.

The forum is free, however, advanced reservations are requested because of limited space. For information and reser-

vations, contact Betty Young, director of the Public Policy Forum Series, at (305) 940-5840 or Bob Hogner at (305) 554-2571.

Panama bishop to speak

"The Church and Central America Today" will be the topic of Archbishop Mark McGrath of Panama when he speaks to the University of Miami Faculty Club and guests at noon luncheon on Friday, March 22 at the club, 1550 Brescia, Coral Gables.

A native of the Canal Zone, Archbishop McGrath is a member of the Congregation of Holy Cross who was ordained June 11, 1949 in Panama and elevated to the episcopacy on Oct. 8, 1961

as Auxiliary Bishop of Panama.

Reservations for the luncheon, sponsored by the North-South Center of the University of Miami, may be made by calling 284-4303.

Remember them

The following is a list of priests who died in the month of March: Msgr. Patrick J. O'Donoghue, March 4, 1978; Rev. Joseph J. Fahy, March 13, 1965.

Tom Paxton concert to benefit farmworkers

Contemporary singer-songwriter Tom Paxton will be performing a benefit concert for farmworkers on March 29 at the Wesley Foundation Hall, located on the University of Miami campus.

The proceeds from his two performances — at 7 and 10 p.m. — will go to benefit farmworkers and the Farm Labor Organizing Committee, a group founded by farmworkers who pick vegetables in Ohio and Michigan during the summer months. About 2,000 of these workers migrate from Florida each year.

The event is co-sponsored by Miami Urban Ministries. Tickets are \$8 in advance (\$10 at the door) and can be purchased at the Wesley Foundation and at the office

of the Miami Urban Ministry (985 NW 1st St., Miami, 545-8675).

Spiritual recordings available

The following cassette recordings are available from "Jesus Loves You" Catholic Tape Ministry, P.O. Box 55-8146, Miami, FL, 33155-8146. Cost is \$4 per cassette, plus 75¢ postage and handling (per order, not cassette):

- Hope, Charism of Christian Optimists, by Fr. Tom Forrest, former director of the International Catholic Charismatic Renewal;
- Conquering Fear in Ministry, by Fr. Tom Forrest;
- The Cross, Christ's Message of Love, by Fr. Tom Forrest;

- Mary, Mother of God, by Ralph Martin;
- Make Me a Channel of Your Peace, by Mother Teresa of Calcutta;
- Jesus, Who Is the Word, by Fr. Francis Hogan;
- Jesus, Who Is Love, by Fr. Francis Hogan.

Also available is a 9-cassette series by Fr. John Bertolucci called "Communicating the Word of God." These cassettes are specially priced at \$3.50 each, plus postage and handling.

Fashion show to benefit retarded

Marian Center, the only facility of its kind for mentally retarded administered under the auspices of the Catholic Church in the southeast U.S., will benefit from a luncheon and fashion show on Sunday, March 31.

Sponsored by Leslie B. Designer Clothes, the 1 p.m. luncheon will be served at Raddison Mart Plaza Hotel, 7111 NW 72 Ave. Guest speaker will be Sister Lucia Ceccotti, superior of the Sisters of St. Joseph Cottolengo who staff the Marian Center, located in northwest Dade County.

Reservations may be made by calling 625-8354 after 2:30 p.m. on weekdays.

It's a Date

Spiritual Renewal

The Cenacle is hosting an evening with bereaved parents on April 10 from 6:30 to 10 p.m. for those who have lost a child. Fr. Greg Comella and M. Trumpores. Offering \$10. Dinner served. The Cenacle is located at 1400 S. Dixie Hwy in Lantana.

The Legion of Mary Acies will hold a celebrated Mass on March 23 at 11 a.m. in St. Mary's Cathedral. All active and auxiliary members expected to attend. Archbishop McCarthy will preside.

The Chaminade Community of Faith will hold a mass with prayers for healing and anointing of the sick. The mass will be held on April 2 at 8 p.m. in the school cafeteria, 500 Chaminade Drive in Hollywood.

The South Dade Curia of the Legion of Mary to hold Acies and Benediction at St. Thomas the Apostle Church, March 30 at 1 p.m. with Reverend Samuel Delaney presiding.

Entertainment

The Barry University Dept. of Music will present a faculty voice recital by Ronald Manning, tenor, March 24 at 3 p.m. Music of Bach, Britten and Schubert. The recital will be at the Broad Center for the Performing Arts at Barry.

St. Bernard's Women's Guild will present "Remember When" mini musical revue at St. Bernard's Parish Church, 8279 Sunset Strip, Sunrise, March 30 at 8 p.m. Donation \$5.00. For tickets call Mildred 741-5834 or June 741-5807.

The Corpus Christi School cafeteria will be the location of a musical extravaganza "Children in the Spotlight" on March 23 at 4 p.m. and March 24 at 2:30 p.m. Tickets available at school. Adult \$3. Children \$1.

Fashion Shows

The St. Maurice Catholic Church Women of the Stable are sponsoring a fashion show — luncheon on March 24 at 1 p.m. at 2851 Stirling Road in Ft. Lauderdale. Reserved seating. Call 587-4097.

Holy Spirit Church's Women's Guild present their annual Luncheon-Fashion Show at the Delray Beach Club on March 25. Donation \$18. For reservations call Millie Gast at 585-8429 or Loretta Wood 588-7985.

The St. David Women's Club will sponsor a Luncheon-Fashion Show in the church hall, 3900 South University Drive, Davie, Fla. on March 30 at 11 a.m. Tickets are \$15.00/person and are available in the church office. For more information, contact Lucille, 475-8875.

St. Clement Women's Club will present their annual spring Fashion Show and Luncheon, "Suddenly It's Spring," on March 23 at 11:30 a.m. at the Riverside Hotel, 620 E. Las Olas Blvd. Fashions by Darcy's Mannequins. For reservations call Carol Zeglen at 563-1183 (days) or 971-2867 (evenings). Proceeds will go to the Club's Scholarship Fund and for improvements for the Church.

Single/divorced/widowed

Young Single Adults will sponsor "Spring Fever Dance" at Nativity Church for all young single adults in South Broward County on March 23 at 8 p.m. in Nativity Parish Hall at 5200 Johnson St. in Hollywood. \$3 admission. For further info call Paula at 983-3455 or Eric at 966-2697.

The Catholic Widow and Widowers Club of Hollywood will hold a Nassau weekend cruise on May 31-June 2 on the Amerkansis. Double occupancy \$212. Includes transportation and

taxes. Contact Catholic Widowers Club, Joan at 981-2508 or Dora at 431-8275 after 7 p.m.

The North-Dade Catholic Widowers Club will hold a meeting — social at 7:30 p.m. on March 29 at Visitation Church social hall at 191 St. and North Miami Ave. All faiths welcome. Call 652-3052 or 653-2849.

The Widow and Widower's club of Broward County will have a social gathering on March 17 from 2 p.m. to 5 p.m. Every 1st and 3rd Sunday at Wilton Manors Recreation Hall in Wilton Manors. For info call 735-8363 or 561-4867.

Bazaars

Our Lady of Perpetual Help will hold their annual rummage sale on March 30-31 at NW 27 Ave. and 135 St. For donations or info call 688-9664 or 624-7125.

St. Boniface Women's Club will sponsor a rummage sale on March 24 and 25 on the church grounds at 8330 Johnson St. in Pembroke Pines west of University Drive. Hours on Sunday 8 a.m. to 4:30 p.m. and Monday 8 a.m. to 4 p.m.

Potpourri

St. Helen's Catholic Church is having their 7th Annual International Festival on March 21, 22, 23 and 24. Parish grounds at 3340 W. Oakland Park Boulevard in Ft. Lauderdale. Hours are Thursday and Friday from 6 to 11 p.m., Saturday from noon to 11 p.m. and Sunday from 8 a.m. to 11 p.m. Rides, games, white elephant, arts and crafts, ethnic foods, colorful costumes.

The Family Enrichment Center will be sponsoring a series of four classes in the symptothermal method of Natural Family Planning at

Pastoral ministries schedules summer program

One week intensive courses at St. Thomas University are offered daily from 9 a.m. to 5 p.m. this June 3-24 for graduate credit.

Courses offered are Determining Ministerial Roles taught by Zoila Diaz from June 3-7, Cristology, taught by Dr. Joseph Iannone on June 10-14, Pastoral Counseling II with Frank McGarry June 24-28, Scripture: St. Paul and Acts taught by Dr. Reginald Fuller from June 17-21, Centered Life in a Global World taught by Fr. Basil Pennington on June 10-14.

Abbot Basil Pennington, O.C.S.O. is a Trappist Monk of St. Joseph's Abbey, Spencer, Massachusetts. He is a noted lecturer teacher and author of several books including, *Daily We Touch Him*.

Fr. Pennington will also lead a week-end retreat June 7-9 entitled: "A Centered Life: Developing a Contemplative Attitude." Cost \$50.00 includes room (2 to a room) weekend fee and two meals on Saturday and two meals on Sunday. Proceeds will go to Food for the Poor, Inc.

He will be also lecturing two evenings: St. Thomas University — Miami June 9, 7:30-10 p.m. and St. Ignatius Catholic Church, West Palm Beach, June 12, 7:30-10 p.m.

Retreat and lectures are co-sponsored by the Institute for Pastoral Ministries and Food for the Poor, Inc. (Director for Food for the Poor, Inc., is Ferdinand Mahfood, 130 W. Copans Road, Pompano Beach, Fl. 33064.)

For more information contact Dr. Joseph A. Iannone, Director, Institute for Pastoral Ministries, St. Thomas University, 16400 N.W. 32nd Ave., Miami, Fl. 33054, Tel: 305-625-6000 Ext. 141.

Pastoral Center holiday

Offices at the Pastoral Center of the Archdiocese of Miami will be closed on Tuesday, March 26 in order that employees may participate in a Day of Recollection.

Ministries at the Pastoral Center, 9401 Biscayne Blvd., will resume office hours from 9 a.m. to 4:30 p.m. on March 27.

Msgr. Pace holds alumni party

Msgr. Pace High School will hold a Pig Roast Alumni party on April 6th at 11 a.m. All alumni are invited. \$10 per person.

For further information call Patti Posey at 624-8534.

All Saints Parish in Sunrise beginning March 24 at 7:30 p.m. All Saints is located at 9525 W. Oakland Park Boulevard. To register or for more information, please call Kevin & Caryl Hanlon at 742-7836 or Mark and Mary Hennessey at 748-6830.

St. Kieran's Church will conduct Easter Sunday sunrise services on the bay on April 7. St. Kieran's is located on the grounds of Mercy Hospital at 3605 South Miami Avenue.

St. Bernard Church-Annual Fun Festival April 11-14. Rides, games, Chinese auction, ceramics and macrame, country kitchen, white elephant sale, plants, food, hand-made boutique and much more at 8279 Sunset Strip (corner University Dr.) Sunrise. Thurs. 5:00-11 p.m., Fri. 5:00-12 midnight, Sat. 12-12 midnight, Sun. 1-11 p.m. For further information call 741-7800.

St. Henry's Church is sponsoring "A Night In Italy" at St. Henry's Parish Hall, 1500 North Andrews Ave. Extension, Pompano Beach at 7:30 p.m. April 13. Deluxe Italian Buffet dinner by J & P Caterers. Music will be by Sal's Trio. Admission \$12.00 per person.

Court Holy Spirit No. 1912, C.D. of A. will sponsor a Dessert Card Party on March 23, noon at St. Elizabeth's Gardens, Pompano Beach. Donation \$1.50. Refreshments served. Proceeds for Charities: Anyone may attend. For information contact 941-5546.

St. Henry's Church is sponsoring a "Swing on Sundays Dance" at St. Henry's Parish Hall, 1500 North Andrews Ave. Extension, Pompano Beach. 18 piece Hall of Fame Orchestra, March 31 from 5:00-8 p.m. Admission \$5 per person and includes a complimentary dance lesson. For tickets call Louise at 943-3932.

Send help for Chile to CRS

Donations of funds to assist victims of the earthquake in Chile are being accepted by the Archdiocese of Miami for transmittal to Catholic Relief Services at its New York headquarters.

Due to the difficulties and cost of transportation, material donations are not sought.

Monetary donations should be made payable to Catholic Relief Services and forwarded to Msgr. Walsh at Catholic Community Services, 9401 Biscayne Blvd., Miami, FL 33138. The overseas relief organization of the Catholic Church is already working in Chile with Caritas, Msgr. Walsh said.

Seeking prayer petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each

week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please), to us at this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

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Deadline: Tuesday 10 AM
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St. Joachim & Anne Center
For Elderly

2A-FLORAL DESIGNS

FLORAL ARRANGEMENTS
Weddings, all occasions. Also Silk
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4A-HALLS FOR RENT

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5-PERSONALS

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Romey after 5PM 261-2366

SA-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 Mary, Holy Spirit, St.
Jude, St. Theresa, for prayers
answered. "TIC"

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

Thanks to Holy Spirit, Virgin
Dela Caridad, St. Jude for prayers
answered. G.L.C.

Thanks to St. Jude for prayers
answered. Publication promised.
E.B.

Gracious prayers & thanks to St.
Anthony for many answers to re-
quests. He never fails.

SA-NOVENAS

Thanks to the Holy Spirit
for prayers answered. Publica-
tion promised. S.E.

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 sepa-
rated from you, even in spite of all materi-
al 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. L.D.D.

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 sepa-
rated from you, even in spite of all materi-
al 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. BEATRIZ.

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 sepa-
rated from you, even in spite of all materi-
al 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. R.B.

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr,
great in virtue & rich in miracles, near
kinsman of Jesus Christ, faithful in-
tercessor 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 peti-
tion. In return, I promise to make your
name known and cause you to be in-
voked. 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. L.D.D.

SA-NOVENAS

Thanks to Holy Spirit, Our Mother
of Perpetual Help, St. Dymna, St.
Francis, St. Jude, Michael the Arch-
Angel for favors asked & Received.
Publication promised.
J.A.

Thanks to Blessed Mary & St.
Jude for prayers answered.
S. Horning

Thanks to St. Jude for favor
granted. Publication promised.
J.C.J.

Thanks to St. Jude & Holy Spirit
for prayers answered. Publication
promised. C.M.O.

Thanks to the Holy Spirit for
prayers answered. Publication
promised. H.M.S.

Thanks to the Holy Spirit for
prayers answered. Publication
promised. JESUS

Thanks to the Sacred Heart, Our
Lady, St. Anthony, for prayers
answered. M.K.

Thanks to Jesus, Blessed Mother
St. Jude, for prayers answered.
Publication promised. Kathy

Thanks to Holy Spirit, St. Jude,
for prayers answered. Publica-
tion promised. ZOITA

Sincere thanks to the Holy Spirit
and to Our Lady of Perpetual
Help. F.S.

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. M.K.

10-AMUSEMENTS, PARTIES ETC.

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location, close to beaches and
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OWNER TRANSFERRED
2/2 Condo. Pool and Sauna.
Near ocean, park & fishing
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EASY TERMS
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3/2 Mobilehome, 24x60(1440sq ft)
Central A/H, screened porch, car-
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Dadeland Park, Near Zoo. \$25,000
Financing available. 253-6866

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IN ST. CLEMENT PARISH
Charming 3BR 2 bath. Corner lot.
Newly painted; new carpeting,
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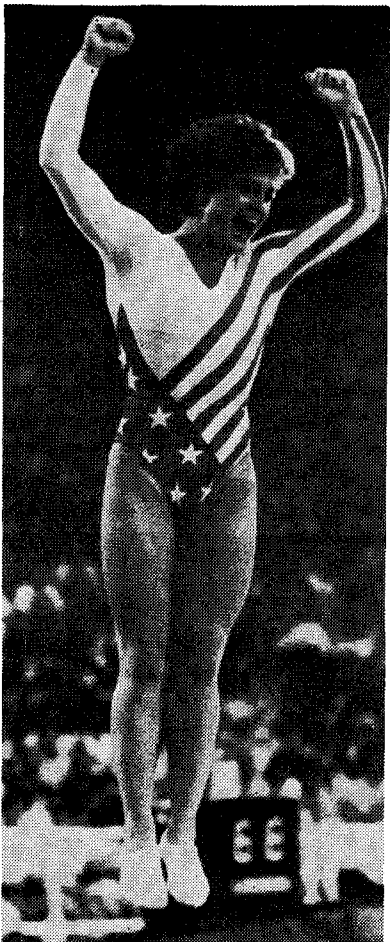
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'Making it'

In the Christian sense



The reaches of human potential: Mary T. Meagher, "Madame Butterfly," winning her third gold medal at the 1984 Olympics in Los Angeles...



Mary Lou Retton, scoring a perfect 10 on the vault and winning the gold medal in the women's gymnastics competition...



Joan Benoit, winning the first Olympic marathon for women, a 26-mile, 385-yard race, in a little over two hours.

By Theodore Hengesbach
NC News Service

Greg Barton raced for the gold in the solo kayak event in the 1984 summer Olympics. I found his story especially moving.

Barton was born with club feet and even after 12 operations this condition could not be fully corrected. So he turned his attention from sports which required leg and foot coordination to one that demanded upper body strength — kayaking.

Although Barton missed the gold, he is a model of how to turn defeat in one area into an asset in another.

As a teacher and adviser of adults returning to complete their college degrees, I meet individuals who set great goals for themselves and who often achieve great results.

Some start with real handicaps, having to turn around an earlier history of failure, academic probation and even dismissal from the university 10 or 20 years ago. They go on to perform in acceptable, even outstanding ways.

'Faith calls Christians to achieve their full potential.'

Then there are people like Lynn Thompson and Harry Spigle, both recent retirees. Thompson came to see me two years ago about taking a painting course. He felt this would be a good way to fill his time.

It soon became clear that he had earned many college credits in the past and that he was close to completing his bachelor's degree. So instead of just a course in painting, he enrolled in a variety of courses. Within a year and a half he finished his degree. At the 1984 commencement exercises, he led the procession of students into the hall.

Spigle had been taking college courses sporadically since 1938. His final course toward a bachelor's degree was one in poetry which, he told me, "opened up a whole new part of my life."

It provided him with the skills, practice and encouragement to put his personal experiences as a World War II soldier into poetic form. At 66 Spigle became a published poet. In the university's fine arts magazine featuring the best student work, three of his poems are prominently presented.

Both Thompson and Spigle discovered a potential they didn't know was there. I also know a woman, a college graduate, who was willing to begin all over to obtain a graduate degree in business. To fulfill the mathematics requirement, she took a precollege course in algebra. After three attempts over a two-year period involving heavy weekly homework assignments, she gained the requisite B.

She is an example of someone who can learn skills in a completely new area.

Christian life reveals a similar pattern. Faith calls Christians to achieve their full potential. The life and words of Jesus invite Christians to expand their horizons. His words encourage people to live in new, undreamed of ways.



By Father Robert Sherry
NC News Service

When I played baseball in the Pony League while growing up in Aurora, Ill., I once hit a grand slam home run. The ball sailed over the electrical wires strung between the tops of the high lamp poles. Many people said it was the longest ball they'd ever seen hit. I was about 13.

Of course, today's record is tomorrow's starting point, as I would have abundant opportunities to realize later.

During the games of the 23rd Olympiad in Los Angeles this summer, record after record was broken as the athletes proved themselves swiftest, higher, stronger.

It makes you wonder: Is there any limit to human potential? How is human potential discovered and unleashed?

know

Christians believe that each person is gifted with a personal vocation — a special and unique calling. The talent is usually hidden within a person to be discovered like a treasure.

Thinking it over

Growth and community

Whenever people make a new beginning in life, they tend to be hopeful and apprehensive at the same time. It's no wonder. For at the beginning point, who can see the end result?

Perhaps this is why a man and woman get nervous on their wedding day. Each partner's destiny is about to become intertwined with the destiny of a spouse, the destinies of children they eventually hope to have, the destinies of new relatives and friends.

Years later the couple may look back on their lives and realize how much they have grown and changed. Undoubtedly they will find that the course their personal development took was strongly influenced by life together — what they learned from each other, what they suffered together, what they achieved together.

It is similar with other points in life when people make a new beginning; the first day in college, the first day in a new neighborhood, the first day in a new job, the first day in a new parish. In each case, a person is stimulated by the new situation and, perhaps, jittery over the roles that new people — teachers, co-workers, neighbors, parishioners — will play in his or her life.

Will these new people foster or frustrate one's personal development? Your potential as a human being doesn't mature in a vacuum.

Instead, fulfillment unfolds in the midst of real life.

Other people help to draw out your hidden potential.

Unanticipated developments point toward aptitudes and talents you never thought could be yours.

Many adults could testify that they discovered new dimensions of their personal potential when they were 35 or older.

All this points to one reason why the church places such importance on the community dimension of its life. People are always searching for fulfillment. And they contribute to each other's fulfillment in important ways.

The members of the Christian community are people who in many ways can foster the potential within each other's lives.



Unleashing your human potential

The rub is that it is hidden. For some people it might have been covered over by years of hearing someone say: "You'll never amount to anything" or "You can't do that."

Others never had a sense of achievement. Perhaps no one offered them any recognition. And it could be that a person had no sense of personal responsibility, little chance for advancement or personal growth — important factors that help us unleash our potential.

One college senior was wondering what she would do after commencement. After 16 years of schooling she didn't have much sense of who she was or where she was headed. It happened that she picked up a magazine and spotted two multiple-choice questions that started her thinking.

The first asked: What is the most effective way to discover human potential — by scientific testing; trial and error; reading books; a special program; or through the assistance of a mentor, coach or guidance counselor?

your faith

The second asked about the best way to unlock human potential. Is it by exercise or through prayer and meditation? What about drugs, mind control or self-discipline?

The young woman realized she never had thought about all this. Yet when she reflected on some others in her graduating class, she realized they had definite plans for what they would do after they received their diplomas. It seemed as though they had found a way to discover and unleash their potential.

In "Seasons of a Man's Life," Daniel Levinson says a person between the ages of 18 and 30 has four tasks to perform.

- Dreaming comes first. We create tomorrows by what we dream today.
- Second, it is vital to form a relationship with someone who is helpful as a guide — someone to talk with at times.
- Third is discovering an occupation — choosing from among your dreams.
- Fourth is forming close, supportive relationships.

Perseverance and commitment are among other factors that help to unlock a person's potential, I think.

The Buffalo News once said: "A man can fail many times, but he isn't a failure until he starts to blame somebody else."

And Goethe, the 19th-century author of "Faust," said: "Whatever you can do, or dream you can, begin it. Boldness has genius, power and magic in it."

God gave us great potential, for we are created in his likeness. Moreover, we have the tools to discover and unleash our potential.

That doesn't mean God will stop us from falling. Rather God always picks us up.

Views of humanity: From the Big Dipper and beyond

By Father John Castelot
NC News Service

Photos of the Earth taken from space reveal a luminous little sphere as cold and lonely as the moon. Viewed from space, our world — which used to seem so enormous and whose problems still seem almost overwhelming — suddenly looks tiny and insignificant.

Many centuries ago a man gazing out into space gave voice to these thoughts: "When I behold your heavens, the work of your fingers, the moon and the stars which you set in place, what is man that you should be mindful of him or the son of man that you should care for him?" (Psalm 8:4-5)

But — and this is the surprising point — it was not humanity's insignificance that stunned the ancient writer as he

looked into the stars. What struck him was quite the opposite: humanity's enormous importance.

'Every single choice a person makes, no matter how apparently unimportant, is creative — or destructive.'

Of no other creature was it said, as it is said of man and woman: "In the divine image he created them" (Genesis 1:27).

Now, to be made in God's image and likeness means that humanity is given a share in God's creative love and power. People are co-creators.

And God is eternally active and creative. A sign of this is found in the ongoing development and

growth — the ongoing creation — of each human person.

No person is a finished, static product, like a car rolling off an assembly line. The only change the car will undergo is deterioration — and depreciation!

A human being, on the other hand, from the moment of birth, never stops growing physically, intellectually, emotionally, spiritually.

In short, each person is a bundle of possibilities. Those possibilities become actualities when people exercise their free will — when they make choices.

In fact, every single choice a person makes, no matter how apparently unimportant, is creative — or destructive. Like a hammer blow on metal, every choice molds our characters and personalities; it creates us.

We are, with God's help, "captains of our souls." Of course,

there are circumstances in life over which people have no control. It is one's reaction to those circumstances that can be controlled.

Obviously, too, we often feel unequal to the task of our ongoing development. Only God creates effortlessly. For God's human co-creators, it is a challenge, frequently a difficult one.

Strength comes from the realization that people are co-creators, working with God.

No one was ever more conscious of his weakness than St. Paul. Yet, he wrote: "I willingly boast of my weakness, that the power of Christ may rest upon me...for when I am powerless, it is then that I am strong" (2 Corinthians 12:9,10). "In him is the source of my strength. I have strength for everything" (Philippians 4:13).

Table talk at Lent: 'Slainte'—good health!

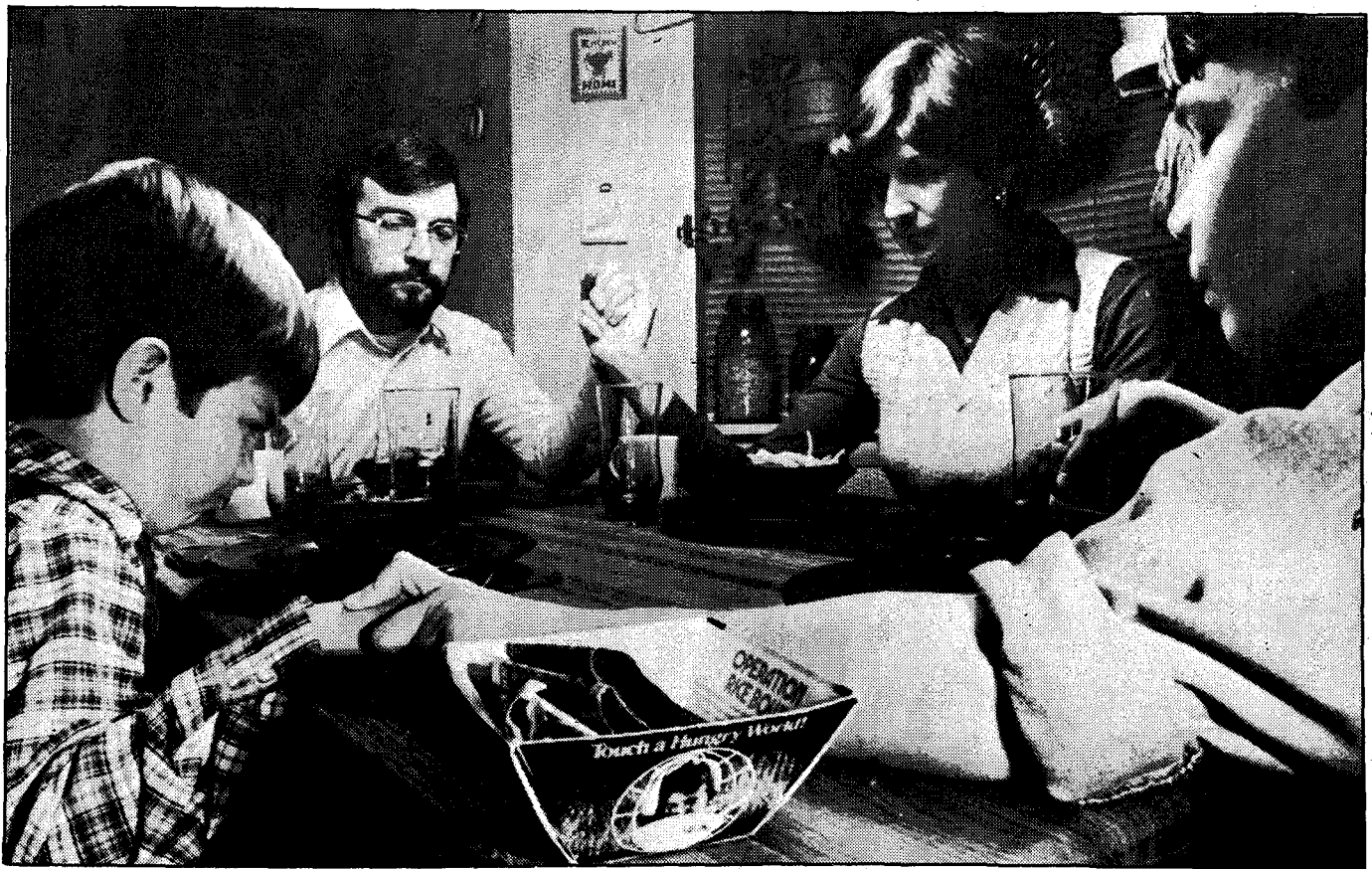
By Diane Moogan

The Lenten season that's observed by all Christian churches, began as a period of fasting, almsgiving and training required of converts who were to be baptized and confirmed at Easter. Originally, this period of austerity lasted just a day or perhaps forty consecutive hours. Eventually it was extended to six weeks not counting Sundays and by the year 840, the present forty day period was adopted. Four days, beginning with Ash Wednesday, were added to make the mystical number forty, a time period that would match Jesus' fast and temptation in the wilderness, Elijah's journey and Moses' stay on Mt. Sinai.

The ancient observance of Lent was rigorous — demanding self-denial in all worldly things. Festivities were discontinued, marriages forbidden and fasting was severe with only one meal a day permitted and no meat, eggs and dairy food allowed. Fish became a major Lenten food in England during Elizabethan times when the Queen proclaimed that her countrymen must eat fish on Wednesdays, Fridays and Saturdays. She was motivated more by economics than religion, hoping this would force the price of meat to drop and encourage the building of fishing vessels.

Lenten practices continue to evolve and those of us who came of age before Vatican II have experienced great change in our lifetimes. I remember when, as a child in the fifties, serious sacrifice was expected and given. In school we were given mite boxes to be filled by Easter, with money that would go to the poor. In addition to observing Lenten rules of fast and abstinence, we were also expected to "give up" something of importance. My own Lenten penance involved a solemn sacrifice of those well-loved penny candies — a sacrifice that rarely survived the second week of Lent. However, the mite box was always filled and usually in direct proportion to the amount of guilt I felt over the candy.

My Brooklyn neighborhood had a Lenten custom that was rather unique. For 364 days a year, the Plaza Theatre on Flatbush Ave. showed nothing but movies from the Legion



Lenten sacrifices can be a meaningful family experience. Bob and Pat Gerkin of Alexandria, Va. share a sparse Lenten meal with their sons Chris, 6, and Rob, 10. They place the money they have saved in a cardboard bowl. Later it will go to feed the starving people in Africa. Operation Rice Bowl, in its 10th year and sponsored by Catholic Relief Services has raised \$23 million through this Lenten program.

of Decency's condemned list. But on Good Friday the management became devout and offered a special program. For 25¢ a youngster could see an Abbott and Costello movie, ten cartoons and a showing of Cecil B. DeMille's classic silent film, the King of Kings. This quickly became a neighborhood tradition. Once at around the age of fifteen, a group of us went to the show and because this was the fifth year in a row, we began to focus on the technical rather than spiritual aspects of the film. During the emotionally charged crucifixion scene, my friend, Ralph Matteo leaned over and commented that Jesus (portrayed by H.B. Warner) looked like he lifted weights and had a pretty good build. Well, an elderly woman in the next row took offense at this casual comment and while yelling things about sacrilege and disrespect, began to hit Ralph over the head with her umbrella. This incident gave us a clue that it was time

to find a more meaningful Lenten custom.

Now that we're nearly through Lent, I'll offer you a recipe that has little to do with Lent and everything to do with St. Patrick's Day. In fact, this great Irish saint, revered for his acts of prayer and mortification, spent forty days fasting and praying on County Mayo's sacred mountain, Croagh Patrick. According to legend, he then drove all the snakes from Ireland. Incidentally, the shamrock is so enthusiastically displayed on March 17th because when St. Patrick preached to Gospel, he illustrated the concept of the Trinity by showing a three-leaved grass that grew on one stalk.

If you'd like to pay tribute to the Irish, forget the green beer and do try this recipe for Irish Soda Bread. It's a staple in almost every home in Ireland and a well-loved specialty for many Irish Americans. The recipe belongs to my mother-in-law

Nell, who got it from her mother Mary Flaherty McDonough of Clifden, Co. Galway. It's the best and I promise that if served with a cup of tea or Irish coffee, one can almost hear the River Shannon flow!

NELL'S IRISH SODA BREAD

3 cups flour
¼ cup sugar
½ tsp. each salt and baking powder
1 tsp. baking soda
¼ tsp. cream of tartar
¾ stick butter or margarine
1½ cups buttermilk
2 cups raisins
¼ cup caraway seeds (optional)

Blend first six ingredients and cut in butter until mixture is crumbly. Add buttermilk, stirring until moistened and add raisins and seeds. Place mixture in a well greased, ten inch pan (a cast-iron skillet is the best) and bake in a 350 degree oven for 45 minutes. Let cool and serve with lots of butter. Slainte — good health!

the Saints

by Luke

DISMAS WAS A NOTORIOUS THIEF IN THE DAYS OF OUR LORD ON EARTH. A LEGEND ATTRIBUTED TO THE ARABIC GOSPEL OF THE INFANCY TELLS OF DISMAS WITH A BAND OF THIEVES, SIGHTING THE HOLY FAMILY ON THEIR FLIGHT INTO EGYPT. DISMAS, SENSING THAT THIS FAMILY WAS DIFFERENT, PROTECTED JESUS, MARY AND JOSEPH FROM HARM. ABOUT 33 YEARS LATER DISMAS MET JESUS AND HIS SORROWFUL MOTHER AGAIN... ONLY THIS TIME ON CALVARY, WHERE HE WAS HANGING ON A CROSS NEXT TO JESUS AND ANOTHER CRIMINAL. DISMAS, RECOGNIZING GOD, REPENTED.

CHAPTER 23 OF ST. LUKE READS: "NOW ONE OF THOSE ROBBERS WHO WERE HANGED WAS ABUSING HIM, SAYING, 'IF YOU ARE THE CHRIST, SAVE YOURSELF AND US!' BUT THE OTHER IN ANSWER REBUKED HIM AND SAID, 'HAVE YOU NO FEAR OF GOD, SEEING THAT YOU ARE UNDER THE SAME SENTENCE? WE DESERVE IT, AFTER ALL WE ARE ONLY PAYING THE PRICE FOR WHAT WE'VE DONE, BUT THIS MAN HAS DONE NOTHING WRONG.'"

THEN HE SAID TO JESUS, "LORD, REMEMBER ME WHEN YOU ENTER UPON YOUR REIGN." AND JESUS REPLIED, "I ASSURE YOU, THIS DAY YOU WILL BE WITH ME IN PARADISE."

ST. DISMAS



Seems like yesterday

By Hilda Young

She said it at least a million times while I was growing up: "Wait until you're my age. Time passes so fast. You won't believe it."

My mother, as usual, was right. Sometimes those little yet powerful truths have a way of wedging themselves into your mind between trying to remember which child you are supposed to be taking to the dentist and which one has soccer practice.

The way time has of picking up speed as you get older really hit home today after a long-distance conversation with a young cousin about her 8-month-old. It's her firstborn and she was exhausted because he has been keeping her up all night with his crying.

Trying to convince a young mother that once you've fed, burped and cooed up a little guy (and you've been to the pediatrician three times in the past 10 days) you can pretty well be sure he's OK, only reinforced my impression of how time flies.

I remember well how our oldest cried on at night. It seems like yesterday I was looking in the mir-

ror wondering if the bags under my eyes qualified me as a martyr.

I looked over at our youngest, playing checkers on the floor with his sister. Playing checkers. And in the first grade. My baby! Somehow your baby remains your baby even though his body and his mind don't respect that fantasy.

As I talked with my cousin, I think I was probably lading out advice as if "my baby" was still 8-months-old too. But there he was on the floor talking about playing soccer, and laughing at his sister's knock-knock jokes.

I went in the bathroom and looked in the mirror. The bags had subsided, but wrinkles are sure filling in the vacancy. I went back to the front room.

"Hey, youngest child," I said, "come here and sit on your mother's lap for a minute."

"Aw, mom, how come?" he said, moving a checker to block his sister.

"Because my mother said there'd be days like this," I told him. "And besides, just wait until you're my age. You'll understand."