

ANNUAL MACCW CONVENTION

Women celebrate service

600 Meet in Lauderdale

By Betsy Kennedy
Voice Staff Writer

There were speeches sprinkled with laughter and charged with new zeal. There were quiet moments of meditation while yachts passed majestically by in Ft. Lauderdale's intracoastal waters. There was a surprise award which left a young woman so speechless she had to be helped to the podium. There was happy banter and

brain-wracking exchanges, reunions and separations.

It all happened at the 27th annual convention of the Miami Archdiocesan Council of Catholic Women, who assembled 600 strong at the Pier 66 Hotel in Ft. Lauderdale April 28-30 to unify and re-assess their priorities before continuing their diversified service work at South Florida parishes.

Guest of honor Bishop Thomas Daily of Palm Beach, who recently installed first officers of the newly organized Palm Beach Council of Women, lauded the group, which has more than 40,000 Florida members, as "a laser beam of light which has its own source in divine truth, goodness and love which cuts away the... limitations of material values and concerns of the flesh..."

Bishop Daily stressed that the Council of Catholic Women in Florida bring the distinctive character of women's activity in which they apply their efforts in matters calling for tact, delicacy and the maternal instinct, "whether in the halls of Tallahassee or in the homes of the poor people in dire circumstances, whether in convention or congress... developing practical ways to spread the Gospel or at home in the parish as a volunteer teaching faith to the little ones in religious education, whether in counsel with the bishops and leaders of the Church or as members of what might appear to be our insignificant parochial or neighborhood group visiting the aged, sick or handicapped."

He spoke of the Florida Council's great impact on society and praised them as "the fulfillment of Pius XII's vision for women in the church



Disbelief and delight show on Elsie Maniscalco's face as she hears that she has won an award for courageous service in Peru, given to her by her sister members of the Miami Archdiocesan Council of Catholic Women. Story on page 7. (Voice photo by Betsy Kennedy)

and a group that takes its legitimate place in the "era of Vatican II and the newly blessed Code of Canon Law as applied to Women in the church."

Answering the call

Whether the task is as simple as writing a letter or as demanding as visiting criminals in jail or using female powers of persuasion to lobby for a migrant worker's bill in congress, the MACCW women have pooled their individual talent throughout the year to "share in the work of the Lord."

During 1984, their services have

varied from feeding the hungry to learning CPR courses or donating blood or seeking new members. When their parish specifies its greatest areas of need, each women's club affiliate maps out a strategy, and guided by its area deanery, gears activities to assist the parish.

The individual affiliates in nine deaneries were honored at the conference for their outstanding service in six committees: community affairs, organization services, legislation, church communities, family affairs and international affairs. Awards were also presented for the Stop ERA

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LOVE?



Young adults hear answers
Page 10

WOMEN



Vatican told why some are leaving Church

—Page 4



We are the children

While millions send money for famine relief in Africa, St. John the Apostle parish recently celebrated a week of fundraising for a "sister school" in Haiti. School children like 2nd grader Veronica Crego (above) came forward at a Mass to paste different-colored hands representing different races and nationalities onto a large banner of the world made by the students. (Story page 9).

It's 25 years of making priests

By Araceli Cantero
Executive Editor, La Voz

Peter Fuchs was a concert pianist, a young man who spent hours every day delicately fingering a keyboard. Now a student at St. John Vianney College-Seminary, he spends a couple of hours a day scrubbing bathrooms.

"It teaches you what you have to do for the priesthood — to serve. If you come with the idea that your hands are made for chalices and not callouses, this place teaches you different," he says.

Cleaning bathrooms is not quite a part of the curriculum at the college-seminary, but it's part of life at this unique institution which strives to prepare young men for a future in the priesthood.

All students must perform some of the menial tasks around the facility. They must also learn to pray, think and communicate in a language other than their own.

St. John Vianney College-Seminary, this year celebrating the 25th anniversary of its foundation, is an experiment in priestly formation unique in the United States. But it has other claims to fame.

"We have to say in all humility that many of our graduates are now in positions of authority in the Church of Miami," says Father Bernard Kirlin, rector.

"St. John has trained the leaders of the Church for the past 25 years and is training those of the future, not only for Miami but for Florida, the Caribbean and other places in Latin America," he adds. "Frankly, if I were married and had kids, I would want them to come here, because of the attention students get."

"This is a rare place in the world today," says Fuchs, a senior student from Miami. "Here an entire faculty is interested in you, not only in

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FAMILY FLEES — A Khmer refugee mother carries her belongings and her children during the evacuation of a Kampuchean refugee camp to a safer location inside the Thai border. A heavy attack from the Vietnamese was anticipated. (NC photo from UPI-Reuter).

Bishop Watters:

'Don't use altar girls'

WINONA, Minn. (NC) — Use of altar girls is against church law and "we are not free to deviate," said Bishop Loras J. Watters of Winona.

He asked any parishes using altar girls to stop the practice, because "our Catholic people have a basic right to official Catholic liturgy" which follows church laws.

The bishop also repudiated the assertion that denial of ordination to women is an injustice, saying ministry is a call from God and "nobody has a right to be a bishop, priest or deacon."

He made his comments in a column in the April issue of his diocesan monthly newspaper, *The Courier*.

Bishop Watters urged parishes to direct girls "to the many ministries

open to them in which they liturgically minister to the people," but he said that church laws quite clearly and explicitly exclude them from serving at the altar.

He also rejected "the compromise of calling girls something other than altar servers and dressing them differently (from altar boys), but having them continue" doing the work of altar servers.

Bishop Watters said the exclusion of women from serving at the altar is a "practice of almost 2,000 years

The bishop said he was obliged to make it clear "that no priest or bishop has the authority to change liturgical norms and directives given for the whole church, even should we disagree with the rationale for them."

Bishop Malone to visit Poland

WASHINGTON (NC) — Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, will make a pastoral visit to Poland May 2-13, the NCCB announced April 19. As NCCB president, he is to represent the U.S. bishops in ceremonies and a series of meetings with Polish bishops and their aides. He is scheduled to address a plenary assembly of the Polish bishops' Conference in Czestochowa and is to participate in a national pilgrimage honoring Our Lady of Czestochowa.

Company fights devilish rumors

NEW YORK (NC) — Procter and Gamble Co. has established a toll-free hotline and hired private investigators to counter persistent rumors, some apparently coming from Catholic sources, that the company is in league with the devil. At a press conference in New York company officials announced the new steps to track down and stop rumors that the company's "moon and stars" trademark is a satanic symbol. People who spread the rumors may be sued, they said. While past rumors appear to have been spread by fundamentalist Christians, beginning in the South and Southwest, officials said much of the recent activity is centered on Catholic parishes in the Northeast.

Author: Support Mother Teresa

NEW YORK (NC) — It is wrong to criticize Mother Teresa for not being Dorothy Day, said Eileen Egan, a close associate of both women and author of a new book on Mother Teresa. Dorothy Day, who died in 1980, led the Catholic Worker Movement in a witness that often meant going into the streets and sometimes to jail in opposing war and structures of social injustice, Miss Egan noted. And some people, she said, have complained that Mother Teresa's ministry to "the poorest of the poor" does not take that form. "Many people see Dorothy and Mother Teresa as at opposite poles and it's absolutely not so," she said. "They're at one on the bedrock view of the infinite value of every human person."

Amazon oil company 'poses danger'

RIO DE JANEIRO, Brazil (NC) — Catholic officials in Brazil have called for the withdrawal of a state-owned oil company from a remote region of the Amazon, saying the company's activities endanger the area's Indians. The church's Indian Missionary Council and the Prelature of Alto Solimoes' Pastoral Office for Indigenous Peoples also have called for distinct boundaries of tribal land in the Javari River Valley, in remote western Brazil. Both churches group say when the oil company, Petrobras, explodes nitroglycerin in its exploration for oil, it "constitutes a great danger to the indigenous groups."

Priest dies defending Gospel

MANILA, Philippines (NC) — Father Tullio Favali, an Italian missionary priest shot dead April 11, knew he was in danger working on Mindanao Island in the Philippines, said members of his order. They said they also felt the same threat. "We often talked about death," said Father Sebastiano D'Ambra, Philippine superior of the order, the Pontifical Institute for Foreign Missions. "We do what we do, despite the threats, because we feel we have to be faithful to the Gospel message," Father D'Ambra said. Father Favali, 38, was killed in the middle of the main provincial highway in a suburb of Tulunan, where his parish is located.

Cdl. O'Connor gets no paycheck

NEW YORK (NC) — Cardinal-designate John J. O'Connor of New York has revealed that he accepts no salary, donates most of his Navy pension to the archdiocese and signs over his Social Security check to some archdiocesan charity each month. He gave the information to the archdiocesan Priest's Council two weeks before Pope John Paul II included him in a list of 28 churchmen being elevated to the College of Cardinals. Cardinal-designate O'Connor, who served from 1952 to 1979 as a U.S. Navy chaplain — the last four years as chief of chaplains — receives an annual pension of approximately \$30,000 after taxes as a retired rear admiral. He said he donates \$2,000 per month of that to the New York Archdiocese and that he takes no salary.

Honolulu Church gives land to poor

HONOLULU (NC) — Voicing concern for the human dignity of homeless families "who are forced to live on the beach," Bishop Joseph A. Ferrario of Honolulu has offered them two acres of diocesan land. The increased scarcity of affordable housing in Hawaii has forced more and more low-income people to camp on the beaches. The donated land was originally earmarked for a church but considering that about 300 people have been living on the public beaches in tents and other makeshift structures in the Waianae area, the diocese changed its mind. "We see no better way to express our devotion to the God in us all than to restore land to God's people in need," the bishop said.

Polish priest tortured

(Undated) (NC) — A 29-year-old Polish priest tortured with lighted cigarettes said he thought the assault was linked to his support of the outlawed trade union, Solidarity. Father Tadeusz Zaleski, a priest at a parish in an industrial suburb of Cracow, said he was followed by plainclothes men for a month before the assault. After returning home Father Zaleski was made unconscious by a gas spray carried by his masked assailant and dragged to the cellar, where he received nearly 30 cigarette burns and had a "V" branded on his chest. Communist authorities said they had stopped inquiries into the attack on the grounds there had been no crime.

Amnesty didn't stop abuse of Poles

NEW YORK (NC) — Massive violations of human rights continued in Poland during 1984, especially after an amnesty which freed many political prisoners last July, according to a report by the New York-based Committee in Support of Solidarity. The report said abuses included a continuation of killings and beatings by "unknown perpetrators" connected to the police; excessive use of force by police to break up peaceful assemblies; widespread detention and imprisonment of leaders and members of Solidarity, the outlawed Polish trade union; and arbitrary dismissals and refusals of jobs to former political prisoners and Solidarity members.

Pope refutes Reagan's claim

WASHINGTON (NC) — Claims by President Reagan that he enjoys papal support for "all" his policies in Central America sparked a series of sharp and high-profile denials from church officials. The Vatican issued a statement declaring that Pope John Paul II had sent no special message to the president. Two days earlier Reagan appeared to be claiming that he had received such a private communique. "I just had a verbal message delivered from the pope urging us to continue our efforts in Central America," the president had said in a speech. The Vatican Embassy in Washington issued a separate statement flatly excluding even "the possibility" of papal "support or endorsement" for any Central American plan involving military solutions.

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2 Top economists disagree over bishops' pastoral

BERKELEY, Calif. (NC) — Their ideas as different as their appearances, two of the nation's leading economists analyzed the first draft of the U.S. bishops' pastoral on the economy at a symposium in Berkeley April 23-24.

The first night, 6-foot-8 John Kenneth Galbraith voiced "strong approval" of the letter, calling it a "statistically informed and deeply compassionate" document.

The Harvard professor emeritus, who has been a major influence on U.S. economic theories and practice since World War II, urged the nations' bishops to "put the poor back on our

Bishop's comment raises eyebrows

WASHINGTON (RNS) — The elected leader of the nation's Catholic hierarchy said the final version of the bishops' controversial pastoral letter on the American economy may turn out "quite different" from the current draft, which has come under attack from conservatives and others.

Bishop James Malone, president of the National Conference of Catholic Bishops, also said public policy stands taken in the economics draft letter, as well as the 1983 pastoral letter on war and peace, were only the "opinion" of the bishops as "citizens" rather than as religious teachers.

The remarks of the Youngstown, Ohio, bishop — which raised eyebrows among some of his aides — were made during the annual meeting of the American Society of Newspaper Editors. After the talk an aide said the economics drafting committee was aware of no plans for major changes in the letter.

POLITICAL REPRESSION, POVERTY

New cardinals highlight problem areas

VATICAN CITY (NC) — Pope John Paul II's naming of cardinals in Nicaragua, Poland, Chile and Ethiopia draws attention to problems in four countries in which the pope has taken an active interest.

The cardinals-designate in Nicaragua, Poland and Chile are strong critics of their government and key targets of government attacks on the church. Ethiopia, where less than 1 percent of the population is Catholic, has been hard hit by the African drought which has caused the deaths of millions of people.

Pope John Paul has spoken strongly about these situations, but the naming of these four among the 28 new cardinals announced April 24 was unexpected.

"You could say the pope was drawing attention to these countries," said a Vatican official. He added that being a cardinal adds more weight in the public to the views of a Catholic official.

Cardinal-designate Miguel Obando

consciences."

The next night, 5-foot-1 Milton Friedman sharply criticized both the technical aspects and "the moral vision" of the pastoral's first draft.

The Nobel laureate economist, a professor emeritus at the University of Chicago and economics columnist for Newsweek magazine since 1966, said he backs the goals spelled out by the pastoral. But the best way to achieve them "in general," he said, is to "take each of the policies (recommended by the pastoral) and reverse them," he said.

Friedman said that a "collectivist moral strain" permeates the documents so that the basic objectives are acceptable "but not the means."

The two-day symposium was sponsored by the three Catholic theological schools — Dominican, Franciscan and Jesuit — of Berkeley's Graduate Theological Union. About 1,500 people attended each session. Galbraith's address went smoothly, but hecklers interrupted Friedman several times.

The pastoral letter they spoke about was released last November as the first of three drafts. A final version is to be ready for a vote by the country's bishops in 1986.

Galbraith suggested the bishops' chief failing was not to do enough in some areas. He said they should expand their critique of certain "erroneous" views about the poor, and they should give a fuller analysis of the relationship between monetary policy and unemployment.

He criticized major economic theories of history and said Presidents Calvin Coolidge and Herbert Hoover adopted policies based on a view that "public assistance to the poor interfered with the

Bravo of Managua, Nicaragua, is the first head of a Nicaraguan diocese to be named a cardinal. He has accused the Marxist-influenced Sandinista government of human rights violations, including restrictions on Catholic use of the mass media, forced removal of thousands of Miskito Indians from their traditional tribal lands and the expulsion of priests considered government critics. He also opposed, with Vatican support, the holding of government posts by four priests.

Sandinista officials have publicly accused him of being a front for political opponents of the government.

The Nicaraguan bishops also have offered to mediate between the government and U.S.-backed guerrillas but have received little encouragement from either side.

Having a cardinal in the hierarchy may stir up more public support for the effort, according to church sources.

Over 90 percent of the 2.8 million Nica-

raguans profess Catholicism. Traditionally, Central America has had a resident cardinal only in the Archdiocese of Guatemala City.

In Poland the pope nominated Cardinal-designate Henryk Roman Gulbinowicz of Wroclaw, an industrial center which has been the scene of violent encounters between police and supporters of the outlawed Solidarity trade union.

Wroclaw has not been headed by a cardinal since 1974 and has not had a resident bishop for most of the years since the end of World War II.

The naming was a public show of support by the Polish pope for a controversial church figure, said Polish church sources in Rome.

During the conflicts, Archbishop Gulbinowicz built a reputation as a leader who knew how to deal frankly with the Communist government, added the sources.

In Chile, the pope named Cardinal-designate Juan Francisco Fresno Larrain of Santiago, who has continually criticized the human rights record of the military government since he became archbishop of Santiago two years ago.

The cardinal-designate has criticized police use of violence to break up anti-government demonstrations and has encouraged dialogue between the government and its opponents.

Although Santiago has been traditionally headed by a cardinal, Cardinal-designate Fresno Larrain's nomination was unexpected because the retired archbishop of Santiago, Cardinal Raul Silva henriquez, is still alive. The pope often makes it a practice not to name a cardinal to a See that has a cardinal as retired archbishop.

In Ethiopia, where there are slightly more than 235,000 Catholics in a total

population of 33.2 million, the pope named Cardinal-designate Paulos Tzadua of Addis Ababa, the first time the head of this See has been tapped for the College of Cardinals.

Since 1980, Pope John Paul has been appealing for increased international aid for the victims of Africa's prolonged drought which has caused millions of deaths and forced millions of others to leave their homes and become refugees in neighboring countries.

Ethiopia has been one of the hardest-hit African countries.

Most cardinals still European

VATICAN CITY (NC) — The naming of 28 new cardinals by Pope John Paul II April 24 brought little change in the geographical distribution of the College of Cardinals.

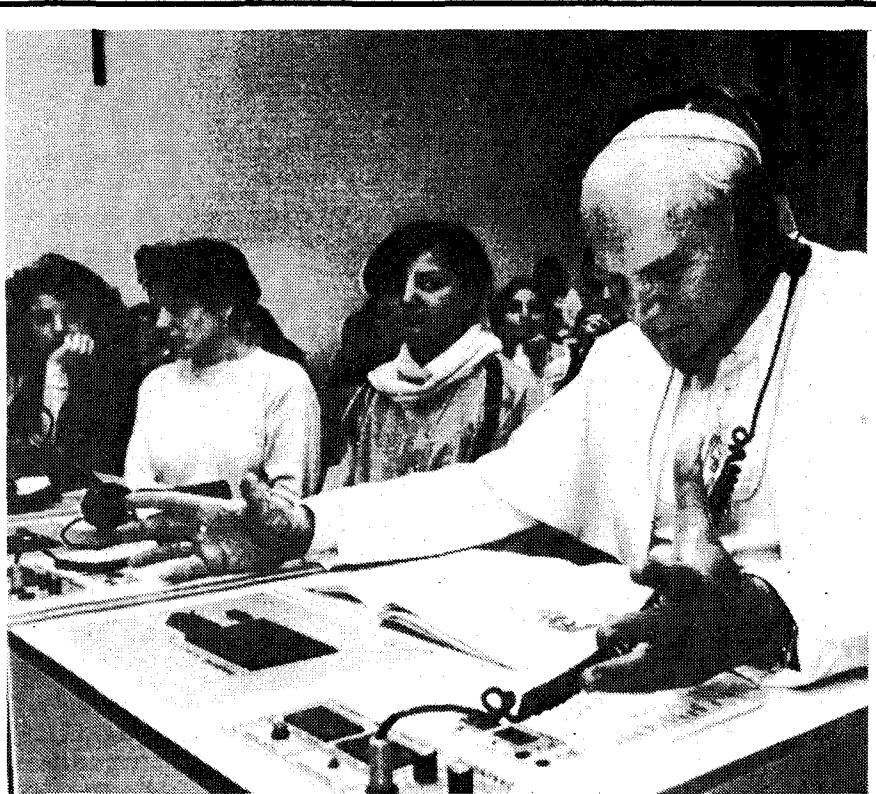
Europeans still form the majority of the college. The naming of 16 new Europeans will bring the region's total to 80. Of that number, 60 will be eligible to vote.

Latin America still has the second largest representation. The three cardinals named from Nicaragua, Chile and Venezuela give the Spanish-speaking Americas 24 cardinals. Of that number, 20 will be eligible to vote.

Five North Americans were named to the college, which will give Canada and the United States a combined 16 cardinals, 12 of them under the voting age limit of 80.

Africa gains two cardinals bringing its total to 16. Of that number, 14 will be able to vote.

Asia gains two new cardinals, bringing its representation to 13. Of that number, 11 will be eligible to vote.



LISTENING IN — Pope John Paul II tries out a translation machine during a visit to the Maria Assunta interpreter school in Rome. (NC photo from Worldwide)

effective functioning of the economic system."

He praised President Franklin D. Roosevelt for making "a truly great change" by having government assume responsibility for the poor. But today, he said, the "search to get the poor off our consciences has resumed as a major preoccupation."

Friedman, however, said there is "a vast amount of empirical evidence" the government interference in the economic order has almost always been counterproductive. The recommendations of the bishops' document "are warmed-over proposals disproved by experience," he said.

Friedman called the pastoral's first draft "internally inconsistent." He said the authors cite the principle of subsidiarity, that responsibilities are best carried out at the lowest appropriate level, but "in almost every proposal appeal to the federal government."

Women in the Church

Being lost due to 'insensitivity,' group says

By Sister Mary Ann Walsh
NC News Service

Many women leave the church because the church is insensitive toward their desire to "participate fully" in its "life and mission," an international Catholic women's organization has told the Vatican Congregation for the Doctrine of the Faith.

In a confidential report sent to the congregation in 1982, the World Union of Catholic Women's Organizations also urged admitting lay women to the permanent diaconate and establishing education programs for priests on the role of women in the church.

The organization represents Catholic women's groups with a combined membership of 30 million.

National Catholic News Service recently obtained a copy of its report.

On April 22, 1985, the organization's board of directors, meeting in Cologne, West Germany, urged member groups to pursue a program of study, reflection and action on the report in order to give input to the 1987 world Synod of Bishops on the laity.

The 17-page report criticizes the church on several points, including the scarcity of women in decision-making positions, refusal to permit girls to serve at the altar, and refusal to admit women to the diaconate.

The international organization is "deeply concerned with the fact that the

church is losing a considerable number of women and will continue to do so unless more sensitivity is shown toward women's concerns and aspirations to participate fully in the life and mission of the church," the report said.

It cited examples of discrimination toward women including lack of "proportionate participation in the decision-making processes in the life of the church."

"We cannot ignore the relative absence of women from advisory or decision-making bodies or positions in the church," the report said. "The absence of women cannot be justified 'on the grounds of their inexperience in certain kinds of church affairs or on their lack of certain skills,' the organization said.

It also cited "a need to review the question of altar girls," and said that the organization "is at a loss how to tell a young altar girl that her service is no longer permitted simply because she is not male."

"The recognition of the ministry of young girls might help to avoid the current loss to the church of many young women," the report said.

The world union, which represents women in 111 nations, also reported that in many countries, such as Switzerland, Great Britain, Germany, Canada and the United States, women "are now fulfilling all the functions of a deacon."

"The permanent diaconate has been reinstated for lay men," the report said. "It would seem that the time has come to admit lay women also to the permanent diaconate."

The report also criticized exclusively male liturgical language.

"Many women feel alienation and rejection because of the use of exclusive language in some church documents and liturgies," it said, "even though most are aware that there is no intention of excluding or rejecting them."

The report urged that education programs for priests be changed "to include study of the rightful role and dignity of women in the church" and added that they "should be conducted by women as well as men."

The need for affirmation of unmarried women and childless married women also



Time with Mom

Christy Hill and her mother Sheralyn Blake blow some bubbles together in a yard in Dania, FL. Mother's Day, May 12, is a special time for mothers everywhere to relax and enjoy time with their families. (NC photo)

Ordination right must be proved — bishop

NEW YORK (NC) — The issue of women's ordination should not be decided on the pragmatic basis of whether or not a sufficient supply of priests is otherwise available, Archbishop Oscar Lipscomb of Mobile, Ala., said at St. James Cathedral in Brooklyn.

If the church decided ordaining women was right, he said, it should do so even if it had more than enough male priests.

However, in the address and in a subsequent interview the archbishop indicated that while he considered women's ordination an open question, the burden of proof lay with proponents and he had yet to hear persuasive arguments.

"This issue hasn't emerged for the church internationally," Archbishop Lipscomb said. "It is distinctively Western and particularly American."

He said that he himself was "not enthusiastic" about women's ordination. Advocates, he said, would have to "persuade me from history, theology and Scripture that this is something our tradition can bear."

Lay leaders: Ordain women, married men

CHICAGO (NC) — Most Chicago-area parish lay leaders would rather have women priests and married priests than not enough priests, said a Chicago archdiocesan report on meetings in 23 parishes.

There was "genuine resistance" to a presumption that limits on who can be a priest will remain in force as the clergy shortage grows, the report said.

The lay leaders viewed increased lay involvement in parish ministries and "revitalization of the sacramental life of the parish" as top priorities for the coming years, the document said.

was underscored in the report.

"The woman who is single, whether by choice or circumstances, should have positive affirmation of her vocation," the report said.

"The attention constantly directed either to the family with children or to Religious seems to treat her as peripheral to the life of the church," it added. "The married woman without children often

has a similar problem."

Membership in the international organization, founded in 1910 and headquartered in Paris, includes, in the United States, the National Council of Catholic Women and, in Canada, the Catholic Women's League.

The world union is recognized by the Vatican as an international Catholic organization.

The report, titled "Project 1990" and released in April, was compiled by Father Lawrence Gormann and Gerard Broccolo of the archdiocesan Department of Personnel Services.

Working from projections of future clergy shortages and other changes in the Chicago Archdiocese, the report was based on meetings with lay leaders in 23 parishes. It reports what they thought should be the church's chief strategies and priorities as they learned how their parish situation was likely to change in coming years.

By 1990 the Chicago Archdiocese expects to drop from about 850 priests currently active to about 700, losing 150 through death, retirement or departure.

While more active, well-trained lay ministers were a top priority, the report said, many lay leaders said the church should ordain women and married men and reinstate resigned priests.

The lay leaders' message, the report said, "was quite clear: we need want full-time priests to serve us, whether they be celibate or male or not. In short: There is no shortage of vocations to the priest-

hood, but only to the qualifications for ordination... which have been set."

That response came from leaders in parishes of all types, it added. It cautioned that only leaders were asked their views, however, and these might not be the same as the views of the average parishioner.

The parishes picked for the study were selected to form a representative mix of the archdiocese as a whole, the report said: large and small, inner-city and outer-city and suburban, black and Hispanic and ethnic, conservative and liberal.

Twenty-four parishes, two in each of the archdiocese's 12 deaneries, were selected for the study, but one of those selected did not participate. Pastors participating were asked to set up a meeting date and invite about 15 to 30 of the lay leaders in the parish.

At each meeting, pastoral planners laid out projections of fewer priests and Religious serving more Catholics in the archdiocese in coming years, spelled out other demographic changes that are likely, and asked the participants to give their views on what should be done.

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Bishop Gracida:**Sandinistas 'worse than Somoza'**

CORPUS CHRISTI, Texas (NC) — Nicaragua's Sandinista Government is "already much worse than the brutal dictatorship of Anastasio Somoza which preceded it," said Bishop Rene Gracida of Corpus Christi.

In a speech in Corpus Christi, Bishop Gracida said proposed U.S. funding for guerrillas fighting the Sandinistas is the most critical question facing the United States and Nicaragua, but said he has not found a way out of the dilemmas posed by the situation there.

He also said maintaining formal

'The most critical question which faces Nicaragua and the United States is the question of continuation of military aid to the freedom fighters or 'counterrevolution aries...'

diplomatic relations with the Nicaraguan government while seeking to fund guerrillas wanting to overthrow it demonstrates U.S. "duplicity."

Bishop Gracida was a member of a delegation of U.S. bishops, led by Archbishop John J. O'Connor of New York, which toured Nicaragua and El Salvador in late February and early March. His comments came in a speech April 2 to the National Conference of Christians and Jews in Corpus Christi.

He also published the speech as a column in his Diocesan newspaper, the South Texas Catholic.

Bishop Gracida said that during this trip he learned that the situation of the Catholic Church in both Nicaragua and El Salvador had changed in the last year.

"In Nicaragua, it had changed for the worse, while in El Salvador it had changed for the better," he said. He said that "in Nicaragua, the church is subject to many different forms of repression," most

"quite subtle" but some "open and blatant."

The list of problems in Nicaragua is extensive, he said.

"Permit me simply to state that I heard enough about cases of murder, assassination, mob violence, imprisonment, torture, executions and deportations to convince me that the Sandinista regime is well on its way to becoming a repressive totalitarian regime of the left and that it is already much worse than the brutal dictatorship of Anastasio Somoza which preceded it.

El Salvador, on the other hand, under the leadership of (President Jose) Napoleon Duarte's government, seems to be making progress toward the establishment of a truly democratic government," said Bishop Gracida.

"The most critical question which faces Nicaragua and the United States is the question of continuation of military aid to the 'Freedom Fighters,' as President Reagan calls them, or the 'contras,' that is, 'counterrevolutionaries,' as the Sandinista regime and its sympathizers call them," Bishop Gracida said.

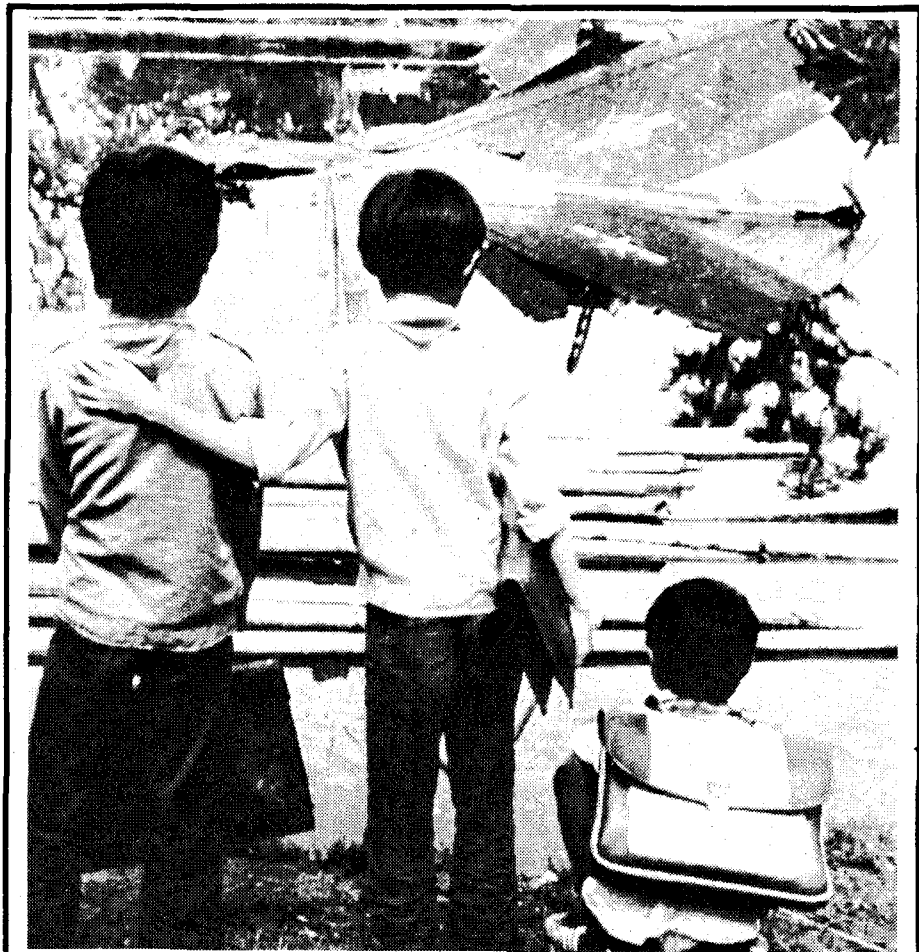
Americans confront a series of hard choices, he said.

"Does our nation want to assume even indirect moral responsibility for the human rights violations perpetrated by some of those who are fighting the Sandinistas?" he asked.

"On the other hand," he continued, "if we do not furnish military aid to those who are fighting to free Nicaragua from the totalitarian regime of the Sandinista Party, we will... have cut off aid to combatants at a crucial moment, thus making their defeat and death almost inevitable."

"But worse than that, in a certain sense," the bishop added, "we will be condemning the Nicaraguan people to live, perhaps for several generations to come, under a Marxist-Leninist totalitarian regime..." Even worse than that, he said, will be the ensuing destabilization by Nicaragua of Mexico and other nations.

"Is there no way out of this dilemma? Must we choose either the violence of war or the destruction of the young struggling democracies in Central America and the



WAR MEMORY — Children on their way home from school pause to look at the wreckage of a B-52 Bomber in a pond in central Hanoi. The plane remains there as a memorial to the Vietnam War which ended 10 years ago. (NC photo from UPI-Reuter)

enslavement of our brothers and sisters to the south?" he asked.

"I have agonized over this" but "have not yet found an alternative third way out of the dilemma," he added.

But more questions "may point the way" to answers, the bishop said.

"How can the United States continue to recognize the government of Nicaragua, which the United States is seeking to have overthrown by other Nicaraguans?" he asked.

Further, "why does the United States

continue to be the principal commercial trading partner with the Sandinista regime," when the money Nicaragua earns is spent on weapons used "against the very people we are giving military aid?" he added.

He wondered if breaking trade and diplomatic ties "might do more to bring about a change" in the Sandinista government more rapidly than "our present ambiguous and in some ways conflicting policies toward Nicaragua."

"I do not know the answers to these questions," he added.

Bishop asks for Nicaragua talks

CAMPBELLSPORT, Wis. (NC) — Dialogue between the Sandinista government and U.S.-backed counterrevolutionaries is the only way to stop the fighting in Nicaragua and "find out what the people want," U.S.-born Bishop Salvador Schlaefer, apostolic vicar of Bluefields, Nicaragua, said April 17.

Bishop Schlaefer, 64, interviewed while visiting his ailing mother in Campbellsport, expressed conditional support for President Reagan's call for \$14 million in aid to the contras, which Reagan said would be used for humanitarian supplies — not arms — for 60 days if the two sides agree to dialogue.

Bishop Schlaefer said that if the Sandinistas and contras agreed to talk, "and the money was given for humanitarian benefits for the people... it sounded like a pretty good idea."

However, he said the bishops would not support aid for military purposes. "We are never in favor of that kind of violence," he said. "We don't want any more war."

The Nicaraguan bishops have urged dialogue in the past and have offered to mediate the talks, Bishop Schlaefer said. "We are never in favor of violence as a solution to any question, because it just breeds new violence."

Humanitarian aid could help alleviate poverty in Nicaragua, he added.

"The needs of the Nicaraguans are tremendous, and shortages are great for ordinary goods like soap and cooking oil. They are quite rationed."

In arguing for his aid proposal, Reagan has called the Sandinistas "avowed Marxists" and said that without U.S. involve-

The needs of the majority of the Nicaraguan people are not being met, he said.

"Their main desire is always freedom," he said. "They are willing to be poor, but

they want to be free, rather than having things doled out to them in a socialist society."

Specifically, the people would like "to be able to work, to express themselves and

Sandinistas seize minister's shipments

WASHINGTON (RNS) — An evangelist who was invited to conduct a religious crusade in Nicaragua says the Sandinista government there "confiscated" seven truckloads of food and bibles from him and set restrictions on his preaching campaign.

The Rev. Larry Jones, of the Oklahoma City, Okla.-based Feed the Children, returned from an evangelistic campaign in Nicaragua — believed to be the first since the 1979 revolution — and asked members of Congress to help him get back his supplies.

"I was assured all along that there would be no restrictions and no problems," Mr. Jones told RNS. "If this is the way they treat their invited guests, I don't want to think about how they treat their enemies."

Confiscated by Sandinista officials were 228,000 pounds of beans and rice, 25,000 pounds of clothing, 500 leatherbound Spanish-language Bibles for pastors, 5,000 New Testaments, 50,000 gospel tracts, 10,000 booklets of sermons, and

1,300 novels for women, all of which had been shipped ahead of time to the country, Mr. Jones said.

Upon arriving at Managua airport on April 17, he said, customs officials also took 10,000 copies of his book "Light My Valley," and said they would have to "check out" whether they should allow the books into the country.

"They confiscated everything. We felt ridiculous because we told the pastors what we were bringing and we didn't have anything to give to the people."

In addition, government officials did not tell him which stadium he would be allowed to conduct his revival in until about 45 minutes before the start of the first one on the evening of April 18, he added.

Although told that Nicaragua's evangelical radio station would be able to broadcast the revival, he added, "the station conveniently went off the air on the first night" and had to submit the tape of the revival to censors who had not yet approved broadcast of it.

print what they want. There is a lot of censorship."

At times, he added, the Nicaraguan press writes "strong articles against the church," and church leaders are not given an opportunity to respond.

Recently, Bishop Schlaefer was amused by a group of armed men on what he called a "routine mission trip" in northeastern Nicaragua.

He said that he and his driver were nearing Las Brisas, a village about 125 miles northeast of Managua, when "I saw a house on the side of a road and could see somebody look out between the boards on the house."

As they passed the house, the car "suddenly was filled with glass, windows were broken, and there were rifle shots." The car was hit by hand grenades and rifle fire, he said. His driver then drove the car into bushes, and the shooting stopped.

The driver "slumped out of the car," and when the bishop got out he saw several men with guns.

"He gave them a bawling out, and they said, 'It was a mistake; we thought you were part of the Nicaraguan army.'"

The bishop and his driver were picked up by Nicaraguan soldiers about 10 minutes after the attack and treated at a nearby clinic for shrapnel wounds. The bishop was wounded in the lower back and hand, and his driver received head and leg injuries.

Bishop Schlaefer, who said four large crosses are painted on his car to identify it as a church vehicle, said he had taken the same route safely about 10 times. This time, he recalled, "I was just lucky. My baggage took the brunt of the gunfire."

Official questions Reagan Bitburg visit

WASHINGTON (NC) — Msgr. Daniel F. Hoye, general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference, has urged President Reagan to reconsider his plans to visit a cemetery in Bitburg, West Germany, where Nazi soldiers are buried.

The general secretary, in an April 29 statement, termed a visit to the cemetery not "suitable."

His statement was one of a series of criticisms and questions from Jews, U.S. military veterans, concentration camp survivors and others upset by Reagan's decision to visit the cemetery May 5. Reagan also was scheduled to visit a Nazi concentration camp while in Germany.

"President Reagan's observance of America's friendship with the Federal Republic of Germany over the past 40 years should be carried out in a way which is not divisive, and which avoids unnecessary hurt to the survivors of the war and to the memory of its victims," Msgr. Hoye said in his statement.

He said that "it is clear that the Bitburg cemetery does not provide a suitable site

for such a gesture. For this reason I urge the president to reconsider the visit."

Included among the dead in the Bitburg graveyard are members of the notorious

going to go and pay tribute to the Waffen SS?" Fisher asked.

A Catholic survivor of Auschwitz, Michael Preisler, president of the

conceivable to honor them."

But an editorial scheduled for publication May 2 in The Catholic Banner, newspaper of the Diocese of Charleston, S.C., while not directly supporting Reagan's decision, disagreed with trip opponents that Reagan's visit "dishonors the memory of the Allied soldiers."

"Forgiving is not forgetting," said the editorial, written by Msgr. Thomas R. Duffy, vicar general of the diocese. "Some of the comments of those opposed to the visit demonstrate a belief that forgiving and forgetting go hand in hand. They do not. Forgetting erases the event from our consciousness. Forgiving demands that we are aware of what happened, for that is what we are forgiving."

In the editorial, Msgr. Duffy pointed out that West Germany and Japan are now allies of the United States though they were America's enemies in World War II. "If we can become friends and partners with the survivors, why can't we seek to be at peace with the dead?"

Pope cites Jewish roots

VATICAN CITY (RNS) — Pope John Paul II recalled "the deep Jewish roots of Christianity" and the disastrous events of World War II during an audience with Jewish and Catholic experts.

"Jews and Christians must get to know each other better," the pope told the experts who were in Rome for an international conference marking the 20th anniversary of the Second Vatican Council's declaration on non-Christian religions.

The pontiff spoke of the close link between the Christian and Jewish faiths and, to the pleasure of the Jewish delegates present, quoted the Old Testament to stress his point.

Waffen SS storm troopers, the combat branch of Adolf Hitler's elite guard. They are blamed for killing Jews, Allied prisoners of war, and other victims of Nazi oppression during World War II.

Reagan's decision to visit the cemetery earlier was questioned by Eugene Fisher, director of the NCCB Secretariat for Christian-Jewish Relations. "Why is he

downstate New York division of the Polish American Congress, said in an April 22 telegram to Reagan that "Polish Americans regret your plans to honor the Nazi dead." Preisler said that "as Christians, we feel compelled to forgive" the Nazis but "as their victims, we find it in-



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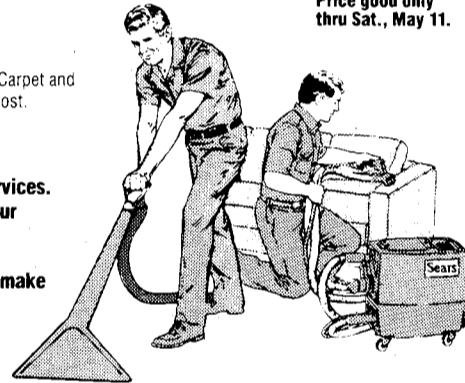
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5 New parishes created

The Archdiocese of Miami has created five new parishes as of July 1, 1985. Four of the new parishes, carved out of growing population areas, are in Broward County and one in west Dade County.

This is an indication of the "continued growth, health and vibrancy of the Archdiocese," said Father Greard LaCerra, Chancellor of the Archdiocese.

The five new parishes, boundaries and new pastors are as follows:

OUR LADY OF LOURDES

Coral Springs

Father Michael Kelly

Boundaries:

NORTH: Royal Palm Boulevard

SOUTH: South boundary of Coral Springs (C-14 Canal)

EAST: East boundary of Coral Springs (area of N.W. 82 Ave.)

WEST: Levee

ST. BONAVENTURE

Davie

Father Edmund Prendergast

NORTH: State Road 84

SOUTH: Griffin Road

EAST: Flamingo Road
WEST: Levee

ST. ELIZABETH SETON

Miami

Father Joseph Currid

NORTH: Kendall Drive

SOUTH: Howard Drive (S.W. 136 St.) and its extension east to Turnpike and west to County Line.

EAST: Turnpike

WEST: County Line.

ST. LUKE

Coconut Creek

Father David Punch

NORTH: N.W. 48 St.

SOUTH: Pompano Canal

EAST: Turnpike

WEST: U.S. 441

ST. MARK

Cooper City

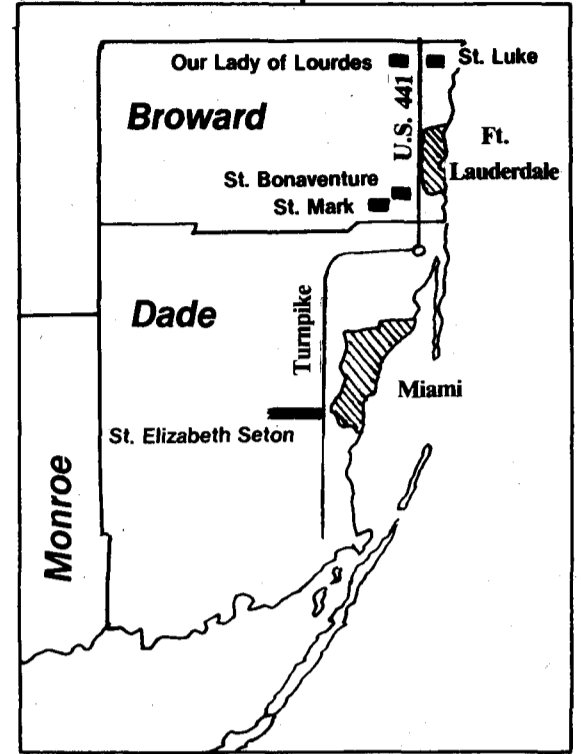
Father William Hennessey

NORTH: Griffin Road

SOUTH: Sheridan St.

EAST: Hiatus Road

WEST: Levee.



Location of new parishes

'Here I am, Lord,' she said

By Betsy Kennedy
Voice Staff Writer

She ate guinea pigs and green soup. She walked miles through steep mountains. She lived without plumbing, drinkable water and risked catching any number of communicable diseases.

When the fatigue pulled her down like quicksand and her primitive environment began to close in and darken her thoughts, she found the courage to go on.

"Here I am Lord," she sang the song out loud or repeated the words, "Here I am Lord, it is I," and I will follow wherever you want me to go.

It was this kind of selfless desire to follow God that led Elsie Maniscalco to make two trips to the remote Peruvian villages surrounding the Catholic Prodein mission of the Lumen Dei order of Spain, to bring medical supplies and



Elsie Maniscalco
honored by MACCW

hope to the Indians living there.

No lay person had ever made such a quest before. The poverty-stricken

(So He sent her to Peru)

natives accepted her with love and admiration. The priests were astounded at her commitment.

After making two trips with hundreds of pounds of medical supplies and an even more generous supply of her mountain-moving faith in God, Maniscalco was the one who got a surprise.

The Miami Archdiocesan Council of Catholic Women of which she is a member, presented her with an award for "courageous and unselfish efforts in serving mankind," at a luncheon during the 27th annual MACCW convention on April 29.

The mercy mission first began when Maniscalco attempted to take a group of children on a travel tour and the idea didn't crystalize. She

and a friend then came up with the idea of visiting the isolated mission in the Cuzco area. They scraped up some money and traveled by plane, truck and horseback. The limitations of their monetary fund were offset by their unlimited devotion to the people they met. She vowed to return, and she did — alone, in February to stay an entire month.

On her first day back, Maniscalco, a nurse, found out just how much she could be of help.

She delivered a baby.

But she recoiled when she saw the number of ailments that beset the Indians — tuberculosis, parasites, dysentery, and malnutrition were among them. Other mothers carried

(Continued on page 25)

Women celebrate service

(Continued from page 1)

committee achievements and MACCW affiliates who have acquired the most new members, as well as the most outstanding affiliate and a special award to Elsie Maniscalco, for her courageous and unselfish efforts in serving mankind.

Several new affiliates were also welcomed into the MACCW: San Pablo Women's Club, Monroe Deanery, Saint Matthew's Parish Club, South Broward Deanery; Emmanuel Women's Club, Palm Beach Deanery and Saint Jude Women's Club, Palm Beach Deanery.

Charlene Lepianka, president of the Sacred Heart Women's Club (South Dade Deanery) accepted awards on behalf of her affiliate for Family Affairs, legislation and overall best work as an affiliation.

Her personal commitment to

(Continued on page 16)



Several presidents from MACCW's nine deaneries and council officers get together after a luncheon. Front row, from left to right: Mrs. Mary Finn, president, East coast; Isabelle Hartnett, central Dade; Catherine Jordan, Monroe; Sue Gomes, south Dade; Rita Clifford, Archdiocesan president. Back row: Rosemary Sharp, north Broward; Jean Gwaltney, Province director/president, Florida MACCW, Fr. Laurence J. Conway, archdiocesan moderator; Elsie Maniscalco, south Broward. (Voice photo by Betsy Kennedy)

8 Permanent deacons to be ordained May 4

Eight permanent deacons who will serve in six South Florida parishes will be ordained to the diaconate at 10 a.m. on Saturday, May 4, in St. Mary Cathedral, 7525 NW Second Avenue.

Archbishop Edward A. McCarthy will confer the Holy Order of Deacon on Armando Ballotta, Good Shepherd Church; Donald Cronin and Charles Dietsch, both of St. David parish, Davie; George Gibson and Joseph Plummer, both of Christ the King parish, Perrine; Victor Lopez, St. Mary Cathedral; Miguel Parlade, St. Louis Church; and Luis Sierra, St. Kevin Church.

Deacons, who following ordination rank with clergy and have the title of Rev. Mr., are ministers of baptism and witnesses to matrimony. They perform ministerial functions at Mass and distribute Holy Communion. Their other ministerial functions include preaching, conducting wake services for the dead and graveside

rites at funerals. They also assist in administrative duties in their respective parishes. They are not empowered to celebrate Masses or hear confessions, but they are preachers of the gospels.

Minimum age requirement for a deacon is 35 at the time of his ordination. If married he must have his wife's complete approval. If his wife dies, he cannot remarry.

New education official named

Sr. Marie Danielle Amspacher, SSND, has been named Associate Superintendent of Schools for the Archdiocese of Miami, replacing Sr. Carmella DeCosty, SNJM, who has resigned to become superintendent of schools for the newly established Diocese of Venice, FL.

Sr. Danielle is currently Coordinator for High Schools in the Office of Education. From 1979 to 1984, she was principal of Madonna Academy in Hollywood.

Longtime Archdiocese staff members leaving



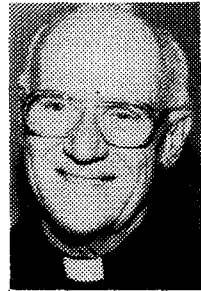
Sr. Carmella

Pastoral Center employees bid a fond farewell recently to three of their colleagues who are leaving the service of the Archdiocese of Miami.

Those honored with a concelebrated Mass and cake-cutting were: Fr. Charles Mallen, C.S.S.R.; Sr. Carmella DeCosty; and Sr. Mary Mullins.

Fr. Mallen, a veteran of 26 years of service in South Florida, and most recently Director of the Ministry to Priests in the Archdiocese, will be going to the newly-established Diocese of Venice, FL, where the Redemptorist community is opening a new foundation.

Sr. Carmella, currently Associate Superintendent of Schools, also will be going to Venice, where she has accepted the position of Director of Education. She has served in the Archdiocesan school system for 16 years, in-



Fr. Mallen



Sr. M. Mullins

cluding seven years as principal of Our Lady of Perpetual Help in Opa-Locka and nine years in the Department of Schools.

Sr. Mary Mullins, who has been Associate Vicar for Religious in the Archdiocese since 1970 and was one of the first nuns named to such a position in the nation, is retiring.

Official

Archdiocese of Miami

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

The Reverend William Hennessey - to Pastor of the newly established Church of St. Mark, Cooper City, effective July 1, 1985.

The Reverend David Russell - to Pastor, St. John Neumann Church, Miami, effective May 15, 1985.

The Reverend David Punch - to Pastor of the newly established Church of St. Luke, Coconut Creek, effective July 1, 1985.

The Reverend Michael Kelly - to Pastor of the newly established Church of Our Lady of Lourdes, Coral Springs, effective July 1, 1985.

The Reverend Joseph Currid - to Pastor

of the newly established Church of St. Elizabeth Seton, Miami, effective July 1, 1985.

The Reverend Juan Sosa - to Pastor, St. James Church, Miami, effective July 1, 1985.

The Reverend Edmund Prendergast - to Pastor of the newly created Church of St. Bonaventure, West Davie, effective July 1, 1985.

The Reverend Gerald McGrath - to Assistant Superintendent of Education for Development, with residence in St. Martha's Rectory, Miami Shores, effective, July 1, 1985.

The Reverend John Paszko - to Associate Pastor, St. Helen Church, Fort Lauderdale, effective May 17, 1985.

The Reverend Michael Hoyer - to Associate Pastor, St. Rose of Lima Church,

Miami Shores, effective May 15, 1985.

The Reverend Froilan Dominguez - to Associate Rector, St. Mary's Cathedral, Miami, effective May 15, 1985.

The Reverend David Smith - to Associate Pastor, Annunciation Church, West Hollywood, effective May 15, 1985.

The Reverend Alfonso Esteve - to Associate Pastor, St. Kevin Church, Miami, effective June 12, 1985.

The Reverend Anthony Massi - to Archbishop's priest-secretary, effective May 15, 1985.

The Reverend Sean Hyland - to Associate Pastor, St. Coleman Church, Pompano Beach, effective June 12, 1985.

The Reverend Brendan Timon, C.S.S.P. - to Associate Pastor, St. Paul the Apostle Church, Lighthouse Point, effective May 15, 1985.

The Reverend Andrew Riley, Pime - to Associate Pastor, St. Vincent Church, Margate, effective July 1, 1985.

Permanent Deacons:

Rev. Mr. Mitchell Abdallah - to Deacon, Annunciation Church, West Hollywood, and Spiritual Coordinator of Bethesda Manor, Miami, effective May 1, 1985.

Rev. Mr. Jose Martinez - to Director of Camino del Matrimonio Program, effective May 1, 1985.

Rev. Mr. Ray Ortega - to the staff of the Archdiocesan Office of Youth Ministry, effective May 1, 1985.

Rev. Mr. Rafael De Los Reyes - Assistant director of Renovacion Carismatica, effective May 1, 1985.

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School kids 'adopt' needy Haiti school

By Prent Browning
Voice staff writer

It's a day's climb up the mountains to northern Haiti to the little impoverished school of Chavari. But students at St. John the Apostle School in Hialeah have discovered that they can lend a needed helping hand just by walking around the block.

A special Mass last week was celebrated at the beginning of a walkathon around the Hialeah parish. It is one of many activities that raised money for their "sister school," which is one of many schools that receive aid from Amor en Accion, a local Catholic lay missionary organization.

At the Mass young school children pasted different color cut-out hands, representing different races and nationalities, on a banner of the globe emblazoned with the motto "We are the Children."

The children were told that they represented the hope for the next generation and pastor Fr. Paul Vuturo said that God "is calling on us to build a beautiful city. It isn't just Hialeah it's the whole world."

At the end of the Mass the children watched slides taken by Amor en Accion in Haiti while a recording played of the hit song "We are the World" by Michael Jackson and Lionel Richie.

The school became committed to adopting a sister school in Haiti in 1983

Local Catholics, Jews commemorate Vatican II

South Florida Catholics and Jews will mark the 20th anniversary of the Second Vatican Council, and its landmark conclusions on Christian-Jewish relations, with two days of activities May 23 and 24.

Among the events planned are an interfaith service at Temple Israel of Greater Miami and conferences on Israel-Vatican relations, the bishops' pastoral letters, how Catholics and Jews portray each other in school texts and aid to parochial schools.

The activities commemorate the publication of the key Vatican II document "Nostra Aetate" (In Our Times), which removed the charge of deicide from the Jews, called on Catholics to deepen their contacts with Jews and recognized the profound relationship of Jews and Judaism to the Church.

Keynote speakers will be Fr. John Pawlikowski, of the Catholic Theological Union of Chicago, and Rabbi David Gordis, executive vice-president of the American Jewish Committee. Both are nationally noted lecturers and authors in the field of Jewish-Christian relations.

The events, sponsored jointly by the Archdiocese of Miami and the American Jewish Committee, begin Thursday evening, May 23 at 7:30 p.m. at St. Martha Church in Miami Shores, continue all day Friday at Temple Israel and conclude there Friday night with an interfaith Shabbat dinner and the interfaith service led by Rabbi Haskell Bernat. Archbishop Edward McCarthy will give the homily at the service.

All sessions except lunch and dinner are free and open to the public. For information call Sr. Noel at the Archdiocese Interfaith Commission, 754-2444, Ext. 61, or the American Jewish Committee, 576-4240.

after one of their teachers, Edy Prophete, an Amor en Accion member, had made several trips to the Port-de-Paix Diocese, Miami's adopted sister diocese, once staying for six weeks.

Eighth grade teachers and students organize various activities during one

week of the year to raise money to pay for one-third of the salaries of three teachers at the rural school.

The one room school, which up until recently had no walls, is so remote that Amor en Accion members were not able to visit until last year.

The slides they showed of the school and the descriptions of their way of life and the poor job prospects of the students had an effect on many of the St. John the Apostle kids.

"I think they feel a connectedness in what they are doing. It's almost like it's their school," says 8th grade teacher Sr. Mary Pat Garvin.

Sr. Garvin, who is a new teacher at the school, said "the children are more into it than I was. They had to tell me about it."

The walkathon raised the respectable sum of \$750 and one student, 8th grader Maira Alonso, raised \$88 all on her own by running and walking fast around the parish for several hours in the hot sun.

Maira said she was "really touched" by the presentation made by Amor en Accion. "I think it's a shame that they have to live like that when we have so much," she said.

Besides the walkathon, the students participated in fund raising efforts by eating bread and soup for lunch for one day of the week and donating the lunch money they saved to the Haitian school. Other activities included a bake sale and a spellathon, where money was pledged for every word a student spelled correctly.

Canon lawyers convene in Miami, May 6-9

Canon lawyers from the eastern United States and others working in the field will be meeting in Bal Harbor May 6-9 for the Eastern Regional Canon Law Convention, being hosted by the Archdiocese of Miami Marriage Tribunal.

Keynote speaker will be Fr. Jack Finnegan, who will discuss "The New Code of Canon Law and Evangelization: Obstacle or Asset?" during the convention's opening night, May 6 at 8:30 p.m. at the Sheraton Bal Harbour, 9701 Collins Ave.

Prior to Fr. Finnegan's talk, Archbishop Edward McCarthy will welcome conference participants. He also will be the principal celebrant, with the other

bishops of Florida, at a Mass at 11 a.m. on Tuesday, May 7.

Auxiliary Bishop Agustin Roman will celebrate the liturgy at 11 a.m. Wednesday, May 8.

Topics to be discussed in seminars which will be repeated during the four-day conference include: Financial planning and the aging of religious personnel; the role of consultation in the new Code; legislation regarding the sacrament of penance; the office of the bishop in ecumenical discussion; the role of the laity; "involuntary separation" in the new Code; and comparison of the "inability to assume and fulfill the obligations of marriage" and the "inability to form a com-

munity of life; and the applicability of "due discretion" in 1985.

The convention is open to the public. Cost is \$10 per day, and registration can

be made Monday through Thursday at the Sheraton Bal Harbour. For information on seminar times and dates, call the Marriage Tribunal, 757-6241.

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'What's love?'

Young adults get answers at first Archdiocesan conference

By Prent Browning
Voice Staff Writer

You're 21 years old and you may know a lot about how to have a good time and already be trained for a career, but how much do you really know about the most important thing of all — love?

At the Miami Archdiocese's first Young Adult Conference named after rock singer Tina Turner's musical question "What's Love Got To Do With It?" participants and young adult leaders took a hard, straightforward look at their own ideas about love and how it is viewed by society.

Though love was the theme of the three-day conference held at the Konover Hotel on Miami Beach last weekend, workshops included talks on scripture and spirituality in addition to informal activities such as volleyball and dancing.

The conference was attended by over 200 young Catholic adults from throughout the Archdiocese, more than had originally registered, and was kicked off by a well received concert by noted Christian musician John Michael Talbot.

Those who attended listened to older, more experienced men and women share some of their faith, ideas and personal experiences concerning dating, intimacy and marriage.

One of the adults with a lot to share was Rick Miller-Haraway, a Catholic from the Raleigh, N.C. diocese who has been active in young adult leadership on a national level.

Miller-Haraway spoke to a group Saturday morning in the theater of the Konover Hotel about what love really is as opposed to how it is often seen by young people.

Love can be perceived as "doing well in a bar that night," he said, or as a search for the mate that is perfect in every way, someone who is so perfect they don't really exist in reality.

Dependency on someone else is often mistaken for love, he added, giving an example of a relationship he had in college. He realized that they weren't "nurturing" each other but just using each other to fill some of the loneliness that they felt.

"Modern day love has become a problem in itself. Young adults are asking deeper questions."

Love, the young adult leader emphasized, is not a first-sight infatuation with an attractive partner.

"Real love involves an act of will," he said, a decision we make deep

within ourselves. But ultimately love has its source in God.

"One thing I'm sure of is where love comes from. Love consists of this: not that we have loved God, but that God has loved us, and it's so hard for us to accept that."

Far from the need to present a perfect facade that is often a part of the dating ritual, Miller-Haraway said, real love is being able to show vulnerability. It involves taking risks and extending ourselves.

It also involves action — reaching out to other people in need.

day, and maybe they know one or two people, they're not going to stay. They've got to have some kind of involvement that touches them."

Traditionally, he said, homilies in church are always centered around the example of married couples, but he sees some changes being made as the church becomes more sensitive to the needs of young single people.

There was a lot of positive response to the conference at a banquet Saturday night. Some people traveled from outside the Archdiocese to attend.

Sue Roncskevitz and her brother



More than 200 young adults joined Archbishop Edward McCarthy for a Saturday night banquet during the conference. (Voice photo / Prent Browning)

"The gospel is a whole lot more than just personal salvation," he said. "It is a call to community. A call that we must live out our lives in a community."

"It (love) is not crying out for doctrines and dogmas but to literally clothe people and house them."

Before the conference Miller-Haraway commented on the problems the Church faces throughout the country in providing this sense of community to young people.

Not only is there the problem of the mobility of young adults as a result of job transfers or changes, but his experience has shown him that young adults will quickly drift away from the church unless something grabs them.

"If all the church is (to young Catholics), is going to church on Sun-

Kirk came all the way from Ocala to participate in the conference.

Activities for Catholic singles in Ocala are limited, Sue said, compared with the young adult ministry in Miami.

"Singles used to be a minority, but I think that it's growing to such an extent that they need to do something," she said.

She attended a workshop conducted by marriage encounter coordinators John and Lynda de Prima titled "The Perils of Picking a Partner," where they filled out a checklist of qualities they wanted to see in people that they dated.

"It's what a lot of people in this room have to deal with every day," she said.

Pat Cotter of Little Flower parish said she liked the fact that the week-



Rick Miller Haraway: Love is From God

end was affordable and that you could come and go and attend just one or two activities or stay the weekend at the Konover.

The banquet, where \$9,000 was pledged for young adult ministry, was attended by Archbishop Edward McCarthy and included some heartfelt testimony by FIU graduate student Paul Sanville.

During his first years of college, he told the 250 people at the banquet, he had "a very bad attitude about Christians."

"I thought it was something that people used as a crutch."

Meanwhile he was finding that his fraternity was a convenient crutch for getting through the breaks between courses he was not doing well in. There were many parties and an endless succession of "superficial relationships" with girls.

Then one day a friend invited him to a Christian Bible study group. Up to that point he thought of guys who joined Christian groups as "geeks" but he discovered that the "girls were knockouts, the guys were athletes and they had something about them, a certain confidence."

Slowly, he found himself coming back to the Catholic faith that he was brought up with but had abandoned.

Welcomed back into the church, his life completely turned around as he learned how to "love God and others."

Michael Galligan-Stierle, as director of Young Adult Ministry, the office that organized the event, received enthusiastic applause at the banquet and a plaque of appreciation for all his efforts on behalf of single and young adults.

"With your help," he told the audience, "it (young adult ministry) can provide opportunities on a local, regional and diocesan level to just simply know each other."

Whether you're married or not, he said, "it's still all about loving people."

"And what I'd like to see is for us to provide many opportunities where that can happen."

Speaker: Intimacy is more than sex

By Prent Browning
Voice Staff Writer

Remember when you took your first date to a movie and finally after the intermission you got up enough nerve to put your arm around her shoulder? She gave you a brief disinterested glance and then looked back at the screen.

What a rejection! You thought you'd never recover.

John Scarano, the Miami Archdiocese's Broward County youth director, gave a workshop on "The Search for Intimacy" and used that example to illustrate a common first attempt at intimacy with the opposite sex.

Unfortunately, physical contact,

even by adults, especially in modern society, is often mistaken as intimacy, Scarano, a single 28 year-old, said.

"I think today what we have is the world telling us that the only true intimate thing is the act of intercourse," he told a group of two dozen young adults gathered in a partitioned area of the hotel ballroom.

"It breeds dissatisfaction with relationships. It tells us there is nothing worth being intimate for," Scarano said.

He compared sex without love to eating chocolate. Though at first it may be pleasurable it soon becomes unsatisfying, even sickening.

"Before you know it, it means very little," he said. "There's no longer

the intimacy."

Another trap that people fall into in searching for intimacy is mistaking romance for love.

Most teenagers he talks with say that there is such a thing as love at first sight.

"I think there is such a thing as infatuation at first sight. I don't think love is easy, I think it's hard."

Most people put their best self forward while they date, sometimes idealizing their partner, often leading to disillusionment later on.

"The real problem comes when the honeymoon is over," he said.

What love is about is truly being committed to the happiness of your mate.

"St. Francis said in a prayer, 'let us seek to console but not to be consoled.'"

Scarano was able to offer some consoling words of his own.

Although the large number of single adults attests to a "tremendous sense of loneliness" in our society and the high divorce rate speaks to a failure in intimate relationships, he said the search for love itself is a meaningful rite of passage.

"The butterfly struggles out of the cocoon which enables it to spread its wings and fly... it's the struggle that it takes to get through a relationship that enables us to reach the full intimacy and oneness at the end."

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They all tried *not* to be priests

By Ana Rodriguez-Soto

A chemist, a biologist, a teacher of the mentally retarded and a restaurateur — all four will be ordained priests of the Archdiocese of Miami May 11 at 11 a.m. during solemn ceremonies at St. Mary Cathedral, 7525 NW Second Avenue.

What is somewhat unusual about this group of men is that they all are "late" vocations. The youngest is 30

years old. The oldest is 42.

After a multitude of life experiences, each arrived at the realization that God expected more of them. He was calling them to the priesthood.

They met each other five years ago at St. John Vianney Minor Seminary in Miami, where they were studying pre-theology, and they have been together ever since.

Four years ago, they entered St. Vin-

cent de Paul Regional Seminary in Boynton Beach, becoming the Class of '85. (Two other men will be ordained in the Archdiocese this year, one in Ireland. The other has been studying in Rome and will be ordained here in the fall.)

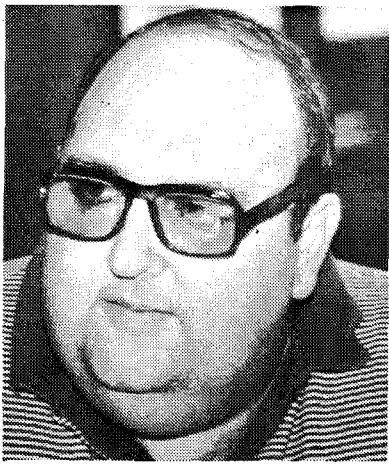
Seminary Rector Fr. Felipe Estevez calls this group "the best." Rev. Mr. Alfred Cioffi, unofficial spokesman for the closely-knit foursome, describes

them this way:

"We are a group of reconcilers. We've all experienced the healing power of Christ in our lives. Now we have a desire to share (that) treasure."

Just weeks before their ordination, Cioffi, Raul Angulo, Robert Gargiulo and Guy Brown agreed to share their stories with *The Voice*. Following are their impressions of how and why they were tapped by God.

Rev. Mr. Raul Angulo



At 19, Raul Angulo felt the love of God in a Cursillo. But "I just couldn't hack it," he remembers. "I simply did not want to continue (the relationship)."

So the Gainesville resident and Cuba native forgot religion and got on with his life. He opened and managed a successful family restaurant. For years, he went to Mass only occasionally, despite his parents' insistence and deep faith.

By every worldly standard, he was doing well. "But I wasn't happy," Angulo says. The movie "It's A Wonderful Life" with Jimmy Stewart renewed his spiritual yearnings.

"I prayed to God, if He was real, to make manifest Himself in my life."

He did, through the serious illness of Angulo's niece, and through the quiet faith of his sister and brother-in-law, who remained "peaceful while everybody else was going crazy."

After listening to a talk on Christian finances, the Cursillo experience became palpable again. He made a retreat in Congers, GA in 1975 and "committed my life completely."

Returning to Gainesville, he joined a Charismatic renewal group and

"before I knew it I was more involved in the Church than in the family business." Someone off-handedly asked him, why don't you become a priest? "I said, 'why not?'"

He sold the restaurant and entered the seminary. Four years had elapsed since that Congers experience. He was 33.

Originally studying for the Diocese of St. Augustine, Angulo switched to the Archdiocese of Miami when his mother and sister moved to South Florida. He has served his diaconate in St. Louis parish, Southwest Miami.

Now 39, his greatest dream as a priest is "to be holy. Then I would be a bridge between God and man."

Angulo will celebrate his first Mass on May 12 at 12:30 p.m. at St. Louis Church.

Rev. Mr. Alfred Cioffi



Three things and one man brought Alfred Cioffi to the priesthood — his love of nature, his mother's illness, his years of teaching and a giant bear-hug from a love-filled priest, the late Fr. Chris Konkol of St. Thomas the Apostle parish in South Miami.

"He just gave me a big, huge, hug" the first time they met, the 32-year-old Cuba native remembers. "I felt very welcome."

Fr. Konkol also gave Cioffi the two most important pieces of advice he ever received: "The Lord will never test you beyond your abilities" and "It is better to have tried and failed than to live with regret the rest of your life."

It was at that time, during his third year of teaching biology at St. Brendan High School in West Dade, that Cioffi had begun considering a vocation to the priesthood.

He had grown up in Mexico and Guatemala, and lived on his own for years while he completed his studies in marine biology at colleges in the United States. He wasn't particularly religious. But his mother's illness forced him to move back home with his parents, who had recently settled in Miami. For a year and a half, he cared for her day and night.

"That showed me a totally different perspective on life commitments (and) caring for people," he says. At the same time, he was witnessing the "painful experiences" his students were undergoing.

If the kids had "good models," he reasoned, they could avoid some of that pain. "I felt I wanted to reach them at a deeper level."

In the meantime, his love affair with nature continued unabated. "I was totally in love," he remembers. "I couldn't get enough knowledge about nature."

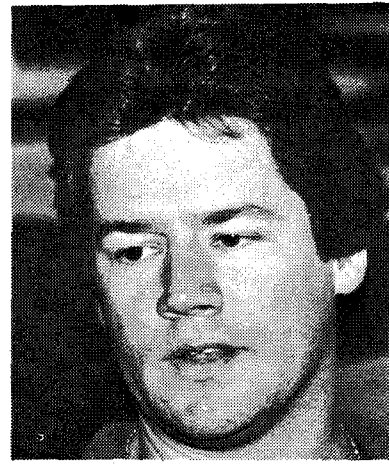
He finally figured out why. It was in the beauty of creation that he was finding God. "I think that the sciences have a lot to offer theology today," he says, "and vice-versa. The one nourishes the other. To me, science answers the question how. Theology answers the question why."

He would like to continue to teach during his priesthood, as well as have time to research the relationship between nature and grace.

"In the meantime, my dream is that we would be one. One as priests. One with our people."

Cioffi will celebrate his first Mass on May 12 at St. John the Apostle Church in Hialeah, where he now serves as deacon.

Rev. Mr. Guy Brown



Guy Brown didn't quietly acquiesce to his vocation. He wrestled, kicked and fought it all the way.

"My prayer was 'Leave me alone!'" says this native Miamian who finally, at 26, found "the guts" to pursue "the one thing I (knew) I should do — be a priest." The thought had been bugging him since age 12.

But he spent years denying it. He ignored it in college, where he majored in education with a specialization in mental retardation. He brushed it off while teaching in the Oregon school system. He continued to evade it while doing graduate work in administration and then when he returned to Miami to work in his family's business.

Ignoring that persistent little voice demanded avoiding Mass as well, where its call grew particularly loud. Guy Brown did that, too, for many years, while he pursued other things.

"I wanted to earn a lot of money. My whole goal was to have my beautiful large house and my (Mercedes) 450 SL out front... (But) what I thought I wanted to get me satisfied wasn't it at all. Money wasn't fulfilling that void in me."

Finally, he stopped making excuses for not entering the seminary, including the old standby, "I couldn't give up girls."

"Give it a try," he remembers telling himself. "You'll never know (otherwise)." Now, at 30, Brown harbors no doubts. He pursues the priesthood with all the energy he once expended avoiding it.

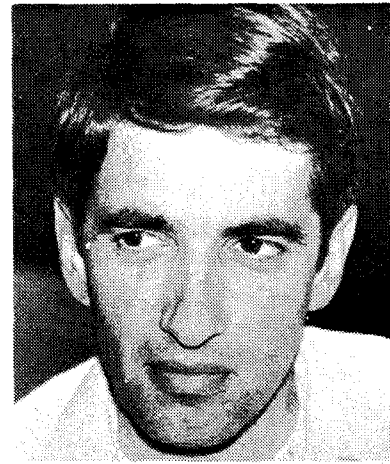
"I loved business, but this is the most," he says. "The most fulfilling thing I can do is what I'm doing now."

Currently serving as deacon at St. Dominic parish in West Dade, Brown "can't wait" to be able to hear confessions and anoint the sick. Embodied in those sacraments is the essence of the priesthood, he says. "I want to bring God and people together."

Then he adds, with characteristic enthusiasm, "I'm not interested in only maintaining our Church. I want to build it."

Brown will celebrate his first Mass at St. James Church, North Miami, May 11 at 5:30 p.m.

Rev. Mr. Robert Gargiulo



The thought of priesthood kept "popping up" in Robert Gargiulo's life.

A life-long Catholic who never separated from the Church, the New York native finally figured "that was part of the call."

So at 36, with a Ph.D. in chemistry and work experience both in the Army and in private industry, Gargiulo entered the seminary for the Archdiocese of Miami.

He had been living in South Florida only four years, and had become involved in St. Dominic parish — teaching religious education, serving as Eucharistic minister, canvassing door-to-door with the Legion of Mary.

"I was getting so involved with the Church I decided to give the priesthood a try," remembers Gargiulo, a man of few words.

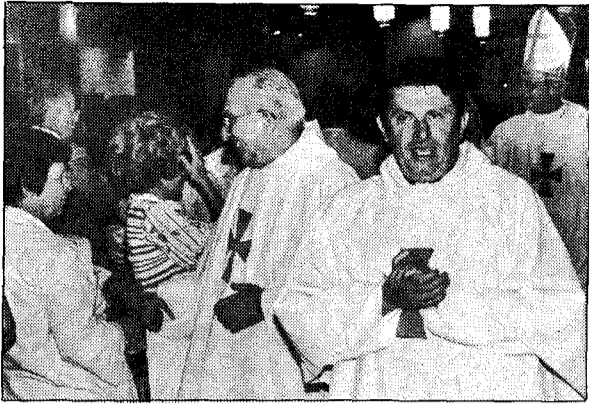
The involvement was nothing new. "Everywhere I went, they always needed people." But the form of his commitment did change. Why not remain a very involved lay

person?

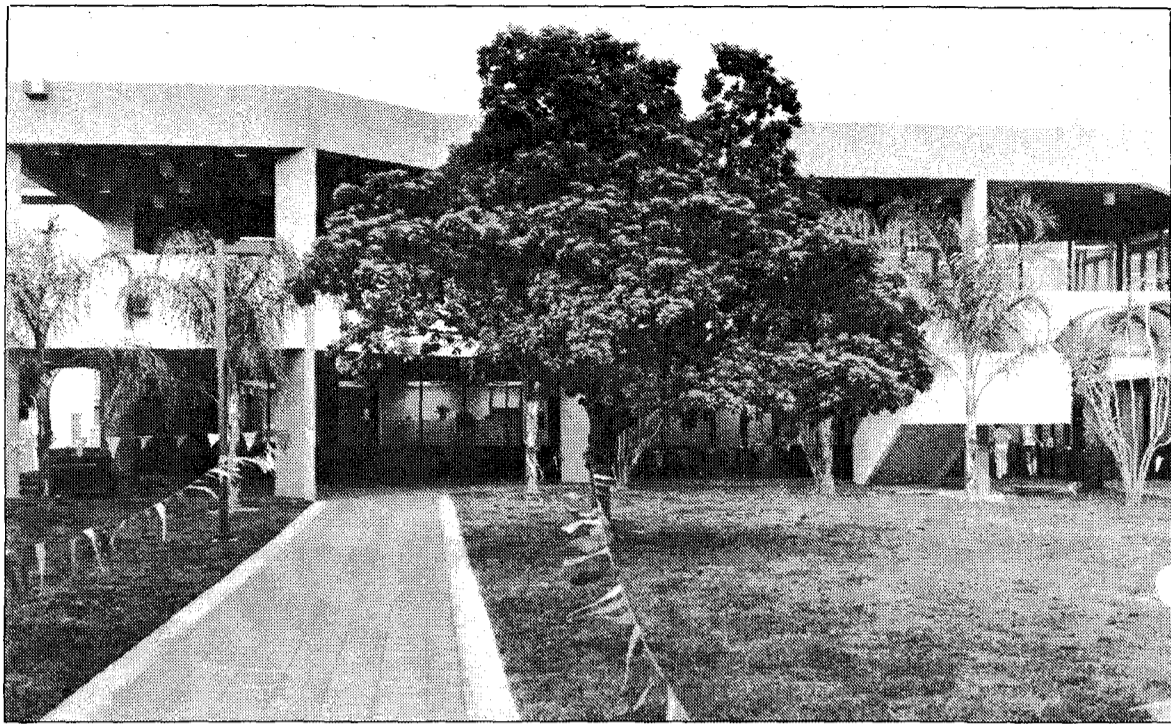
Because the idea of the priesthood had been crossing his mind since college days, and it kept coming back no matter how involved he was in other projects. Now Gargiulo sees his vocation as a gradual deepening of his long-term relationship with God.

At 42, his ambition is to be a parish priest, a man who spends his days "building community." A special part of that ministry, he says, is "outreach, bringing in those who have never heard of Christ."

Gargiulo will celebrate his first Mass on May 12 at St. Clement Church, Fort Lauderdale, where he currently serves as deacon.



Msgr. John O'Dowd, far left, former pastor of Epiphany, greets parishioners along with Msgr. Jude O'Doherty, current pastor, and Archbishop Edward McCarthy, during dedication of the new Msgr. John O'Dowd Educational Center (top right), as children and adult choirs (bottom right) sing in jubilation. (Voice photos/Prent Browning)



Epiphany center boosts Catholic ed

A new education center dedicated at Epiphany parish in South Miami last Saturday was called a statement for quality Catholic education by its pastor.

A new parish center was dedicated along with the Msgr. John O'Dowd Educational Center named after the former pastor of 25 years who was honored at the event.

The new educational center which connects two buildings of the Epiphany school will contain a computer room, library, administrative offices and a science lab.

The old school cafeteria on the other side of the church from the school was expanded to contain rooms for meetings.

Current pastor Msgr. Jude O'Doherty honored Msgr. O'Dowd, a popular pastor who knew practically everyone in the parish of 1,500 families by name, for his long service in Epiphany.

At the Mass, concelebrated by Archbishop McCarthy, there was an overflow crowd to celebrate the occasion.

Msgr. O'Doherty thanked the pa-

rishioners for their dedication and "unselfish participation" in the building projects and called Epiphany parish a "community: a place where people are called to live out our lives together."

"Just remember," he said, "the great things that we can accomplish when people work together, and remember, too, with this working together that we've only just begun."

John Miller dies

FORT LAUDERDALE — A Mass of Christian Burial was concelebrated Wednesday in St. Clement Church for John J. Miller who died Sunday at Holy Cross Hospital after a brief illness.

Father Patrick McDonnell, pastor, was the principal celebrant of the Mass for Miller who was 57. Among those concelebrating was Msgr. Bryan O. Walsh, Archdiocesan Director of the Ministry of Christian Service.

A member of the general board of directors of Catholic Community Services, Inc. since 1978 Miller served as chairman of the finance committee for three years and since 1980 had been a member of the board of directors at St. John Nursing and Rehabilitation Center.



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Parish of love

St. Vincent's sows seeds in every corner

By Ana Rodriguez-Soto
Voice News Editor

MARGATE — Love is blooming at St. Vincent Parish, and the evidence is everywhere.

It's in the smile of a wheelchair-bound usher and in the joyous sobs of the handicapped, who for the first time received Communion from the hands of Archbishop Edward McCarthy.

It's in the hugs that parishioners give their pastor, Fr. William Gunther, and in the thousand-voice choruses that shake the rafters during Mass.

But love is blooming in more quiet ways as well: In the counseling given on weeknights to couples in troubled marriages; in the strength shared with teenagers striving to kick drug habits; in the support offered their parents; in the phone calls and visits to the elderly and the lonely; in the rent money given out to ward off homelessness.

Like the mountains of yellow daisies which recently were stacked five feet high upon the altar, love at St. Vincent is deeper and more special than you realize at first glance.

And it can be deceiving. For the flowers are not native to the altar landscape. And neither is love built into a parish plant. People put both there.

"This is a very lay-involved parish," says Fr. Gunther, vastly understating St. Vincent's case.

"It's just the church in action," says an equally unamazed Lee Abuso, coordinator of St. Vincent's Outreach program and its only paid staff member.

On a recent Sunday, Fr. Gunther, his associate pastors, Abuso and all the others who make love blossom at the parish paused briefly from their routines to uncharacteristically pat themselves on the back.

Nearly 100 Eucharistic ministers, more than 100 parish volunteers and six ecclesial lay ministers joined Archbishop McCarthy, founding pastor Fr. Joseph Beaumont (now in the Venice Diocese) and a score of visiting priests for a very special celebration of the parish's 25th anniversary.

Multi-colored balloons were hung from the church walls and a free-for-all bar-b-cue was held under a massive tent, with dancing and music until evening.

Pioneers reminisced about the days when St. Vincent parish consisted of a tent in the middle of a vacant lot. When it rained, churchgoers stood ankle-deep in mud.

Today, the parish plant includes a community center with a large commercial-quality kitchen and eight classrooms; another hall with a chapel, office space and small meeting rooms; and a 900-seat church where a large mosaic of the resurrected Christ presides triumphantly.

But buildings mean little in themselves, Fr. Gunther said during his homily. Love is what counts with God.

"If these buildings do not reflect the love of man and woman, then they might as well be charred ashes," he said. "You must exist in this world with a sense of concern for all those abandoned, lonely, hapless people. And we have done that. That's why we are jubilant."

Yet, almost in the same breath, he cautioned against indulging in the satisfaction. "This is a glorious day. Then there's tomorrow. We can't escape... Here is where the disenfranchised are. Here?"

What brings a parish to such caring?

The pastor credits his people. The people credit their pastor. But all agree that the real work of loving began 18 months ago, when St. Vincent opened its Outreach office.

In a partnership with Catholic Community Services, the parish has committed itself to providing counseling, referral and other services to the people of the surrounding community.

Instead of being channeled into a

mott, a consultant with Broward CCS' Parish Social Ministry program. (The other parishes are St. Andrew in Coral Springs and Our Lady Queen of Heaven in North Lauderdale.)

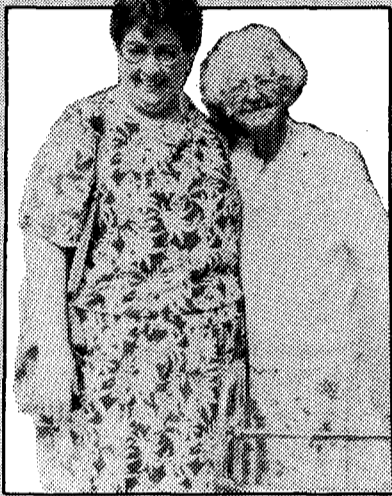
Sr. McDermott says the number of people who have been helped at St. Vincent's, especially through its information and referral services, is "almost uncountable." She credits the parishioners for their involvement. "(Outreach

bound by a mission — alleviating others' suffering.

"He's very close to his people," she says. "He knows his people. He sees things about me that I never knew existed."

But the responsibilities of Christianity weigh heavily on his shoulders.

"It's the whole person that needs to be saved," he says. "I don't think we can exist strictly as dispensers of sacra-



Lee Abuso, coordinator of St. Vincent's Outreach program with Agnes Healey, a 91-year-old "pioneer" of the parish and one of many who are visited frequently by Outreach volunteers. Right, Fr. William Gunther, pastor, greets parishioner after the 25th anniversary Mass (below), concelebrated by Archbishop Edward McCarthy. (Voice photos/Ana Rodriguez-Soto)



'This is a very lay-involved parish.'

Fr. Gunther, pastor

far-away bureaucracy, those who come to St. Vincent are helped right there, unless the problems warrant more professional help.

The office is staffed seven days a week by more than 50 volunteers who coordinate a telephone network for the elderly, make friendly visits to the sick and lonely, provide transportation to doctors' offices and shopping malls and offer counseling to couples and individuals.

Professionals from the parish — doctors, dentists — make their services available free of charge to the needy.

In addition, those in financial need are referred to the church's St. Vincent de Paul Society for help with housing and bills. And every Thanksgiving, the parish invites the lonely — regardless of need — to a banquet with all the trimmings, every portion of which is prepared by volunteers.

St. Vincent is only one of three parishes in the Archdiocese which have entered into an Outreach partnership with CCS, according to Sr. Ann McDer-

really came from the people themselves."

Parishioners seem to view it as a logical step in their growth as a Christian community.

"(Fr. Gunther) knew that we had enough of the building," says Lee Abuso, the Outreach coordinator. "What were we going to do with this? He knew we needed something else. We needed outreach."

"Many times these people have been away from the Church and it's a means of evangelization," she adds. "They know that we are here and they trust us. We care."

Until recently, Abuso saw herself only as a housewife with a penchant for volunteering. Now, in addition to coordinating the Outreach office and getting paid for the fulltime job, she serves as Eucharistic minister and is studying to become an ecclesial lay minister.

She credits Fr. Gunther both for her own transformation and that of the parish, for turning a loose network of do-gooders into a skilled, capable team

ments, without any involvement with people. They should be able to come to the Catholic Church for all their emotional as well as spiritual needs."

At the 25th anniversary Mass, he made that point not only in his homily, but through the music as well.

In addition to a post-Communion rendition of "We Are The World," the anthem of brotherhood which has raised millions to aid the starving in Africa, the liturgy included a dance interpretation of the lyrics to "The Rose," a popular song very much in keeping with the spirit of caring which thrives at St. Vincent's:

*Some say love, it is a hunger,
An endless aching need.
I say love, it is a flower,
And you, its only seed...
When the night has been too lonely
And the road has been too long,
And you think that love is only
For the lucky and the strong,
Just remember in the winter
Far beneath the bitter snows
Lies the seed that with the sun's love
In the spring becomes the rose.*

'Unique' St. John Vianney

Continued from page 1

academics but in your personal, psychological and spiritual health as well."

"This is a good place for vocational discernment," says psychology professor Juan Romagosa, "an institution that allows space for growth." Romagosa, who directs the psychological evaluation of students, says his main concern is to help seminarians know themselves and know the human person they are going to serve. "It's the only way they will be able to present God to them."

As a professional woman who is married and has children, Dr. Mary Jane Elkins, English professor, believes her presence at St. John's contributes something students don't get from anybody else.

"The Church is still a very male experience and it is important that these young men see women in positions of intellectual achievement who are treated with respect by those they respect," she explains.

"Our presence here makes the students realize that the laity is also

committed," says philosophy professor Jose Solis-Silva, one of 13 bilingual professors at the college. "It prepares seminarians to be able to discuss with the laity points of view about Church matters, and also trains them for professional relationships with lay people in the future."

St. John has 25 faculty members, 15 of them full time, seven women and 14 lay.

"Our faculty must share our vision," says Academic Dean Sister Trinita Flod, O.P. "They must understand that a seminary formation program is comprised of more than just an academic component. It embraces his spiritual life, his growth in community, his personal development and his work experience in apostolic assignments."

Sr. Trinita, who also teaches speech to seminarians, believes that the variety of people and of lifestyles and vocations among members in the faculty models for seminarians what the Church really is. "The Body of Christ needs the collaboration of men and women, lay, religious and clerics,

because each person, regardless of vocational state, has a contribution to make to the whole Church."

'The Church is still a very male experience and it is important that these young men see women in positions of intellectual achievement.'

**Dr. Mary Jane Elkins,
Professor at
St. John Vianney**

St. John Vianney was founded September 7, 1959 under the leadership of the late Archbishop Coleman F. Carroll, first bishop of Miami. On that date the first building was dedicated and 60 students started classes under the Vincentian priests

charged with seminary formation.

In 1977, what had been a minor seminary, two years of high school and two of college, changed into a seminary-college for high school graduates. The only major possible philosophy which is the requirement for theology studies before ordination.

Hundreds of young men have studied at St. John in the span of 25 years, and 65 of them are now ordained priests. Since 1975, the administration of the seminary has been under diocesan priests of the Archdiocese and St. John is now a model for multicultural and bilingual education, as Fr. Kirilin points out, "By the end of four years here, a student is able to pray, think and communicate in a language other than his own."

Living proof of that is 20-year-old Peter Fuchs. He considers himself a "good example of what was tried in South Florida in the late '60s after the Cuban influx."

He was taught Spanish at St. Rose of Lima elementary school, "but if you are an Anglo and live in a com-

Joy, faith mark 25th year Mass

By Prent Browning
Voice Staff Writer

Communion, said St. John Vianney College-Seminary's rector, is the central celebration of seminary life. It was appropriate, then, that the institution's 25th anniversary celebration begin in the seminary chapel, which has seen some 9,000 Masses in its history.

Several dozen priests, including Archbishop Edward A. McCarthy, Bishop of Venice John Nevins, a former rector, and Fr. Felipe Estevez, rector of St. Vincent de Paul Regional seminary in Boynton Beach, formed a procession that filed across the center lawn of the seminary and into the St. Raphael Chapel where parents of seminarians, friends and benefactors to the college awaited.

After singing songs of praise, Fr. Bernard Kirilin, rector of St. John Vianney, spoke about the importance of Communion in seminary life.

"In the process of Communion, for 25 years they (seminarians) have come to know what their Father looks like," he said.

Through Mass and Communion



More than 100 people and dozens of priests took part in the 25th anniversary Mass for St. John Vianney College-Seminary. (Voice photo / Prent Browning)

with God, the seminarians have "thrown off pre-conceived ideas" about God, and reached an "intimacy and communion that is only understood by ourselves and God," he added.

Before the Mass ended and everyone gathered at tables outside the college's offices for dinner and to hear Bishop Nevins speak about his experiences at the seminary, Archbishop McCarthy expressed his appreciation for the work of the college-seminary.

The effect of a college-seminary, he said, even though its enrollment may be small compared to many large colleges and universities in Florida, is tremendous.

"When you stop to think of it we could fill the Orange Bowl (with all the people helped or touched in some way by the students who have studied at the college), and still be overflowing," the Archbishop said.

"We rejoice at the accomplishments and take pride in the distinctive bilingual and multi-

cultural programs," he added.

"Please God the seminarians will continue to build. May it (the col-

'We rejoice at the accomplishments and take pride in the distinctive bilingual and multi-cultural programs.'

lege) respond even more faithfully to the injunction of Vatican II that they may look for Christ in many places."

St. John Vianney was the first major educational facility founded by the late Archbishop Coleman F. Carroll after the Diocese of Miami was established late in 1958.

In doing so, he was fulfilling the wishes of Pope Pius XII, whose on-

ly directive in the papal documents establishing the new diocese was that a minor seminary be founded to provide a sufficient number of priests for the southernmost diocese in the nation.

St. John Vianney then became the first seminary in the United States to be built south of Baltimore. Prior to its completion, youths desiring to study for the priesthood had to travel a great distance to enter seminaries in the North.

Shortly before his death in 1977, Archbishop Carroll announced plans to develop the junior college division at St. John Vianney and eliminate the high school level in favor of concentration on vocations at the more mature level of college and theology.

In addition to Miami, the seminary serves the state's six other dioceses, Puerto Rico and the islands of the Caribbean.

celebrates 25th anniversary

munity like Miami Shores you don't see the need for learning Spanish. You think that Hispanics are all in Calle Ocho (Eighth Street)," he says.

He did not take Spanish seriously until "I came to St. John and I found myself in a community where half of the students were Hispanics. I began to see how certain aspects of Hispanic culture complement my own," he says.

Now in his senior year, Fuchs is taking all his courses except one in Spanish. This he can do because St. John's offers most courses in both languages, and even requires that all students take at least one course a semester in a language different than their own.

Upon entering the seminary-college, each student is placed in a room with someone from another culture. As Fr. Kirlin says, "From the start, seminarians have to face another language and live with another culture. There is no way to escape it."

Armando Alonso, 21, believes that "In this Archdiocese the priest must be able to function in both languages. He must also reach out to people beyond his office and even his parish and must be able to team up with the laity, because the parish is not just the priest."

Cuban American and a graduate from La Salle High, he says he had always "hung out with people like me but here I have met people of different age groups and different parts of the country and Latin America. It has been an incredible experience," Alonso says.

There are now 65 students at St. John's, representing 16 dioceses including one in Puerto Rico and places like Washington, D.C., Philadelphia and New York. The order of Capuchins has sent three students, one of them aged 41.

Students at St. John's must pay \$4,000 tuition annually, including room and board. Other dioceses pick up the bill for the students, but Fr. Kirlin explains that the actual cost per year is closer to \$17,000. The difference is paid by the Archdiocese of Miami, thanks to "the commitment of Archbishop Edward McCarthy and the burses for scholarships," Fr. Kirlin says.

He totally backs the concept of college-seminaries for the education of priests. "The role-modeling, spiritual development and the personal integration and understanding of a priestly vocation takes longer than four years of theology," Fr. Kirlin says. "A seminary-college provides a solid base and the experience of the Church that is necessary for theological studies, especially today when young people don't come with that already acquired."

He sees St. John's as a place where students can identify with priesthood at an earlier age and can incorporate the concept of church and priesthood into themselves with more room for the vocational discernment.

While he is aware of the objections frequently raised about college-seminaries — unrealistic view of life, closed-in lifestyle, insufficient opportunity for emotional growth — he argues that "most studies indicate to the contrary... that college-seminary students tend to be highly structured, have greater insight into themselves, are more responsible and equally mature."

Fr. Kirlin believes St. John's allows for more growth because more attention is given to each student. "Here



Seminarian Peter Fuchs, above, left a musical career to pursue another calling at St. John Vianney — the priesthood. Now he scrubs bathrooms daily, a lesson, he says, in service. All St. John's seminarians must help with chores around the facility. At right, Michael Gill mows the lawn. (Voice photos / Araceli Cantero)

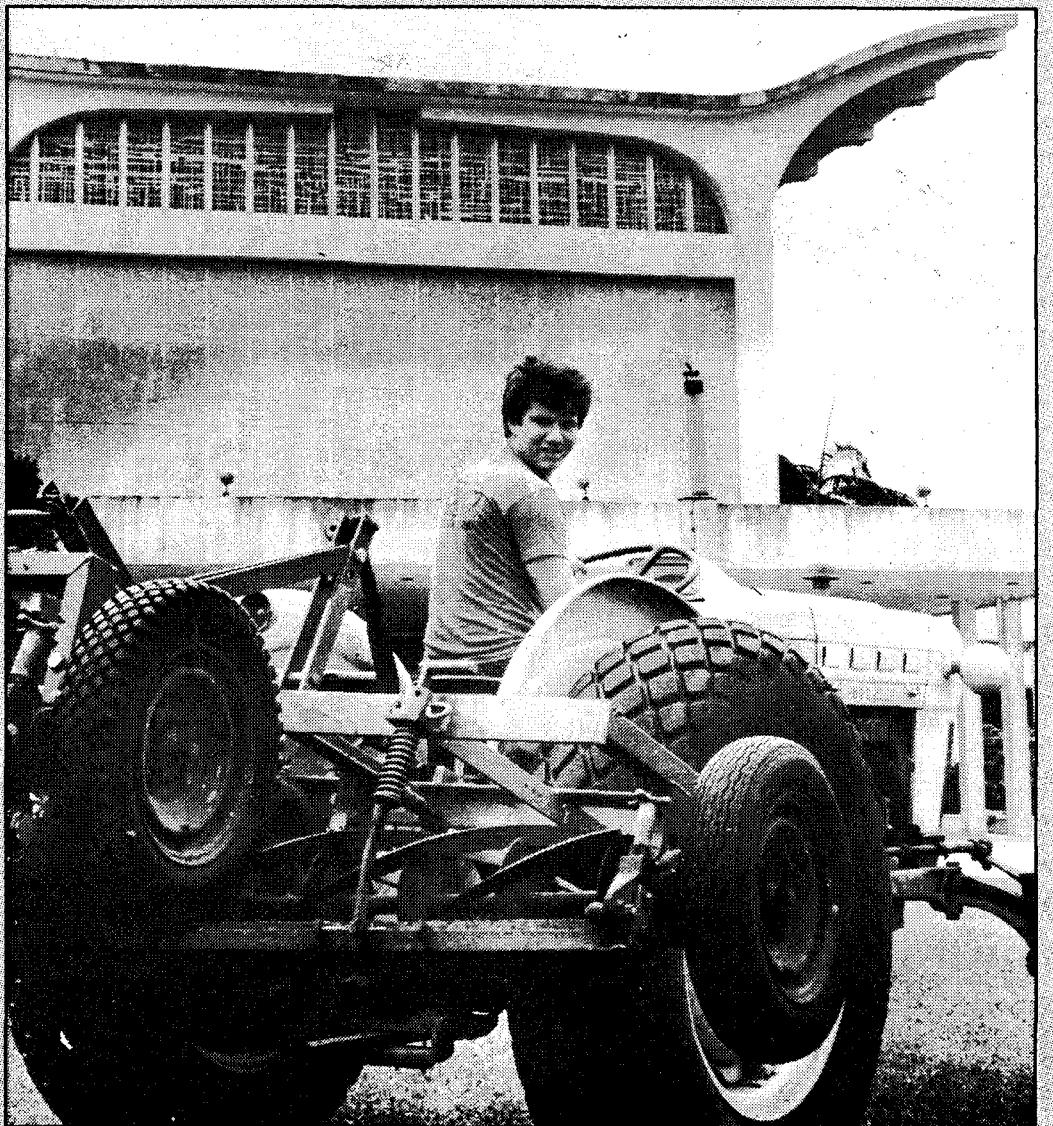
'A seminary formation program is comprised of more than just an academic component. It embraces spiritual life... personal development and work experience.'

Sr. Trinita Flood, Dean



'Frankly, if I were married and had kids, I would want them to come here.'

Fr. B. Kirlin, Rector



every member of the faculty helps the student develop his talents, know and take possession of himself, develop his spiritual life and his skills... The opportunity for interpretation of what he is living is much greater, the support and the challenge is greater too," he says.

He disagrees with some other seminary colleges that allow seminarians to date. Fr. Kirlin believes that the purpose of a seminary is to help students begin to adapt to their future lifestyle, which is a celibate one. "Allowing seminarians to date is inconsistent with their option," he says.

Still, he defends life in the seminary

as real. "Different but real. Being such a small college, students have to deal with each other in close quarters and must examine issues of friendship, intimacy and relationships... and they do it in a much more intelligent way... They have to be accountable to those who are helping them grow."

Fr. Kirlin, 39, sees his role of rector as one of preserving the values the Church has for priestly education and promoting them through his own witness and vision.

A graduate of St. Vincent de Paul Regional Seminary he has served as associate pastor, and was for six years founding pastor of the then migrant

workers mission of San Isidro, in Pompano. He has been a member of various diocesan boards and lived six years in Rome, first as a student and later as faculty member in the North American College with American seminarians are trained.

Besides being Rector at St. John, he teaches philosophy and wants to develop an open, friendly, guiding relationship with students.

He says he brings to the seminary a deep love for the Church and a concern for the spiritual and personal development of each student. And something more: "A good sense of humor. It is the primary gift of God."

Women celebrate service

(Continued from page 7)

MACCW began when she was asked to take over the position of Family Affairs commissioner, she said. Although she has 4 children and works in the cafeteria of Sacred Heart School, Lepianka finds time for more than 10 hours a week to devote to MACCW activities.

"It is seeing how my work helps others and the good that springs from all of the women working together, that brings me my greatest satisfaction," she said.

The Sacred Heart Women's Club, one of dozens of hard-working affiliates, was selected for the overall best award because of their many achievements. The group stopped a store from displaying objectionable materials, spent hundreds of hours teaching CCD classes, and made cards with embroidered bookmarks inside for their pastor at Sacred Heart to distribute to non-Catholics during hospital visitations.

Sacred Heart Chapter has 114 members, with approximately 60 active participants, said Lepianka.

During a lunch hour discussion, the MACCW members found time to give each other advice on such problems as how to increase membership to the anticipated goal for next year of members per each affiliate. They also found time to realize what an impact MACCW was making in their lives and the lives of their families.

"I put more than 36,000 miles on my car when I was diocesan president," said Georgia Ulseth, the new president of the newly formed Palm Beach Council, which will separate from the Miami Archdiocesan Council due to the split of the diocese.

June Acker, MACCW parliamentarian and a member of St. Brendan's parish (Central Dade deanery) didn't realize some people secretly admired her service work.

"My son was asked to write a letter at school and show it to the Mother General. In it he said, 'If Mary were alive today, she would be doing much the same work as my mother.'"

Province Director President of the State Council of Catholic Women, Jean Gwaltney urged the women to carry on their efforts in their apostolate in the church and the world, improving family life, strengthening their parishes and remaining a constructive voice in their communities.

Spiritual renewal was an important part of the convention. At a seminar on April 29 entitled, "Time Out to Reflect on the Works of the Lord," by Father Paul T. Kamide, O.S.A., the MACCW participants listened to contemplative music followed by a talk by the humorous priest.

Although he teased them about their ages and called them all

"moderates" the priest also evoked thought on serious issues. He cited the changes that have taken place in the celebration of the Mass during the decades since Vatican II, discussing the pros and cons of receiving the Eucharist in the hand, offering the sign of peace and open confession. It is not as obligatory as it once was, he pointed out, but is still "a true cleansing of the soul."

The group also met to renew their spirits at a Mass concelebrated by Bishop Agustin A. Román, Father Patrick McDonnell and various priests from throughout the Archdiocese. Dressed in all white vestments, the religious stood in front of windows with a breathtaking view of water and sky.

Father McDonnell told them in his homily to "be humble... humility is truth and honesty. The truth of my life is what God called me



Eileen Llewellyn
St. Gregory

to do, remember that..."

He asked the women to take time out before beginning their tasks each day to reflect on the fact that each of them is a child of God of priceless value. In their lives they need fear nothing, because, "the will of God will not leave us where the grace of God will not keep us," he said.

Looking intently at the dedicated women gathered before him, he called them "the Saint Catherines of Today."

At a closing banquet Council president Rita Clifford presented Archbishop Edward A. McCarthy with a check for the seminary burse fund in the amount of \$7,000. Bishop Daily was given warm cheers, applause — and a bucket of Florida sand, which MACCW presenters said was to make him feel more like a Florida resident.

The mood was jubilant, even as final farewells were being said. Council officers announced that their husbands would soon have hot meals in front of them again instead of canned food. And 600 women prepared to return to their roles as mothers, wives, professionals and apostles who "share in the Lord's work."

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International Affairs
St. Louis Women's Guild
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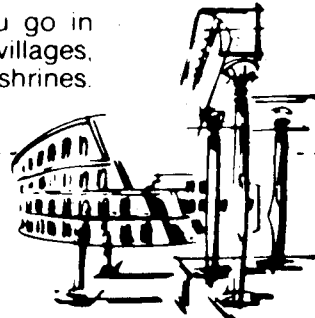
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Supreme Court taking new abortion turn?

Case hearing may resolve contradictions

By Liz S. Armstrong

WASHINGTON (NC) — When the Supreme Court agreed to hear a new case on abortion restrictions in Pennsylvania, pro-lifers were happy but wondered why.

In 1984, the Pennsylvania Abortion Control Act mandated a series of restrictions on abortions, but the Third Circuit Court of Appeals issued an injunction against it and gutted provisions of the law as well.

Some requirements of the Pennsylvania law are similar to restrictions already struck down by the Supreme Court in its 1983 ruling on abortion restrictions in Akron, Ohio, while others are similar to Missouri restrictions which the court, in a companion decision to the Akron case, found acceptable.

Pennsylvania provisions scuttled by the appeals court include rules designed to ensure that the woman is informed of potential adverse consequences of an abortion before she consents to one and that she knows of alternatives, such as the availability of pre-natal and childbirth medical assistance.

The stipulations also demanded, among other

things, that the abortion doctor explain to the state how he or she knew a fetus aborted during the second trimester was not yet viable; that physicians file other detailed information on abortions, and that a second doctor be present to save an aborted baby.

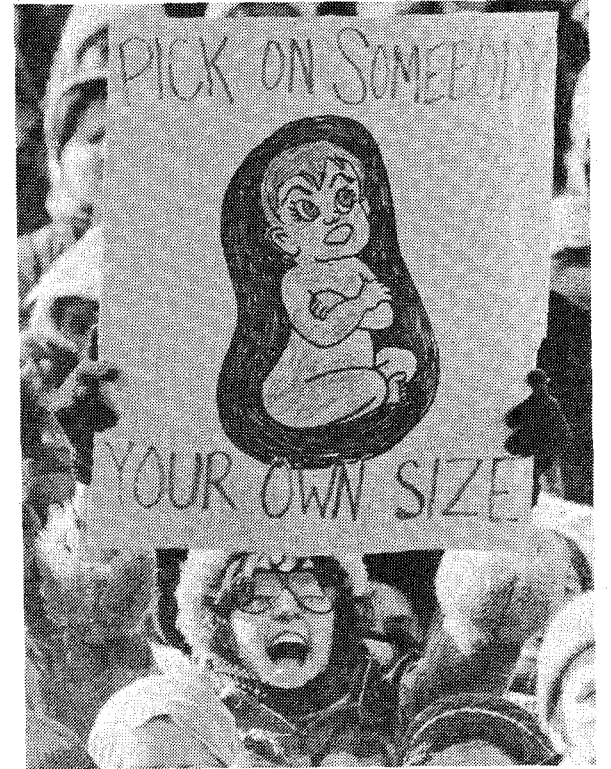
The high court, in the Akron decision, struck down an "informed consent" requirement.

At the same time, in the companion Missouri case, the court retained the requirement for presence of a second doctor to save an aborted, late-term fetus.

Laws vary from one state or city to another. For example, the informed consent provisions in the Akron law are not identical to those in the Pennsylvania law. Furthermore, when considering any issue, the court may find a technical problem with one law while it has no misgivings about a similar law from somewhere else.

Nonetheless, as Edward R. Grant, executive director of Americans United for Life, said, "It's obvious that several issues are close to some of the ones addressed in 'Akron.'"

So why did the justices agree to take the case? Rumors abound. Some theories suggest that



Associate Supreme Court Justice Lewis F. Powell, who wrote the 1983 Akron Ruling, is planning to retire this summer.

That would mean, of course, that President Reagan would be able to name a replacement. Pro-lifers hope that Reagan will appoint strongly anti-abortion justices to fill any new vacancies.

Another idea is that Chief Justice Warren Burger, who has previously backed legal abortion, may be having qualms and might wish to vote differently in the future.

All of this, however, is pure speculation. As Douglas Johnson, legislative director of the National Right to Life Committee put it, "we don't have any evidence" that Powell will quit.

There is also no guarantee that Burger is changing his mind or that Reagan will name a justice who will vote against abortion, even if he or she has an anti-abortion record in past cases.

On the Pennsylvania case, "Obviously, the court can do anything they want," said Grant. "We are very excited they've taken it. We didn't think this particular case" would get a hearing, he said.

"We don't see this as a great, earth-shaking development," Johnson of the NRLC said. "I don't know why the court agreed to review the case."

Richard Doeflinger, assistant director of the National Conference of Catholic Bishops' Office for Pro-Life Activities, noted that the court "has raised hopes that it may be prepared, if not to reverse Roe vs. Wade (the 1973 ruling) at least to draw some distinctions allowing certain limits on the abortion 'right.'"

Moreover, Pennsylvania's informed consent provisions do differ from the Akron rules and the law's other "carefully crafted" provisions "raise new and subtle questions" not answered earlier, he said.

He added that the "careful, step-by-step approach" represented by the disputed Pennsylvania law "seems the best way to invite the court to reconsider its tragic decision of 1973."

26% of pregnancies aborted

WASHINGTON (NC) — A quarter of all pregnancies in the United States in 1981 ended in abortion, according to a report released April 25 by the Alan Guttmacher Institute, the Washington non-profit research organization associated with Planned Parenthood.

According to the report, abortions were performed on U.S. women in 1,577,340 out of 6.1 million pregnancies in 1981 — a rate of about 26 percent. That percentage is about the same as the year before.

Although white women, as the largest racial group in the United States, had 70 percent of the abortions, the rate was much higher among non-whites — about 56 abortions per 1,000 women for non-whites compared with 24 abortions per 1,000 for white women.

The report found that 81.1 percent of the abortions were obtained by unmarried women and 35 percent were obtained by women who had had abortions previously.

The report also found that 85 percent of the abortions were performed by the suction method. Fifty-one percent were performed within eight weeks of conception and 92 percent were performed within three months of conception, according to the report.

One percent of the abortions were performed on girls under the age of 15, with a total of 15,000 abortions in this age group, according to the report.

Young women 15 to 19 obtained 27.5 percent of all abortions, the report said, while women ages 20-24 obtained 35.2 percent of the total.

Twenty percent of the abortions were performed on women 25-29, 10.6 percent on those 30 to 34 and the remaining 5.7 percent on women 35 and older.

The report said that, in general, the age distribution of abortion in 1981 was about the same as 1980.

Being cardinal means prestige, work

By Sister Mary Ann Walsh

VATICAN CITY (NC) — Being named a cardinal not only brings a prelate prestige and power, it brings him more work, especially under Pope John Paul II.

"This pope makes more use of the College of Cardinals" than did previous popes, said U.S. Archbishop John P. Foley, president of the Pontifical Commission for Social Communications.

Archbishop Foley said the pope sees the college as having a role beyond that of electing his successor.

In 1979, for example, the pope called a special consistory to discuss Vatican financial problems. That meeting marked the first time in 400 years that the College of Cardinals had been convened for any purpose other than the election of a new pope.

The pope described that meeting of the consultative group as "an important step on the path of collegiality, in the spirit of the Second Vatican Council" and as a "reanimation of this wonderful institution, the College of Cardinals."

Two years later, the pope named 15 cardinals, including Philadelphia's Cardinal John Krol and New York's late Cardinal Terence Cooke, to a new Council of Cardinals to study problems related to the organization and finances of the Holy See.

Technically speaking, beyond their positions in the Curia, cardinals have no greater authority or

power than bishops. In reality, Vatican officials note, they have the power which comes from access or perceived access to the pope and his representatives.

One official, who asked to remain anonymous, said that cardinals have power simply from their rank, which extends beyond holding the place of honor in liturgical processions.

"Rank counts in a bureaucracy," he said, "and surely the Vatican is a bureaucracy."

Extra work, and power, come from the fact that cardinals hold key positions in the Vatican congregations, secretariats and councils. Some cardinals, required to live in Rome, head these bodies of the Roman Curia. U.S. Cardinal William Wakefield Baum, for example, heads the Congregation for Catholic Education.

All cardinals serve on one or more congregations which require that they travel to Rome at least once a year for plenary sessions. One Vatican official who asked not to be identified pointed out that through the congregations and other Vatican bodies, the cardinals may — and do — exert their power.

In the congregations and secretariats, he said, they can "act as a brake on overenthusiastic suggestions of the Curia." He pointed out, for example, that congregation documents must be approved by the membership of a congregation before they are submitted for papal approval. Some

documents, he said, have spent as long as 14 years in a congregation before being sent to a pope.

Cardinals heading Vatican offices and living in the Vatican hold membership on more committees than do those living in their home countries.

Cardinal Baum, for example, besides heading the Catholic education agency, is a member of the Council for Public Affairs of the Church and of five other congregations, including the Congregation for the Doctrine of the Faith.

He also is a member of the Secretariat for Non-Believers, the Pontifical Council for the Laity and the Commission for the Authentic Interpretation of Canon Law.

The cardinal's colleagues in the United States belong to fewer congregations.

Cardinal Krol, for example, is a member of the Congregations for Eastern-rite churches and for the clergy.

Cardinal John Dearden, retired head of the Archdiocese of Detroit, belongs to the Congregation for the Sacraments.

Cardinal Joseph Bernardin of Chicago belongs to the Congregation for Divine Worship and the Evangelization of Peoples and the Secretariat for Promoting Christian Unity.

Cardinal Timothy Manning of Los Angeles belongs to the Congregation for Religious and Secular Institutes.

Editorial Page

Lessons to learn from Bitburg event

President Reagan has decided to grit his teeth and head into the maelstrom of controversy, bitterness and tears surrounding Bitburg, Germany.

There is just no way this story can have a happy ending. Many Americans of various faiths and ethnicity are disturbed and angry. And the Germans themselves are locked in a struggle of conflicting emotions and identities, depending on age and point of view.

Obviously patriot Reagan is not pro-Nazi. But caught between the sensibilities of his countrymen and the political considerations of Germany and its guilt complex, he has decided to tough it out rather than pull out and, in his view, compound the mistake.

The whole thing is a sad affair and is a lesson in the consequences of evil. Great evils have great and lasting consequences. After a century we continue in America to suffer the

Voice Editorial

consequences of the evil of slavery, manifest in racial conflicts, economic hardship and social problems. It should not be surprising that after forty years, the ghosts of Nazism still haunt the world.

No matter that Reagan will visit a Nazi death camp, and no matter what he says about reconciliation at the Bitburg cemetery, when he lays a wreath on the graves of Nazi soldiers a knife of pain will stab the hearts of countless thousands of death camp survivors and relatives of young men killed in the war.

And already the Germans are in turmoil over having to face the past and wanting to advance to the future. Many aggrieved mothers who had no say in the war, and whose teenage sons were drafted into the regular German army, are having to watch the sudden herds of tourists and newspeople trample over the graves like ignorant cattle.

As Christians we must forgive, and more than that, we must reconcile. Had Reagan or his staff been more careful they might have found a place of mutual honor in Germany, a place where both sides behaved with dignity within the confines of war, or where perhaps post-war rebuilding and cooperation symbolized the ultimate reconciliation. Had all parties hastily made such a change at the beginning, then far less pain would have come of it.

As it is, we can only hope that some good will be served, anyway. Perhaps when it is all done, a great catharsis will have been experienced, long repressed emotions will have been alleviated. Perhaps being forced to once again face the specter of Nazism from both sides of the ocean will somehow bring both peoples closer together in today's nuclear world. We can only hope that bitterness will not be the only lasting effect.

We must never forget evil.



However, in facing it and recognizing its possibilities in all of us we can become stronger and even wiser in facing the evils in our own hearts and in the members of other societies.

In short, we must make something positive out of the Bitburg event or we will have lost a skirmish with the ghost of Hitler 40 years after his death.

Letters

Doctors opened Holocaust gate

To the Editor:

April 11th was the 40th anniversary of the liberation of the Nazi death camp at Buchenwald. Another event took place on that day that compounded our sadness. An American physician refused to accept for intensive care a prematurely-born infant with the statement that the child was a "living abortion".

Such a crude and insensitive comment should remind us that the medical profession opened the gate to the road that led to Buchenwald. In 1939 Dr. Max de Crinis, Professor of Psychiatry at the University of Berlin and Director of the Psychiatric Department of the Charite, one of the most famous hospitals in Europe, used the first gas chamber to kill four mental patients.

Corruption of language was the grease that accelerated the destructive engine that started that day. The killings were called help for the dying, mercy deaths, and the destruction of life devoid of value. The victims were no longer called patients, the time honored designation of those in need; they were eventually called superfluous people, unproductive and useless eaters.

Today the medical profession calls the killings of an unborn child the termination of pregnancy, menstrual regulation and post-conceptive contraception. The baby is called tissue of the mother, a blob, products of conceptions or the fetus. The killer must always dehumanize his victim in

order to lubricate his work.

The corruption of language is the tool that accomplishes this and so we see an American physician in 1985 calling a premature baby "a living abortion" — dehumanizing the helpless child so that he could refuse to spend state funds to preserve its life.

The killing of 275,000 psychiatric patients by Hitler led to the murder of 1.5 million children and eventually the death of six million of the Jewish faith.

Where will the killing of 15 million unborn children by the medical profession lead us? We have opened the gate. The road may be longer but once we accept the proposition that some human lives are devoid of value, what is there to obstruct our path? What destination awaits us ... another camp at Buchenwald?

Bart T. Heffernan, M.D.
Ft. Lauderdale

Priest opposes aid to Contras

To the Editor:

A word via your newspaper to those of your readers willing to finance the Nicaraguan Contra and who also consider themselves members of the universal Catholic Church.

Since Pope Paul II's Ayacucho,

Peru, speech earlier this month, Catholics who support the Contra will have to straighten out their moral criteria. Recall the Pope addressed the Peruvian guerrillas who are doing just what the Contra are doing here, e.g., in 1984 the Nicaraguan Contra killed, wounded or kidnapped some 3,000 Nicaraguans. That's .1% of the population. Proportionally it would mean over 230,000 Americans if the USA were under attack by guerrillas supported by a foreign power. Some 100 children are among those killed. That would translate into 10,000 American children killed.

The Pope put in point blank to the guerrillas a scarce four weeks ago: You may not destroy the life of your brothers; you may not keep spreading panic among mothers, wives and daughters.

But of course, Ronald Reagan has said the financing of his "freedom fighters" is "necessary and desirable"; that the Contra are "brothers" to democratically-oriented Americans. His Administration has said the Contra are needed to keep up pressure on the Sandinistas. "Pressure" meant that in 1984 the Contra killed 180 teachers, destroyed 15 schools and left 138 abandoned due to repeated attacks. In my own town of Esquipulas the Contra have killed 13 civilians and hundreds of school-age children will be without teachers this year because the education budget has to yield to the defense budget.

The choice is clear: Either the Pope's right or Ronald Reagan is. Either it's morally permissible to shoot your way into power or not. Let the Catholics among your readers decide. They can't have it both ways. The Central American war could cost more than the \$14 million Mr. Reagan wants for his Contra, or the voluntary donations made by people in Miami to the likes of Mr. Pastora. It could cost Catholic believers separation from papal teaching.

Fr. Bernard A. Survil
Nicaragua



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

A new way to start a parish

Early on a Sunday morning a half dozen years ago I drove with the archbishop of then Salisbury, Rhodesia to the suburbs of that strife-torn city for Masses in a totally black parish. As we passed one development Archbishop Chakaipa pointed to a section and commented.

"There is a new parish church. I do not appoint a pastor until after the people have organized, found land and constructed a building. Up to that point, we simply send a priest out for Masses and the sacraments as needed. I want them first to establish a strong sense of their own identity as a Christian community before assigning a full-time priest to the church."

Something similar has happened in Allen, Texas, a once rural area outside of Dallas, but now a mushrooming high-tech industrial and residential suburb of that rapidly expanding city.

Parents in the Allen section, many or most of whom are imports from the north and very mobile because of their jobs, discovered that their children belonged to 17 different schools and that



BY FR. JOSEPH M. CHAMPLIN

The committee next announced an information meeting in church bulletins of surrounding parishes and through advertisements in local newspapers.

When 150 arrived for the session instead of the expected 50, the project was off and running.

Around the same time, the area's Lutheran minister had completed a census and subsequently communicated the names of all Roman Catholics who surfaced to the organizing committee.

'Parents in the Allen section, many or most of whom are imports from the north and very mobile because of their jobs, discovered that their children belonged to 17 different schools and that the only common experience the young people share is Sunday Mass.'

the only common experience the young people share is Sunday Mass. These fathers and mothers thus considered the establishment of a parish in Allen as a possible remedy for some of the difficulties facing their youth.

A group went to the bishop who urged them to move ahead, but said that he would not be able to assist in any way at the present other than by providing encouragement.

Eventually they began Sunday Mass in a public school cafeteria presided over by a priest who commuted from Dallas. Within a relatively short time, the committee obtained a gift of 10 acres of land, part of a farm pasture, as a site for the parish. Afterwards, a building committee, working with the diocesan art and architecture board, secured designs for a multi-purpose church building and bids for the project.

The bishop then appointed young, Irish born but U.S. raised Father Tom Cloherty as first pastor of St. Jude Catholic Church in Allen. A former seminary professor and currently diocesan director of vocations, Father Cloherty initially lived in a nearby rectory, established an office in Allen on the second floor of a feed store, celebrated weekday Masses there and supervised the building's construction.

The multi-purpose structure is a reality now; Father Cloherty has a comfortable home near the church; the parish increases by 2 families each week.

Because of his part-time position as vocations director, the 10 years ordained pastor from the outset indicated that the people and lay staff would have to fulfill many of the responsibilities often assumed by priests.

Father Cloherty soon obtained, on a part-time basis, the services of a qualified counselor to whom he could refer persons requiring more than a simple resolution of some challenge.

The pastor with his advisory committee has decided now to advertise and employ a full-time director of religious education.

One of Father Cloherty's parishioners, a well-educated, well-traveled and critical observer of Catholicism in the United States, says of the pastor, "He is the best Catholic preacher I have ever heard."

Part of the reason behind such high praise may be the pastor's use of input from lay folk as part of homily preparation. Around 40 adults gather for a study program on Sundays between Masses during the elementary school children's religion session. Another dozen assemble on Wednesday afternoons for scripture study.

Father Cloherty encourages and facilitates both groups to reflect prayerfully on the biblical readings for future Sundays and to share their insights with him. Their contributions apparently have helped his homilies, if that comment is any criterion.

Do-it-yourself Catholicism

There's a group in Philadelphia that a couple of years ago issued a Charter of Rights for Catholics. Having managed to get the attention of some of the secular press, for an encore they've come up with the revised up-to-date Charter of Rights.

Basically it is a manual for do-it-yourself Catholicism. If you aren't pleased with the Catholic Church as the Catholic Church is then you re-arrange things so they do please you.

The Charter of Rights provides that Catholics who find their marriages "irretrievably broken down" can end them with the right to marry again. Catholics have a right to a voice in making all decisions that affect them and in choosing their leaders. And the call to the vocation of priesthood doesn't come, as it has through the centuries, from the accessors of the Apostles but from the community, which chooses those who will serve, regardless of whether they are lay or clerical or whatever their sex or sexual orientation may be.

It is obviously a radical approach and not really many Catholics are likely to be drawn to it. There's no need to make any judgments on those who offer the proposals but it is necessary to affirm that it is a basic attack on the reality of the Church.

It was Hilaire Belloc who said it was a mistake to think of the Church as drawing a line which all were required to walk. Rather the Church is more like a highway with ample room for the people to move about during the pilgrimage of God's People. But though the King's Highway is broad, there are



BY DALE FRANCIS

fences on either side and over the fence is out. Most Catholics, I think, understand this and that is why there are legitimate differences between Catholics. But most Catholics understand, too, there are essentials on which we must be united.

In an article in the Chicago Tribune, Dr. William McCready of the National Opinion Research Center said there have been great changes in religious behavior in recent years. Religion and religious faith continue to play a key role in the lives of most people, he said, "but an unquestioning loyalty to church officials and traditional teachings has been replaced by the primacy of conscience and a more independent quest for religious meaning."

There's really no doubt that Dr. McCready is right. Nor is it strange. For half a century the very idea of objective truth has been under attack. In the last quarter of a century situational ethics has dominated. For Catholics it is said that Pope Paul's "Humanae Vitae" was the watershed in the

loss of loyalty to authority. The time in history is correct but it was not the encyclical that broke the loyalty but the response to it. Before the text of the encyclical was even available, dissident theologians issued a statement saying Pope Paul was wrong and the people were under no obligation to accept his teaching.

Gresham's Law in economics says when there are two coins in circulation, both of which can be accepted in exchange, a coin which is of greater intrinsic value will be driven from circulation.

In this situation in the Church, there were two conflicting positions expressed. Obviously that of the Pope should be of greatest value. But it demanded sacrifice. The conflicting opinion, offered by theologians who the people had been conditioned to believe spoke truthfully, did not demand sacrifice. In this, and in all conflicts of opinion, there will be many who will simply, because it is human nature to do so, accept the opinion that demands the least of them.

Primacy of conscience is important, and the Church has always emphasized that, but its exercise is to be done most carefully. Our human natures may allow us to call conscience what we really choose for some convenience. We are not the first generation, nor will we be the last, to find the world around us telling us the King's Highway is not the easiest or the most enjoyable way. But it is the way.

(Dale Francis is a nationally syndicated columnist)

Time capsules

Legend has it that the ladybird beetle (ladybug) has always been the farmer's friend by preying on insects that destroy crops. It was originally called "Our Lady's Bird." It was dedicated to the Virgin Mary and supposedly was first noticed on the Feast of the Annunciation.

The old saying, "Ladybird, ladybird, fly away home; your house is on fire and your children will burn", is supposed to refer to the farmers burning their vines after a harvest in order to kill the aphids. They inadvertently destroy the ladybird larvae that had been living on the aphids.

'Vicisti Galilee'

Julian was the nephew of Constantine the Great and succeeded Constantine as Emperor of Rome in 361. Julian was brought up a Christian, but his early teachings were soon modified by a keen interest in Neoplatonism. After he became emperor, he became known as "Julian the Apostate" because he ordered a return to pagan worship and issued many decrees injurious to the Christian religion.

In 363, Julian the Apostate invaded Persia with a powerful army. In the thickest of combat and after a desperate hand-to-hand encounter, he fell mortally wounded. Just before he breathed his last, he

threw some of his own blood toward heaven and exclaimed, "Vicisti Galilee," "Thou has conquered, O Galilean!"

At a dinner party, Lady Nancy Astor asserted that men were more vain than women. The men vehemently denied the accusation.

Lady Astor then said, "Why, of course it's true, even though the most charming man here is wearing a very clumsily knotted tie."

Immediately, Mrs. Astor's point was made. Every man within earshot began to straighten his tie.



By Frank Morgan

The family circus-maker

Today I want to take my hat off to laughter and to a man who has helped us find it for 25 years — Bil Keane. He's the creator of the comic strip, "Family Circus."

What makes Keane especially notable is that he has found the raw material for humor right under his nose in the everyday situations of family life.

For 25 years he has given us cause, not only to smile at human nature in children and parents, but also to celebrate life. His reach is vast: Millions of readers see the Family Circus every day.



BY
ANTOINETTE
BOSCO

I've just had the privilege of seeing the transcript of a TV interview with Keane done with Father John Catoir, director of The Christophers. The program will be aired soon on a Christopher Closeup broadcast.

In the program, the 62-year-old father of four and a grandfather too, tells what he tries to do with "Family Circus."

"If there's any underlying philosophy," he said, "it's to show that in a family home where there's love expressed by the children for the parents, by the parents for the children, among themselves, that is the happiest place in the world."

Keane added: "It has been for me. And I feel that if I can just show that to the American public and the public around the world, perhaps somebody's life will be made a little happier."

Keane's first cartoon characters were inspired by the sisters who taught him in grammar school and the Oblate Fathers in Philadelphia's high school system. He is active in Catholic parish life in Scottsdale, Ariz.

His cartoons reflect that for him God is definitely in the picture. But they don't appeal to any particular denomination.

It's refreshing to see how Keane can observe and interpret the innocence of children and help readers learn from this simplicity.

One cartoon showed a child (named Dolly like his wife) and a visitor smoking a cigarette. Dolly says: "It's easy to stop smoking cigarettes!"

And with a child's innocence she tells how: "You just take it out of your mouth."

In another cartoon, a child comments on the baby: "He has some teeth, but his words haven't come in yet."

Every parent can relate to such situations because we've all had our share of bright sayings pop out of the mouths of children. And most of us probably added on occasion, "I wish I had written down all the funny things our children said."

My all-time favorite is when my youngest Peter was about four and my gray hair was getting very noticeable. One day he climbed on my lap, stared at my head and asked, "Mommy, why are you growing old hair?"

I wish I knew the answer!

People like Keane remind us that laughter is one of God's greatest gifts. Remarkably, even medical science is beginning to study the benefits of laughter for health and well-being.

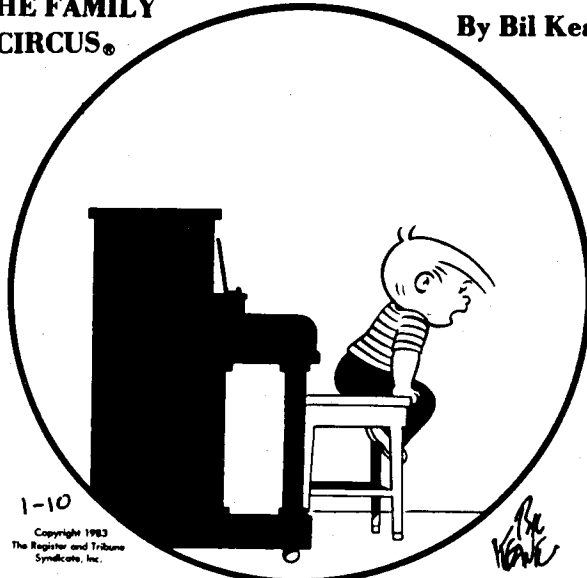
In a December issue of the Journal of the American Medical Association, an Iowa psychiatrist, Dr. Donald Black, wrote: "Laughter has a variety of psychological and emotional effects that have potential for clinical application. In an era of increasing demand for natural healing, laughter's potential has yet to be tapped."

Medical science is catching up to something Keane discovered long ago. Thank you, Mr. Keane, and a happy anniversary to you — and to the Christophers, who are celebrating their 40th anniversary.

(NC News Service)

THE FAMILY
CIRCUS.

By Bil Keane



"If God wanted me to play the piano he'd have given me 88 fingers."

Family matters

Q. How can I get along better with my parents and family? (Ohio)



BY
TOM
LENNON

A. Family living is so continuous, so much a matter of day-after-day contact that it is easy to drift all un-awares into some bad habits that can create friction.

From that time in the morning when everyone seems to want into the bathroom at once until the evening meal when everyone's nerves are a bit frazzled by the tasks of the day, family living presents rather frequent temptations for human orneriness and plain bad manners.

One can drift slowly and even subtly into patterns of sarcasm, grumpiness and unpleasantry toward others and be scarcely aware of doing so.

How might one alter such a course of behavior and come gradually to relate better to parents and brothers and sisters?

One important tool is awareness. This is a handy and much needed tool in all human relationships. Later on, if you marry, it will be every bit as essential as it is in your present situation.

But how does a person become more aware of what's happening in the area of family relationships and behavior?

One possibility is to take the time, perhaps once every two weeks, to examine the way you are relating to other members of your family.

Think back over the previous two weeks and ask yourself questions similar to these:

How have things been going between me and the other members of the family during this time?

If things have been going well, why have they? Did I do anything to contribute to the present harmony? If so, can I somehow use the same tactics in the future?

If there were some unpleasant incidents — quarreling, sarcasm, mean-nesses — what was the cause?

Did I do anything that caused or added to the unpleasantness? Who was really at fault? Why did I or someone else act in such an unpleasant way? How might the incident have been avoided? If something similar threatens to happen in the future, how might the trouble be defused?

What can I learn from this unpleasant incident and, if I was at fault, how can I avoid such behavior in the future? Is there some way I can heal any bad feelings that other members of the family may be experiencing?

As time goes on, such examinations of your family relationships may not have to be so frequent, for your awareness of what is happening in your family will be growing.

At the same time, you will be developing skills that will be very useful to you if you ever marry and have a family of your own.

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

Good works or coddling

I have a friend who is rich and very opinionated. I care about him, so occasionally I try to sensitize him to the gospel, but this irritates him. He's convinced he's right and he despises anything that smacks of sentimentality concerning the poor. He uses the phrase "bleeding hearts" with derision, to describe people who feel some responsibility for the homeless, and he calls the people who go to soup kitchens, "freeloaders."



BY FR.
JOHN CATOIR

He's not a bad man; in fact, he gives away pots of money to institutions. Some people even call him a philanthropist, but I suspect down deep he knows he's not.

The word "philanthropy" is derived from two Greek words: "philein" and "anthropes" (to love man). The dictionary defines it as: the disposition or effort to promote the happiness of others or to mitigate social evils.

My friend doesn't seem to operate on that level. He thinks promoting anyone's happiness is just coddling them. His concept of charity is based more on his theory of economics than scripture. He's been against government welfare for so long he sees only numbers, not people. He says we've been "throwing money at poverty for decades and it's gotten us nowhere."

But if the government stopped the dole tomorrow, I doubt if he would be among those who would come to the rescue of anyone. I hope I'm wrong, but I fear that he doesn't grasp the incredible power he possesses through his wealth to alleviate human misery. This is the danger of feeling righteous about one's economic theories. It leads to a kind of blindness, a deliberate inadvertence regarding the plight of individual persons around you.

Mother Teresa was once ridiculed by a cynic who said, "You and your sisters may help a few lepers, but there are nearly a half million in the world." "That's true," she replied,

"what we do is like a drop in the ocean, but without us, the few we help would have no one at all."

To my way of thinking, the real issue in all this, for rich and poor alike, is the love of God. Do we perform good works because we love God and are sincerely interested in our fellow human being, or do we do good deeds to be seen by others? Jesus told His followers, "If you do it to be seen, you already have your reward."

The English poet laureate, Robert Southey (1774-1843), once said: "Where there is the most love of God, there will be the truest and most enlarged philanthropy."

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



"WOW MOM! IF CLEANLINESS IS NEXT TO GODLINESS, YOU MUST BE IN HEAVEN."

Pros, cons of commuter marriage

Dear Dr. Kenny: My husband and I are in our late 40s. The third of our three children has left home.

I have the opportunity to take a well-paying job as an addictions counselor about 100 miles from our home. My husband is the manager of a supermarket and has to stay where we are now. I could get an apartment near my job, and we are thinking of commuting on weekends. We still care for each other and do want to stay married. What do you think of weekend marriages? (Iowa)

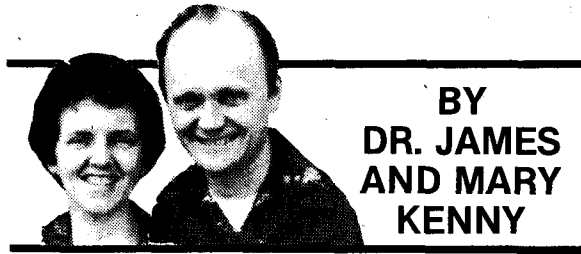
Marriages come in all shapes and styles. Each couple, each family, must fashion the arrangement that suits them best.

Some marriages thrive on constant closeness and everyday sharing. Both partners grow as individuals through the regular opportunity to be intimate with each other.

For others, this daily intimacy is too much. As one wife complained after her husband retired and was around the house all day, "I married him for better or worse, but not for lunch."

Some marriages grow as the partners work together on a common task of importance. Child rearing is the most common and most serious joint effort. Father and mother support each other and pull together through the many ups and downs of raising a child from infant to adult.

But you and your husband have finished the major phase of child rearing. Your three children are launched and on their own. Further, the life plan you are considering does not allow for daily con-



BY
DR. JAMES
AND MARY
KENNY

tact. You may not see each other for five days at a time. Thus you will be lacking regular interaction and a common task. You ask if such a marriage is possible.

Yes it is. There are, of course, dangers. There are also advantages and opportunities. And there are safeguards to take against drifting apart.

With your children gone, whether you take any major initiative or not, your marriage will surely change. Unfortunately, for some women, this change leads to more unnecessary housework, soap operas and even alcohol.

Your proposal is much more positive. Instead of waiting for the "empty nest" to depress you with feelings of uselessness, you have gotten a worthwhile job. The fact that it is 100 miles away from your husband does present a problem.

The obvious danger is that you both will develop other separate interests, other friends and begin to drift apart. Affairs become a possibility as one

or both of you may be tempted to seek the tenderness you have found in each other from someone else. As the proverb says, "Out of sight, out of mind."

There are, however, other proverbs which suggest just the opposite feelings. "Distance lends enchantment." "Absence makes the heart grow fonder." You can do much to make the second set of proverbs a reality.

Take a positive approach. Write to each other about the events of each day. A letter a day may open new avenues of affection. If you are not writers, use the telephone. A nightly phone call might be well worth the cost.

Plan your weekends ahead. Do something together. Beware of coming home tired to rest and recuperate and tune out while you prepare for another workweek. Plan at least one major activity together for Saturday or Sunday.

And while you are in the planning mood, why not meet midweek for dinner and a motel? Split the 100 miles and meet halfway. With both of you working, surely you can afford a midweek night together. If you take the initiative and plan your togethers, the new life you propose can be an exciting one.

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

(NC News Service)

The fat child

He is 35 years old, trim, successful in work and marriage, and very bright. But he never forgets his childhood misery. "I was a fat child," he said, "and it still haunts me. When I go back to class reunions, I'm still identified as Tubby. Nobody ever saw anything in me except my fat."

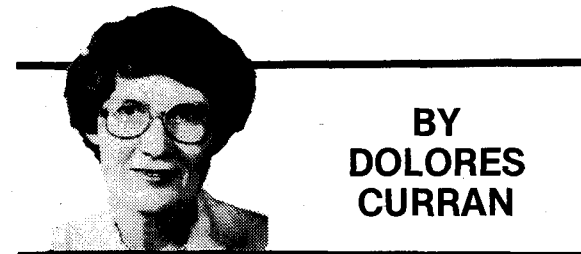
Parents of fat children know what he means. When people meet thin or average children, they comment on their personality, talents, humor or looks, but when they meet a fat child, they can't get beyond his girth.

"My, he looks well-fed," and "What a big girl you are," are their first reactions. Mothers of fat babies find themselves defending their feeding practices and hearing all kinds of warning and advice. I know because I had one who turned into a stringbean of a child. Yet, I underwent all kinds of unnecessary anxiety.

Society today views overweight as a moral weakness. Yet mothers know that three children can eat similarly and one can look like a scarecrow and one can be considered fat. It seems unfair to deny that fat child the same food freely offered the other simply because he or she inherited different fat cells.

One mother told me that she was breastfeeding her fat infant who was taking no other food. Incredibly, her pediatrician told her to let the baby cry in hunger rather than allow him to build up fat cells. The baby was all of 2 months old. Imagine that mother's anguish: "I'm starving you for your own good?"

Fat children suffer terribly at the hands of other children. They are ridiculed incessantly and their self-esteem plummets, regardless of their gifts and talents. Many develop defenses like misbehavior and self-ridicule to deal with their size. And



BY
DOLORES
CURRAN

little is done in adult society to help them deal with their size.

That's why I am pleased to mention a book for fat children between the ages of seven and eleven. Entitled, *Mom, How Come I'm Not Thin?* by Bill and Enid Bluestein (CompCare Pubs.), this book won the Brandeis University Library Trust Award for Achievement in Children's Literature.

It's a sensitive book that focuses on the feelings of a ten-year-old girl who is fat and miserable. The authors base much of the book on Bill's own experience as a fat child and a formerly fat adult.

According to Bill Bluestein, "Most parents would do anything to help their child lose weight. But all that overweight children know is that no one likes them for the essence of what they are."

For Dolly, featured in this book, life is just one humiliation after another, from hopeless clothes shopping trips to the teasings of her thinner schoolmates. She learns — about heredity, about calories, about beauty, outside and within.

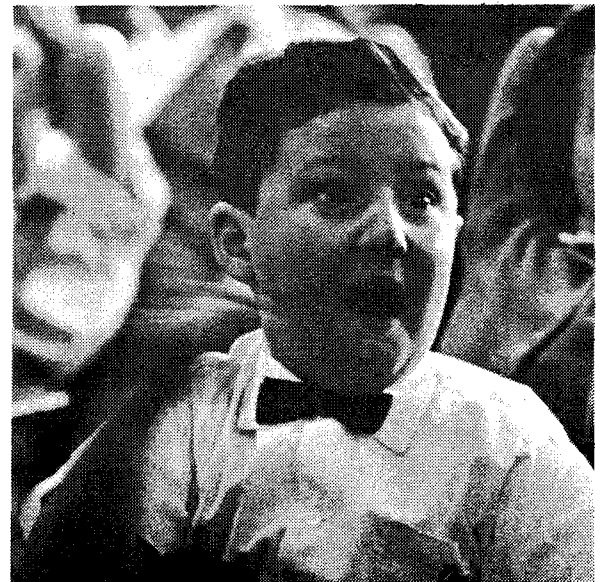
This is an important book for schools, libraries, and parents. One out of four children in America has a weight problem. This story is invaluable to them and their families. It includes long-needed answers for any frustrated parent who must deal

with that painful question, "Mom how come I'm not thin?"

And while we're at it, let's look at our responsibility as "other" adults to fat children. Are we helpful, sensitive, and caring or do we become part of that vast and critical mass that ridicules and condemns the fat child who already feels worthless?

We talk a lot about fostering traditional values but when it comes down to it, we tend to feed into society's superficial values of attractiveness, slowness, and control. When a fat adult or child comes into our midst, do we really see them as individuals worth knowing or do we write them off as freaks, regardless of their other gifts and caring?

(Alt Publishing Co.)



Family Nights

Opening prayer

Gentle Jesus, come, Lord Jesus, and be with us this Family Night. Help us to build each other up, not tear one another down. Help our family to smile rather than to frown. Amen.

Opening poem

Criticism

*Criticism is a nasty worm
That eats away
At our nice home.*

*It chews away day and night
Munching, crunching every bite.
Soon our home is filled with gloom
For laughter or love can find no room*

Lesson

Young Family

Materials: paper plates, crayons, pieces of string or yarn. Each person colors a smiling face on paper plate. On the back side color a frowning

face. Then punch a hole in the top and loop the yarn or string through the hole and tie it. Take turns sharing phrases that are sometimes said that make us happy or sad; for example, shut up!, you're lovely, I hate you, that's a good job. Try to discover some special phrases that are peculiar to your own family. As different phrases are shared, turn the faces to show each person's reactions. Put the faces near the meal area and before dinner, have each person share which side of the face best depicts how he feels.

Middle Years Family

Materials: dictionary, paper, pens, shoe box, aluminum foil. Together cover the shoe box with foil and then mark it on each side, "The Criticism Box." Set aside. Each write a definition of the word criticism. Share together, then look it up in a dictionary and read the definition aloud. Then discuss what the family can do to reduced criticism at home. Each write

two ideas and place them in the "Criticism Box." Keep the box on the dinner table and each night draw one of the papers and read it aloud.

Adult Family

Materials: Bible. Read aloud Romans 14:13. Share your thoughts. Each take a turn sharing two stories from the past: (1) a time when, because of fear of criticism, you failed to do something you really wanted to do; (2) a time when, because you were supported and encouraged, you were able to accomplish something you never dreamed of being able to do.

Snack

Make Happy Face sundaes: ice cream, with raisins for a nose and mouth, and cherries for eyes.

Entertainment

Name Game: place someone in the center blindfolded; the group chooses one person to describe to the blindfolded person in three words

or less another individual in the family. The person in the center sees if he can guess within the three tries. Try to make the words difficult for older children and easy for younger ones. Be sure to use only words of praise or good things about the person.

Sharing ideas

1. Each share what your feelings are like when you are told "I love you."
2. Share a struggle from the past week.
3. Share a favorite book.

Closing prayer

- Spontaneous Prayer
- Scripture: Matthew 7:7,8.
- Suggested prayer: Dear Jesus, thank you for tonight. Bless your families everywhere but especially those families that are suffering from want of food or shelter or are in need of kindness or love. Praise you, Lord Jesus. Amen.

Sunday, May 5, 1985

READINGS: Acts 9:26-31; 1 John 3:18-24; John 15:1-8.

Reap the fruit of the vine

Be a committed Christian

BACKGROUND:

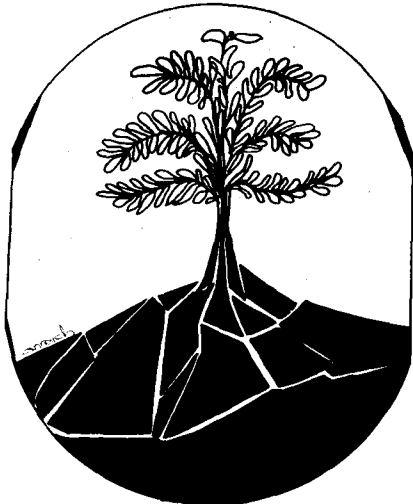
The first reading for this Sunday is again from the Acts of the Apostles. Only in the Easter season do the Liturgies of the Word so often select passages from the Acts of the Apostles to teach us about the Lord and the Christian life.



BY FR. OWEN CAMPION

The Acts chronicle the days, and years, after the Lord's ascension. In this Sunday's reading, St. Paul, newly converted to the Christian faith and fully constituted as an apostle of Jesus, returns to Jerusalem. He moves among people strictly devoted to the Judaism they now saw him as abandoning. They denounced him and met him with hostility. He spoke to them boldly of Christ.

St. John's first epistle supplies the second reading for this Sunday. The passage is one of the



most graceful and moving in all Scripture. Addressed to Christians as "little children," it situates Jesus as central to Christian living. However, Christians announced the place of the Lord at the zenith of their faith not merely by lip service, but by deeds showing to the world their love and compassion.

In the third reading, St. John's gospel employs the imagery of the vine and the vinedresser to convey its message that all who believe in Jesus are united to him, and they are in him.

The imagery was a powerful teaching tool in ancient Israel, a land in which vineyards were commonplace.

REFLECTION:

Vineyards are few today in the United States, unless the case be Northern California or isolated areas here or there important for their wine production.

Yet Jesus' use of the vine, vine branches, and vinedresser to make his point is still applicable. Plant life does surround most Americans. It is no mystery to speak of a great central growth with its roots firmly and safely embedded in the earth with its security and nourishment — and to speak of branches, and of gardeners who tend the plant to strengthen them and guide their development.

The incarnation joins each of us solidly and without pause with God himself. Jesus is our link with the Almighty. Through him we not only touch God, but gather from God his strength and life.

We are God's — and he is part of us.

Our union has a lively, active quality. The second reading reminds us to love, to help others, to

forgive, and humbly to ask forgiveness.

The Acts of the Apostles warn us of the earthly price Christians must often pay for their faith. For Peter and Paul, the price was to die violently — victims of an official, powerful hostility.

'Our commitment calls us to forgive, to forget, to reach out and to help.'

For most American Christians today, the price is different, although no less real. As was Paul, today we are called to place everything behind our commitments to the Lord. That may have implications we would not prefer. Our commitment calls us to forgive, to forget, to reach out, and to help. Those choices also will cost us.

They will not cost too much, however. And our investment in faith builds a union with the Lord that will endure this life and always.

Will my sons pay for my sins?

Q. I am a teacher. While my subject is not the Bible, I do receive a lot of questions about the Scriptures. One of my class pointed out that the Book of Exodus says, "I the Lord your God am a jealous God inflicting punish-



BY FR. JOHN DIETZEN

ment for their father's wickedness on the children of those who hate me, down to the third and fourth generation."

Does this mean my son and his children will be punished for what I do? (Texas)

A. One of the fascinating phenomena in the Bible, particularly as we go through the history of the Old Testament, is the gradual purification and elevation of mankind's understanding of God, and of humanity's relationship with God.

This is true even, perhaps especially, among the Jewish people from Abraham to Christ. More than once, for example, we read how in war the Hebrew armies annihilated their enemies, men, women and children, and even the dumb animals. This was said to be done with the blessing and sometimes at the command of God himself.

Every Christian, and probably most pagans today, would find such vindictive slaughter utterly appalling and thoroughly at odds with every Christian principle.

Even in later centuries of the Old Testament, during the period before

the coming of Christ, such an attitude toward one's enemies is considered incompatible with a proper understanding of God and his love for all people.

A similar development occurs in the subject you mention. Among many cultures, including the ancient Jews, a theory prevailed that guilt and innocence, holiness and sin, were tribal. If the patriarch sins, all the

'Unfortunately, we still tend to make God in our image and likeness.'

tribe are enemies of God — or the gods. If the patriarch is good and just, the entire tribe shares his holiness regardless of the behavior of any individual.

Denial of this type of tribal identity occurs more frequently as history goes on in the Old Testament. Perhaps the most dramatic refutation of this attitude is the prophet Ezekiel,

whose awareness of and reverence before the majesty and infinite holiness of God is surpassed by no other prophet.

At one point (Chapter 18) he describes the erroneous understanding of God expressed by an old saying, "Fathers have eaten green grapes, thus their children's teeth are on edge."

So ingrained was the tribal concept of guilt that Ezekiel had to defend himself (and God) against the accusation that treating people individually was unfair. The Lord is forced to say, "Is it my way that is not fair, or rather is it not that your ways are unfair?"

Before we too easily judge such ancient ideas harshly, we might ask ourselves how often we have heard others, or perhaps ourselves, remark in the face of a tragedy to a loved one, "What have I done to deserve this?"

Unfortunately we still tend to make God in our own image and likeness, which may be the reason the image of a vengeful God, half-judge and half-executioner, dies very slowly in the human heart.

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St. Elsewhere:

Give this show a 'Vatican Emmy'

Last Fall, before the start of the new TV season, I interviewed Tom Fontana, producer and writer of "St. Elsewhere." He was telling me how the creators of the series took seriously the spiritual side of the characters on the program.

"You mean," I asked, half-joking, "that Ehrlich could undergo a religious conversion?"

"Anything could happen," he replied.



By
James
Breig

That would indeed be "anything" because regular viewers of the NBC drama know that Dr. Ehrlich lacks any semblance of morality. He toadies to his betters in order to raise his station, he routinely ridicules patients and he has the sexual outlook of someone who thinks that Larry Flynt is too conservative.

I don't know if my offhand question clicked in Mr. Fontana's mind or if I coincidentally hit on something he had been considering, but Ehrlich — *mirabile dictu!* — is showing more and more leaning toward a religious experience. So far, there have been only tantalizing signs, but that there has been any movement at all is symptomatic of the daring of "St. Elsewhere." It's a series which doesn't mind change and which recognizes that drama is not about one-dimensional people but about human beings who are complicated.

The episode broadcast just before Easter was a sterling example of the program's different approach. And although Mr. Fontana once wrote to me that his show could not be "the Catholic hour," that segment — which he co-wrote — came awfully close to being everything you could want for the top winner in the Vatican Emmies.

I have never seen a "religious TV show" take so Christian a theme and develop it so completely. That theme was in keeping with the

season: we must die to ourselves in order to have new life.

Thus the episode contained a number of "deaths" which brought about new life in various characters. Here are some examples:

- Dr. Westphall, the wise counselor who always has time to listen but has no one to listen to him, attended a seder service in the hospital and listened to the story of the captive Israelites. They had to throw off their chains and say goodbye to Egypt in order to find the promised land. Dr. Westphall soon realized that he was in a rut which was stultifying him. So he decided to resign and to make a change in order to revivify his life.

- Dr. Auschlander, himself dying of cancer, could not face his wife's

'It was brilliant work in any medium; it is startling work from series television.'

heart ailment until he heard an Easter sermon about laying down one's life for one's friends. Finally, he understood that his own problems and his own fears had to be put aside if he was to comfort his wife in her time of need.

- Dr. Craig, the stuffed shirt with the outsized ego, had a reunion with his long-time mentor, now a senile old man. At first, Dr. Craig was unable to face the empty eyes of the physician who had once been his teacher. But then he realized that he could begin to repay the years of counsel and expertise with a few hours of patience and concern. Their time together was a touching moment.

- Against these inner resurrections was played a symbolic re-enactment of Christ's passion. A black man with a messianic complex came to the hospital to "cure" the patients, but his recitation of the Gospels earned him a literal crucifixion at the hands of some street people whose ears were closed to his message of hope. In the



SWORD AND SORCERY — Vowing to find and destroy the enemy who has cast a spell over their lives, the knight Etienne de Navarre, played by Rutger Hauer, and his enchanted hawk welcome the wily boy thief Philippe Gaston (Matthew Broderick) in "Ladyhawke," now playing in local theaters. The USCC classifies it A-II, adults and adolescents. (NC photo).

emergency room, he was brought back to life at the hands of the doctors.

- Finally, there was Ehrlich's fumbling search for a faith. At this point, it is a comic odyssey as he sorts through denominations the way one would fish through a pile of closed-out sneakers at K-Mart. But I have hopes that Mr. Fontana will turn it into something much more in coming episodes.

All of these were epiphanies of character, inspired by the Easter and

Passover season. It was brilliant work in any medium; it is startling work from series television.

If you're not a regular viewer of "St. Elsewhere," give it a try. It can stumble, but only because it tries so hard. More often, it hits its stride and far outpaces its rivals.

I keep telling myself that I've written enough columns about "St. Elsewhere" and it's time to move on. But, as long as they keep coming up with superior work, I'm going to keep calling attention to it.

Re-live Fatima on Channel 9

The story of the miracles of "Fatima" is brought vividly to life through a dramatic documentary scheduled during May on the Miami Cablevision Catholic Channel 9. Ricardo Montalban is the guesthost of the special. Using actual footage from World War II battles, concentration camps, and the Bolshevik revolution in Russia, Montalban narrates the events which were so intertwined with Mary's appearance to three peasant children.

"Fatima" will be cablecast every Wednesday during May at 6 p.m. on Channel 9.

For more information about Catholic programming on Channel 9, please call 757-6241, ext. 321 between 9 a.m. and 4:20 p.m.

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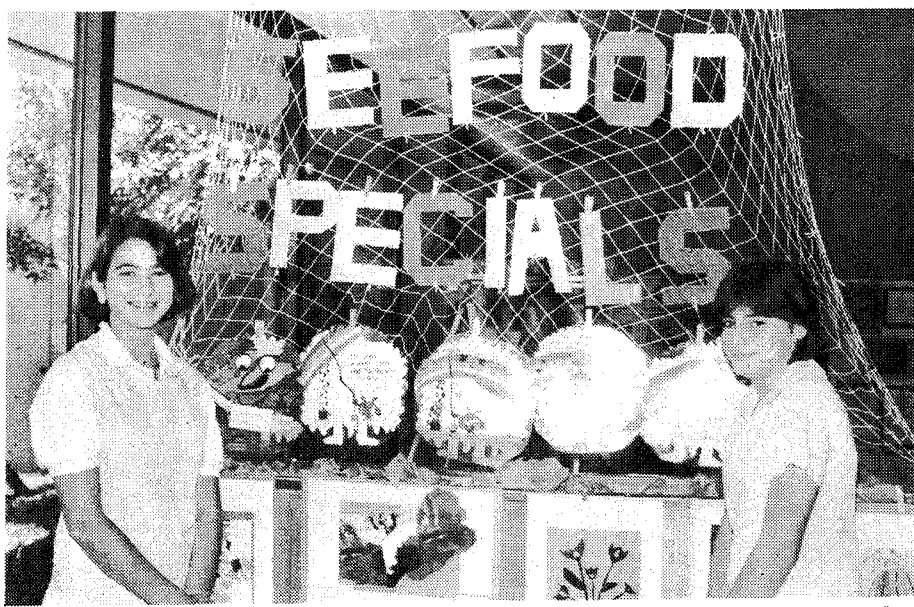
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What's Happening



PROUD DISPLAY. In the spacious cafeteria at the archdiocese Pastoral Center there is ample room for art displays and major art displays have already been held there. This month it was the children's turn as Catholic schools from all over South Florida submitted over a hundred art works of all descriptions made by students. Christine Fuchs (left) and Alissa De Lucia of St. Rose of Lima School stand by their creation titled "Seefood Special!"

Barry announces program of podiatric medicine

Barry University announced at a press conference last week that it will begin a four year doctoral program in podiatry this September, becoming one of only six such programs in the country.

The school will have a faculty of 9 full-time instructors and 15 part-time teachers provided by New York College of Podiatric Medicine and from the local community.

A new department, the Division of Health Sciences will be created for the podiatric program which will make use of existing Barry facilities.

Forty-eight students will be enrolled the first year with 100 expected to be enrolled in the second year.

The program is partly a response to a shortage of podiatrists nationwide and a large elderly population in South Florida

in need of treatment of foot disorders.

"Presently we have about 9,000 podiatrists in the United States," said Dr. Horace C. DeCotiis, President of the New York College of Podiatric Medicine, at the press conference.

Dr. DeCotiis predicted a shortage of 10,000 podiatrists by the year 2001.

"Florida presently ranks sixth in the nation for providing applicants for the schools of podiatric medicine," he said.

Sr. John Karen Frei, Dean of the Division of Biological and Biomedical Sciences said the department has already received nearly 200 calls from interested students and podiatrists.

The program will be the only one like it in the southeastern United States and will add to Barry University's strong science programs.

Four receive honorary degrees at St. Thomas

Four people received honorary degrees at St. Thomas University at graduation ceremonies last week. The four were Fr. Ralph Firreno, S.A.C. who received a Doctor of Humane Letters, Fr. Martin Nolan, O.S.A. who received a Doctor of Laws, Marie Palmer who received a Doctor of Humane Letters, and Charles Unkovic, Ph.D. who received a Doctor of Humane Letters.

Fr. Firreno, Provincial of the Pallottines order, was honored for his work as a priest, research scholar and educational leader. Fr. Firreno, who taught and administered a high school in New Jersey, has in recent years taken an active leadership role in the Pallottines.

Charles M. Unkovic, a distinguished sociologist, has headed the department of sociology at the University of Central Florida. Unkovic's career has been marked by community service with participation in the Pittsburgh Department of

Public Welfare, the White House Conference on Children and Youth, and the National Commission for the Prevention of Alcoholism and Drug Dependency.

Marie Palmer was honored for her many years of service to the church and to the community. Palmer's contributions have included terms as National Director of the National Council of Catholic Women, President of the Archdiocesan Council of Catholic Women and service as co-founder of Women in Community Service.

Fr. Nolan was honored for his contributions to higher education and his work as Provincial of the Irish Augustinians, President of the Council of Major Religious Superiors, and now as Prior General of all the Augustinians in the World. A church scholar, he has become a leading interpreter of the documents of the Second Vatican Council.

2,000 To graduate here

More than 2,000 students will be graduating from Catholic high schools in the Archdiocese of Miami during May and June, the Department of Schools has announced. The exact number of graduates is 2,214, distributed among nine Archdiocesan and four private Catholic high schools. The smallest graduating class belongs to Mary Immaculate High School in Key West, with 22 graduating seniors, and the largest to St. Thomas Aquinas High School in Fort Lauderdale, with 341 graduates.

Following are the dates and locations of the graduations:

Curley-Notre Dame — May 25, Barry University;
Cardinal Gibbons — May 25, Fort Lauderdale War Memorial Auditorium;
La Salle — June 1, St. Mary Cathedral;
Madonna — May 24, Nativity Church;
Mary Immaculate — May 23, school

auditorium;

Msgr. Pace — May 17, Dade County Auditorium;

Lourdes — May 21, Epiphany Church;
St. Brendan — May 20, Dade County Auditorium;

St. Thomas Aquinas — May 21, Fort Lauderdale War Memorial Auditorium;

Belen Jesuit — May 31, Gusman Hall, University of Miami;

Carrollton — June 5, St. Hugh Church;
Chaminade — May 18, Nativity Church;

Christopher Columbus — May 25, Gusman Cultural Center.

Registration open for Marian Center

Registration for the school year 1985-1986 is open and partial scholarships are still available at the Marian Center Services for Developmentally Handicapped and Mentally Retarded, Inc., 15701 Northwest 37th Avenue, Opa Locka. Children between the ages of 2 (possibly ambulatory) and 15 years may apply. Acceptance will be determined on the basis of the child's needs and of the availability of services to meet those needs.

Parents are encouraged to call the Marian Center Office (625-8354) as soon as possible for an appointment while scholarships are still available.

Salesian to head LaSalle High

A Salesian will become principal of La Salle High School next year, following the resignation of current principal Rosemarie Kamke, who is leaving to become superintendent of schools for the Diocese of Corpus Christi, TX.

The Provincial Office of Education of the Salesians of Don Bosco said the new principal will be named shortly. Fr. Dominic DeBlase, provincial superior, also said one more Salesian will be assigned to the school next year.

Now, two Salesians are on the staff of La Salle High School, located next to the Shrine of Our Lady of Charity in south Miami. The Salesians came to La Salle last year, and also staff nearby St. Kieran parish and Mercy Hospital.

NCCJ to hold youth leadership workshop

The second Youth Leadership Workshop, sponsored by the Broward National Conference of Christians and Jews, will be held May 5 from 1 p.m. to 5:30 p.m. at the Holiday Inn Conference Center, 1711 North University Drive, Plantation.

The workshop will bring together high

school students of different racial, religious and ethnic groups in an effort to create awareness and understanding of the diverse backgrounds in our pluralistic society.

The workshop, entitled "Looking at History — Looking at Ourselves," will also deal with the ultimate consequence of

prejudice, the Holocaust, and will explore the questions, "Can We Learn From the Past?" and "What Can I Do to Make a Difference in the Future?"

There is no fee for the workshop. Interested high school students may call the NCCJ office at 739-6225 for further information.

Fr. Goodbout to speak at Our Lady of Lourdes Academy

Fr. George Goodbout, a nationally known lecturer on the subjects of death and illness will speak at Our Lady of

Lourdes Academy in Miami on May 4th from 10 a.m. to 1 p.m.

He obtained his M.A. in Chemistry and

Holy Cross seeks volunteers

Do you have free time on your hands? Do you like people? Would you like to do something rewarding?

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jobs.

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Priest's brother died

PHILADELPHIA — A Mass of Christian Burial was concelebrated on April 16 for James J. Donnelly, brother of an Archdiocese of Miami priest.

Msgr. John J. Donnelly, pastor, St. Malachy Church, Tamarac, was

the principal celebrant of the Mass for his 55 year old brother in Good Shepherd Church here. Also concelebrating the Mass with nine area priests was their uncle, the Rev. Edward J. Casey, also of Philadelphia.

It's a Date

Barry University auxiliary will have their final meeting this year at Thompson Hall on May 8 at 10 a.m. Membership open to all persons. For more info call Barry U. at ext. 311.

All Saints Catholic Church at 9525 W. Oakland Park Blvd., in Sunrise will hold a singles meeting and social at 7:30 p.m. on May 18. For more information call Bill at 742-2647 or Janice at 742-0527.

The Dade Catholic Singles Club will have a "Hoe-down Night" at Black Angus Restaurant in Hialeah May 10. For more information call Mike Naya at 226-4274 or Ana Maria Alvarez at 446-6851.

St. Henry's Parish is sponsoring a "GOLD OUTING" on May 19 at Pompano Park Golf Course 12:30 p.m. Green fee and cart cost \$10.

Outing followed by dinner by J&P Caters; at St. Henry's Parish Hall, 1500 North Andrews Avenue Extension, Pompano Beach at 5:30 p.m. Dinner tickets \$10 per person. (For those not participating in the Golf Outing, Dinner Tickets will be \$12.00 per person.) For reservations call Louise at 943-3932.

The Ladies Auxiliary of the Knights of Columbus Council 5235 will hold their annual spring rummage sale May 4, from 10 a.m. until 2 p.m. at the Knights of Columbus Hall, 3571 North Andrews Avenue, Oakland Park.

St. Juliana Church's Separated and Divorced Support Group will hold its regular meeting on May 9, at 7:15 p.m. in the school Band Room. These meetings open to the community. For more information, call Mary at

737-5113.

The Queen of Peace Fraternity of the Secular Franciscan Order will meet May 5 at St. Richard Parish Center, 7500 S.W. 152 St., Miami, Florida. Formation will be at 1:00 p.m., Benediction at 2:00 p.m., followed with the monthly meeting and fellowship. All professed members of the Third Order of St. Francis of Assisi and all those aspiring to membership are invited. Visitors are welcome.

The Columbiettes of Holy Spirit Council No. 6032 are having a game Party on May 9, at 7:30 p.m. at the Knight's of Columbus Hall, 2118 S. 60 Terrace. (In back of Sonny's Barbecue on State Road 7, Hollywood, Fl.)

Fr. Dan Doyle, S.M. and the Chaminade Community of Faith Prayer Group invite you

to attend a Mass with Prayers for Healing and Anointing of the Sick. The Mass will be held on May 7th, at 8 p.m. in the school cafeteria, 500 Chaminade Drive, Hollywood.

Monsignor Edward Pace High School is honoring Father William Hennessey for his 19 years of service at a Testimonial Dinner May 11 at the Sheraton Bal Harbor. For further information contact the Alumni office at 624-8534.

St. Juliana Church's Separated and Divorced Support Group will hold its regular meeting on May 30, at 7:15 p.m. in the school Band Room. These meetings are open to the community. For more information, call Mary at 737-5113.

'Here I am, Lord' she said

(Continued from page 7)

their newborns on their backs and nursed them only with one breast, resulting in inadequate milk supply for both.

There was even more to contend with. Ignorance and poverty often go hand and hand and Maniscalco had to struggle against both. But she was awed by the devotion of the Catholic Indians.

She says she will always remember

their processions of the faithful which wound for miles on mountain roads, following a priest from village to village as he said Mass. The priests are seldom able to visit more than once a month to celebrate the Mass, so the people want to hear it over and over again.

Recently, 90 wedding ceremonies were held in one tiny village when the Archbishop came to officiate. Almost all of the people are

Catholics, pointed out Maniscalco.

One cold night, a 4-year old snuggled next to Maniscalco in church. She pleaded, 'When is the lady who gave me the rosary going to come back?' She had remembered the woman who had traveled with Maniscalco on the first trip, months before.

The young nurse kept her own faith strong not just by a song, but by daily practice. Morning and

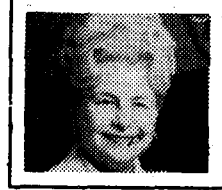
evening prayers, rosaries with the Indians, scripture readings and Mass and fasting on Fridays.

She feels inexorably linked to the unpretentious Peruvians, linked to them half way around the world by love and the hundreds of rosaries which she brought to them.

"It was a time of spiritual growth, I'll never forget it. And I'll go back," she vows.

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

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. A.C.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. KATHY

Thanks to Jesus, Our Lady, St. Jude, St. Martin, St. Martha for prayers answered. L.R.

Thanks to St. Jude for favors granted. Publication promised. M.A.M.

Thanks to St. Jude & the Holy Spirit for prayers answered. Publication promised. C.A.B.

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

5A-NOVENAS

Thanks to St. Jude for prayers answered. Publication promised. Rebecca

Thanks to Sacred Heart, Blessed Mother, St. Joseph, St. Jude, St. Anthony for favors received. Publication promised. M. Datton

My thanks to Sacred Heart, Our Lady, St. Jude & St. Anthony for favors granted. C.G.

Thanks to St. Jude for prayers answered. Publication promised. L.E.T.

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Must you be 'dragged' to this banquet?

The view from behind the altar

By Katharine Bird
NC News Service

As he walks onto the altar at the start of each Mass, Benedictine Father Donald Talafous assesses the mood of the congregation. "I hope to see an expectant, hopeful people bringing their best selves to the liturgy," he said in an interview.

'I'm not the only one involved. What anyone gets out of Mass depends on what they bring to it. People can't just come as sponges.'

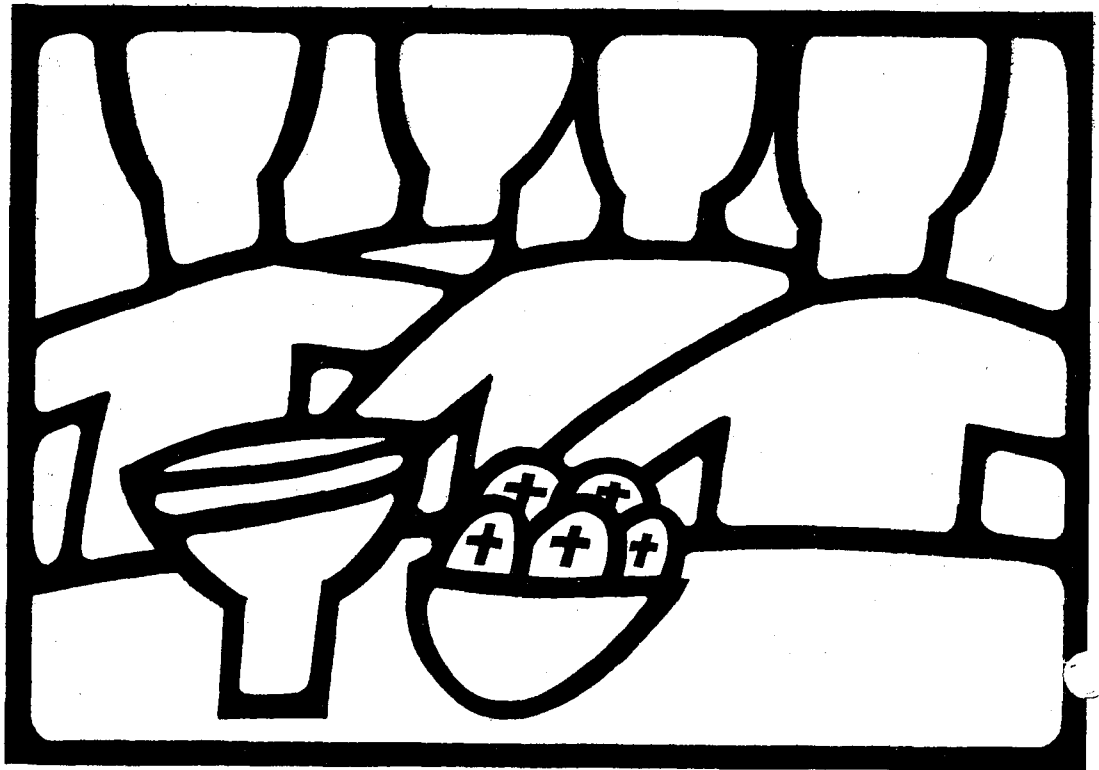
But what he occasionally encounters is a congregation that gives the appearance of being "dragged out to Mass, driven by obligation." This sort of congregation hits him "like a stone wall, a weight you're fighting against," the theologian explained.

Father Talafous is a professor of theology at St. John's University in Collegeville, Minn., where he also served for 16 years as student chaplain.

As a priest, he said, the Mass is "the most important thing in my life." He explained that he tries "to bring an expectant vitality and generosity to Mass."

He wants to make the Mass an experience that affects people positively. "It shouldn't be humdrum," he said. "Above all, it has to inspire people somehow."

The usual complaint brought by students to Father Talafous is that they "get nothing out of Mass," he said. Often he responds by asking students what their expectations are and how they see their role in the Mass.



To help students change their attitude, he may suggest that they participate in a Mass in a different cam-

small group — can be illuminating. It can help give students "a sense of Mass as a supper with the Lord and

stressed. It is a reminder that "God is met and served right in our ordinary lives and work." The fact that the Eucharist is a meal is a central symbol of that reality.

For Father Talafous, the gospel story of the Wedding Banquet is a key to how Christians should participate in the liturgy. "The king invites people to a banquet, not to a wake," he said. Each liturgy should "help to reinforce our conception of Christianity as a joyous fellowship of Christians."

In his homilies, Father Talafous points out possible ways of applying that Sunday's Gospel. But he remains aware that each person has the responsibility to choose a concrete way of responding to the message in the Gospel.

'I like them to leave better able to present Christianity to the world through the quality and enthusiasm of their lives.'

His aim, therefore, is to enable people to leave church with a better sense that the liturgy is "different from ordinary life but important for it."

The liturgy is a celebration of the fact "that we are one with God," Father Talafous said. "But that's false if we don't see it continued outside church."

Ideally, after Mass people should have "a sense that they have something to give to others," the Benedictine commented. "I like them to leave better able to present Christianity to the world through the quality and enthusiasm of their lives."

'Bring' something to Mass

In one parish recently, a fairly long procession made its way toward the altar at the time of the Offertory during Sunday Mass. One by one the adults and children in the procession deposited canned goods, bags of rice, cereal and other foods in large baskets at the front of the church, then returned to their seats.

Often it is suggested that if people hope to benefit as much as possible from the Mass, they need to bring something to it — something of themselves. The members of this parish had taken that suggestion literally. They brought gifts of food to share with the poor.

It was the parish's hope that a few hungry people might eat better that week, and that the meaning of the church's celebration of the Mass would extend beyond the hour spent inside the church on Sunday morning.

That parish's Offertory procession helps to illustrate a point:

- During the Mass, something occurs "for" people. God's life is offered to them.
- But during the Mass something also is done "by" the people. They bring something of their own — something of themselves — to the Mass. God addresses the people and they respond, in a variety of ways.

There is a sense in which every Mass is a point of beginning in the lives of Christians. God's message is heard during the Mass. Right then

Thinking it over

and there, Christians have an opportunity to respond, to live out the Christian message.

This helps to explain what the people "do" during Mass. They begin again to live out the Christian message. As participants in this celebration of God's life, they begin to express the life of God within them.

When the U.S. bishops issued their 1983 national pastoral letter on war and peace, they urged Christians to try to live by Jesus' message about peace during every Mass. They encouraged Catholics to make the sign of peace at Mass a sign of reconciliation with God and with one another.

The bishops saw the exchange of peace, often in the form of a handshake, as more than a gesture of simple friendliness. They saw it as a way to express the Christian community's commitment to work for peace in homes and neighborhoods and in the world at large.

The exchange of peace is something the people "do" during Mass. But to the bishops it is not just "busyness." It is an opportunity to get involved again in the work of peace, reconciliation, healing, compassion.

What is done "by" you during Mass? What does your active involvement in the Mass signify? What do you "bring" to the Mass?

pus location than usual.

Participating in a week-day Mass in a setting outside the church — for example, in a dormitory lounge with a

with each other," he said.

"The liturgy celebrates a moment when God is in our lives," the priest

By Father John Castelot
NC News Service

The living stones

Living stones. That's what the early Christians were called in First Peter: "You too are living stones, built as an edifice of spirit," is the way the scripture writer puts it.

At first glance, those words might strike 20th century folks as odd. But to first century Christians, the words carried great significance.

Palestine was a uniformly rocky country. When people wanted to build a house, they could go into their back yards and pick up the stones they needed. Wet mud was used to cement the stones together as the house was erected.

For important communal buildings such as the temple, however, the people followed a somewhat different procedure. Since the temple was the house of God, they considered it worth all possible care.

So, choosing huge blocks of stone, the people smoothed them out as best they could with the aid of their chisels and hammers. These large, fairly uniform stones then became the walls of their important buildings.

For the New Testament author, the idea of people as living stones goes back to Psalm 118. There we read of a stone rejected by the builder, which later becomes the cornerstone of the building. The early Christians saw this as a reference to Jesus Christ.

'A life-giving assembly'

An expert says people 'make the Mass'

By Father Lawrence Mick
NC News Service

His hair was gray, his face lined with age. He did not look as old as the 73 years to which he admitted, but he was clearly over the "senior-citizen" boundary.

Appearances were deceiving, however. When he stood to address the assembly of 400 religious educators gathered recently in the small town of Piqua, Ohio, only those who already knew him were not surprised by the youthful spirit and enthusiasm Sulpician Father Eugene Walsh conveyed.

He spoke with the comfortable informality of anybody's grandfather, but he communicated a

vision of worship that was fresh and vigorous and hopeful.

Father Walsh, of The Catholic University of America in Washington, D.C., has traveled extensively, speaking about worship to gatherings across the United States as well as Great Britain, Australia, and other nations.

Wherever he goes, one of his main themes has been the ministry of the celebrating assembly — the people who worship together.

Father Walsh insists that all who form the assembly, clergy and laity alike, "make the Mass." They celebrate together, and each has a responsibility to help make worship a life-giving experience for others. Father Walsh goes so far

as to suggest that the reason for coming to church on Sunday is "to give life to somebody else."

For centuries the Mass was seen as the action of the priest which was piously observed by the assembled lay people who often said other prayers to occupy their time and express their own spirituality.

Today the Catholic Church is attempting to regain a sense of its worship as the work of all the people — which is what the word "liturgy" meant in its Greek origins.

The liturgy does not belong to the priest alone. It is worship which all the members of the church celebrate together.

Since the Second Vatican Council in the 1960s, various ministries have been reintroduced in the Mass. Parishes now have readers, communion distributors, song leaders, servers, ushers, greeters, choirs and folk groups. All work together with the priest to fulfill the various roles that the liturgy requires.

The growth of these ministries is a clear symbol that the community is more involved in the liturgy. Yet the most basic of all the ministries in the Eucharist is the one most often overlooked — that of the assembly itself.

The whole assembly offers the eucharistic sacrifice. The whole assembly celebrates the eucharistic meal.

In his writings and in his speeches, Father Walsh has reminded us that this basic principle makes demands on each of us. Every person who joins the worshipping assembly has a responsibility for creating good worship, a responsibility no one else can fill.

That responsibility has several dimensions.

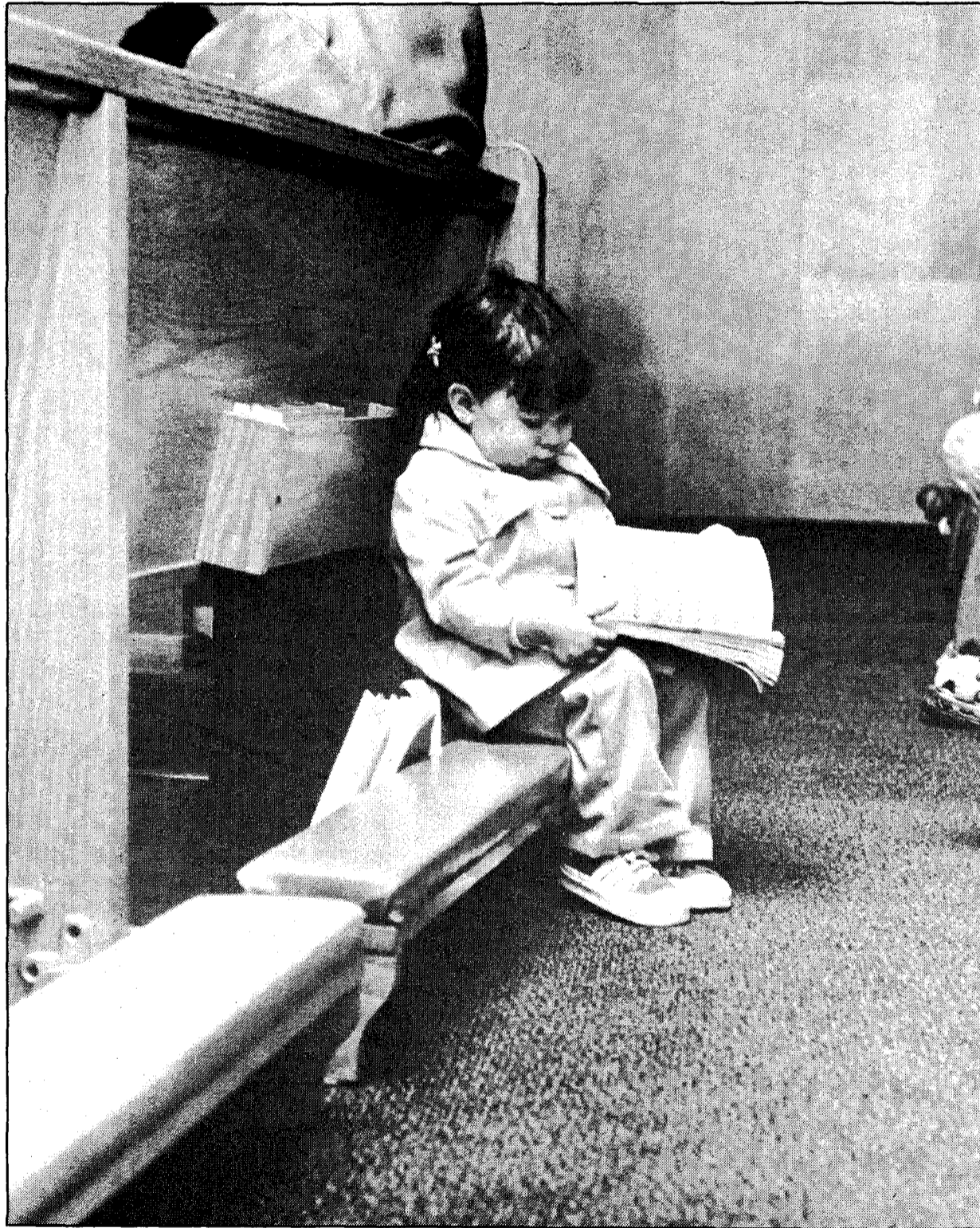
- It requires that each person contribute to creating an atmosphere of hospitality in the church — that we be attentive to each other. A climate of warmth can help us all be open to others. That openness in turn makes it more likely that we are open to experience God's presence and God's power in our worship.

- It requires that every member of the community put personal energy into the common actions of the assembly — joining in the prayers and responses, contributing to the singing, listening attentively to God's word, entering into the spirit of the liturgy.

If any one of us fails to offer our unique contribution to this common worship, the whole assembly suffers and our worship is less than it should be.

We all recognize that a priest or a lector who does a half-hearted job hurts us all. It is just as true that anything less than full participation by any one of us diminishes us all.

Finally good worship requires that worship extend into all of life. Everyone has the responsibility to carry the spirit of worship into our daily lives and thus work to further the kingdom of God in our own time.



In the cry room in St. Isaac Jogues Church in St. Clair Shores, Mich., a young child thumbs through a hymnal. All in attendance at the Mass — even to the youngest child — are part of the celebration of the Mass. (NC photo)

But they took the image a step further: With Jesus as cornerstone, they, the people, became the fine building blocks of the church. The early Christians were convinced that they themselves had become God's dwelling place, his temple.

So, what is the result of being a building block? This age-old conviction is at the bottom of our active participation in the liturgy, the public, official worship of God's people. The liturgy is not a spectator sport.

As an integral part of the church's structure, the early Christians considered it their responsibility to take a central part in offering the liturgy. Priest and people, worshipping together, unite with the eternal high priest, Christ.

Everyone has a part to play, as the psalmist suggested in this description of a liturgical procession.

"The singers lead, the minstrels follow; in their midst the maidens play on timbrels. In your choirs bless God; bless the Lord, you of Israel's well spring. There is Benjamin, the youngest, leading them, the princes of Judah as a body, the princes of Zebulun, the princes of Naphtali" (Psalm 68:26-28).

In this description, everyone was involved: singers, minstrels, youngsters, members of the tribes, their leaders — everyone.

In the same spirit Luke sums up the life of the first Christians. "They devoted themselves to the apostles' instruction and the communal life, to

the breaking of bread and the prayers... They went to the temple area together every day, while in their homes they broke bread" (Acts 2:42).

So the early Christians met together in their homes for "the breaking of the bread" and "meals in common." Obviously these were small groups with everyone taking part.

When people see a well-built house of worship for the first time, it is not uncommon for them to exclaim: "What a beautiful church." It is, however, a misplaced reaction, for the building is not the church. It is the place where the church meets for worship.

It is the people — all of us — who are the church. We are "living stones."

Bass jazz artist follows own music to become monk

By Marielena Zuniga
WILMINGTON, Del (NC) — It was 1946. Every night on 52nd Street in New York, in a club called Dixon's, a smoky, cramped place, the crowd used to hush when the Joe Mooney Quartet played jazz.

'God is the beautiful and good music is part of that beauty.'

Feet tapped, fingers snapped, and many agreed that Mooney and his accordion, along with a clarinetist, a guitarist and a bass player, had made it big.

So big, in fact, remembers the bassist, that Benny Goodman, Duke Ellington and other prominent musicians and writers would stop by to listen to the group from Paterson, N.J.

All the while, Gaetano Frega slapped the strings of his bass with the best of them, doing gigs from New York to Chicago and elsewhere.

And all the while, the bass

player was listening not only to his music but to inner urgings pushing and pulling him until he finally traded the life of the jazz musician for that of a priest.

Although the idea had been in his mind for a long time during the 1930s, he did not make the final decision until 1946 — in a hotel room in Springfield, Ill.

Ordination came 10 years later. Now, known as Capuchin Father John Frega, he serves as retreat master at the St. Francis Renewal Center in Wilmington.

From there he leaves to conduct retreats across the country and is on the road more than in his jazz days, he said. Other assignments have included prison ministry and hospital work and being rector of a seminary.

When asked why the change in his life came, he answered simply, "I don't know."

"It was one of the most difficult moments of my life, when I had to tell the others I was leaving" the jazz quartet "for the priesthood," he added in an interview with *The Dialog*, newspaper of the Wilmington Diocese.

But other quartet members



MELODIUS MONK — Capuchin Father John Frega plays a jazz melody on his string bass at the Capuchin residence in Wilmington, Del. He was once known as Gaet Frega, bassist with the Joe Mooney Quartet in 1946. (NC photo).

found it no surprise, for they had suspected as much. Father Frega said that Mooney told him that "I couldn't have lost him to a better leader."

The bass was not entirely left behind, however. Father Frega still plays whenever he gets a chance.

What he likes even better, though, he said, is his life as a priest. It speaks to him in even louder ways than the music does.

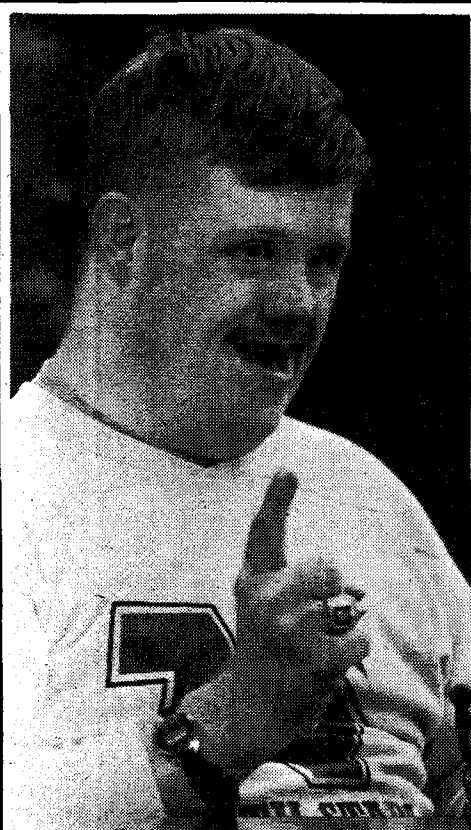
"I miss it, but I don't regret it," he said of his decision to turn from jazz to priesthood. "I couldn't see myself not doing what I'm doing. I've turned the bend. But when I hear music... when I play... gosh."

Anyway, he said, a person must have a sensitive and spiritual side in order to play music.

"God is the beautiful," he added. "And good music is part of that beauty."

'Let it shine!'

Teacher inspired by handicapped kids



(Left) Using his index finger to represent a candle, Greg Gloplin sings, "This little light of mine, I'm gonna let it shine," during a religious ed class for mentally retarded adults in Browerville, Minn. Teacher Lila Alzheimer and student Jay Neppel sing the same song during an evening class at St. Mary's school. (NC photos by S.N. Bauer).

By S.N. Bauer
BRECKENRIDGE, Minn. (NC) — The first time Lila Alzheimer noticed the request for a religious education teacher, she ignored it. The students in this particular class were, she knew, mentally handicapped.

But the request kept appearing in her parish bulletin. Mrs. Alzheimer,

who had no previous experience in working with the mentally handicapped, began to feel guilty.

She is now in her second year of teaching Wednesday evening classes to mentally handicapped adults at St. Mary's Parish in Breckenridge.

"Probably of all the CCD classes at St. Mary's, mine is the easiest to teach," she said. "They're excited to

be here. They're eager to learn. My class wants to be here."

She also feels she has received at least as much as she has given.

"The thing that has impressed me the most is their love for each other. Everything they do and everything that's done for them is appreciated."

Mrs. Alzheimer is one of about 60

people in the St. Cloud Diocese who teach religious education classes for mentally handicapped persons, according to Benedictine Sister Mary Mandernach, diocesan special education consultant.

Besides preparing materials for instructors, Sister Mandernach helps conduct classes for the mentally handicapped in Sauk Centre, St. Cloud and Cambridge.

Student George Anderson danced around the room, saying, 'Jesus got away, Jesus got away!'

"They're so happy to see us. They're eager to have us come and celebrate and sing with them," she said.

Alma Lucas of Christ the King Parish in Browerville, another special education religion teacher, recalls the time she asked her class what happened on Easter Sunday.

She said student George Anderson danced around the room, saying, "Jesus got away. Jesus got away."

"People are surprised how much they retain," Mrs. Lucas said.

Her students were recently given an assignment to be "fishers of men" by telling people about Jesus. When they returned the next week they reported, "People couldn't believe we know so much about Jesus."