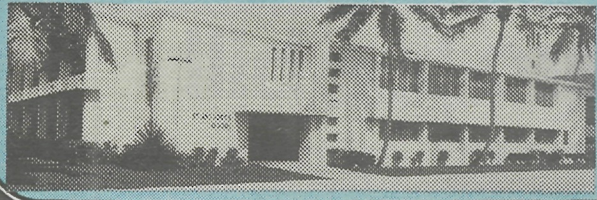


St. Anthony's: A family tradition



Ft. Lauderdale school celebrates 60 years of passing on values — Page 9

Sexuality

How can parents teach kids?

— Pages 22-23

THE VOICE

23 More lay ministers here — Pg. 10

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Ruling on prayer is disputed

Archbishop critical...Pg 3

WASHINGTON (NC) — The Supreme Court's June 4 decision striking down an Alabama public school "moment of silence" law mentioning prayer drew praise from some religion-oriented groups and rebukes from others.

The disputed law, declared unconstitutional by the court's 6-3 decision, called for a "moment of silence" to allow "meditation or voluntary prayer" by public school students.

Michael Schwartz, public affairs director for the Catholic League for Religious and Civil Rights, criticized the high court's decision and said the Catholic League opposes a mandatory public school prayer law but not a "moment of silence" law mentioning prayer.

By drawing a distinction between a "moment of silence" law and a "moment of silence" law that specifically mentions prayer, the court provides "a classic case of a distinction without a difference," Schwartz said. "The law did nothing more than

(Continued on page 3)

Inspired artist



Artist Dan Hennis puts the first of several layers of paint on a painting depicting a Biblical scene. The St. James parishioner has several paintings hanging in the church and has devoted his art to God. Story on page 12. (Voice photo by Betsy Kennedy)

'A time to go,' Mrs. Quinlan says



FAST \$1 MILLION

Franciscan Fathers John McVean and John Felice have until mid-August to spend \$2 million for the poor as mandated by the court after a New York real estate mogul demolished four poverty hotels near Times Square. Unspent money reverts to the city. (NC photo)

By Maura Rossi

MORRISTOWN, N.J. (NC) — "For over 10 years, we've watched our daughter dying, but for 10 years too, we've been able to touch her, hold her, kiss her, and when death comes, it will be hard."

Those were the words of Julia Quinlan, mother of Karen Ann Quinlan, on June 5, just six days before she saw her daughter's 10-year coma end in a natural death.

Quinlan, who had been comatose since April 15, 1975, died June 11 at the Morris View Nursing Home in Morris Township, N.J., from respiratory failure, following a case of acute pneumonia.

In 1976, her family won a historic New Jersey Supreme Court battle to have "extraordinary means" of life support disconnected. Against most medical predictions, Quinlan not only did not die immediately, but continued to live for more than 10 years.

"We've tried to prepare ourselves for when the end comes," Mrs. Quinlan said during the interview with *The Beacon*, newspaper of the Diocese of Paterson, N.J. "But no matter how long an illness lasts, it's sad to lose someone you love."

The family is still mourning the deaths of her mother and father — Karen's grandparents — who died two years ago, Mrs. Quinlan said.

She and her husband, Joseph, and their two other children, had even faced the thought that Karen might outlive her parents, in what might have been the final irony of the Quinlan story and the legal fight to let God's will, and not machines, prevail.

'I was the one who realized we should take Karen off the respirator... I remember talking to the children and telling them we must be very gentle with Daddy.'

"Yes," Mrs. Quinlan said, "we've thought about that and we've made provisions so that our other children will take over for us."

She shut her brown eyes in pain and shook her head when asked if she herself has worked with the dying patients who are cared for through the Karen Ann Quinlan Center of Hope, a hospice program the Quinlans founded to care for the terminally ill.

"Oh no, I could never do that. At (Continued on page 6)

Priest urges renewal of pro-life bill

WASHINGTON (NC) — A government program offering alternatives to abortion for teen-agers is "vitaly important" and should be renewed by Congress without crippling changes, said Father Edward

Bryce, director of the National Conference of Catholic Bishops' Office for Pro-Life Activities.

In a letter to members of the House health and environment subcommittee, Father Bryce urged support

for H.R. 2486, a bill which would reauthorize the Adolescent Family Life program begun in 1981.

The program funds projects which offer to pregnant unwed teen-agers educational assistance and medical, social and counseling services.

The bill is being challenged by two proposed substitute bills, H.R. 927 and H.R. 947, which would mandate that grantees provide abortion referrals when requested.

According to Father Bryce, these bills would effectively bar from the program "all grantees unwilling to do abortion referrals, including many now receiving grants."

The current program which restricts grantees from performing or promoting abortions, has proven to be effective and "warrants support from Americans who may have widely differing views on abortion itself."

He said it was important to retain

the restrictions "to ensure that grantees will offer life-affirming services for both mother and child, not assist in the destruction of the child."

Father Bryce, in his letter, also praised the current program's support for services to prevent adolescent sexual relations. Substitute bills would replace this aspect of the program with a "family planning" program, he said.

The proposed family planning program would not only duplicate services already available, he said, but would not contain safeguards which exclude programs in which abortion is a method of family planning.

Furthermore, he said, "by leading teen-agers to believe that premarital sexual activity will be without adverse consequences so long as they use contraceptives, family planning advocates fail to address numerous social aspects of the situation..."



PEACE PENTECOST — Outside the White House, a woman is escorted away by police officers one of several demonstrations held throughout Washington. About 1,000 people from the U.S. and Canada participated in "Peace Pentecost 1985" sponsored by the Sojourners. Priests and religious were among 200 arrested. (NC photo from UPI).

Nathanson praises cartoon strip

NEW YORK (NC) — Dr. Bernard Nathanson, parodied in the "Doonesbury" comic strips that were pulled from syndication, said he wouldn't have minded the publicity and was sorry the strips were withdrawn. "I really wasn't offended by it," Nathanson said in a telephone interview from his New York office May 28. "As a matter of fact, I think it's regrettable that the strip didn't run," he added. Nathanson was referring to Garry Trudeau's six-part comic strip which spoofed the doctor's highly publicized film, "The Silent Scream." Nathanson said some of the panels were "so unintentionally penetrating, so piercingly true, that perhaps having it run in newspaper syndication would have had a positive effect on the pro-life movement."

Church studies Fr. Serra miracle

MONTEREY, Calif. (NC) — The church is studying one possible miracle attributed to Franciscan Father Junipero Serra, Bishop Thaddeus Shubsda of Monterey said after hearing testimony on the case. Two more alleged miracles have been reported, and a boy with a brain tumor began showing signs of recovery at about the time Father Serra was declared venerable May 9.

Sanctuary case unresolved

PHOENIX, Ariz. (NC) — A pre-trial hearing for 12 members of the sanctuary movement indicted for assisting illegal aliens raised but did not resolve issues of religious freedom and government tactics in obtaining evidence. The 12 under indictment include a Catholic nun and two Catholic priests. The pre-trial hearing, was recessed until June 25. Defense arguments cited at the hearing included freedom for religious activity guaranteed by the First Amendment to the Constitution.

Pope grieves for storm victims

VATICAN CITY (NC) — Pope John Paul II expressed "profound sympathy and concern" to religious and government authorities in Bangladesh for the "extensive injuries and hardships" incurred by the people of the country when a hurricane struck the southern part of the Asian nation. The pope's concern was made known in a telegram sent by Cardinal Agostino Casaroli, Vatican secretary of state, to Archbishop Luigi Accogli, pruncio to Bangladesh. The telegram said the pope was "deeply grieved by the loss of so many lives and by the extensive injuries and hardships" caused by the storm and accompanying tidal waves.

USCC pleads for student prayer group

WASHINGTON (NC) — The U.S. Catholic Conference has urged the Supreme Court to overturn a 1984 federal appeals court ruling that prevents a student group from holding now-denominational prayer services in a public high school. By ruling that the group Petros could not meet at Williamsport, Pa., Area High School during a regular school club period, the Philadelphia-based 3rd U.S. Circuit Court of Appeals violated the Constitution's First Amendment guarantee of religious liberty, the USCC said in a friend-of-the-court brief. The case involves a student Bible-reading and informal prayer session like those Congress accommodated in a 1984 law giving religion-oriented student groups the same access to high school facilities as other extra-curricular clubs.

Pope: Czechs need more rights

VATICAN CITY (NC) — Pope John Paul II has appealed for full religious rights for Catholics in Czechoslovakia, including the right to name bishops to the country's vacant sees. The pope also called for freedom for religious orders, seminary education, and Catholic publications in the communist state, which has harshly repressed the church and severely limited its activities. The pope's wishes were expressed in a telegram sent to Cardinal Frantisek Tomasek of Prague, the Czechoslovakian capital. The telegram was a response to one sent to the pope by members of Pacem in Terris, an organization of priests with strong ties to the Czechoslovakian government.

Three priests slain in Angola

ROME (NC) — Two priests, a French Holy Ghost father and an Italian Capuchin, were killed in separate incidents in Angola, spokesmen for their Rome-based orders said. Father Jean Etienne Wozniak, 29, a member of the French province of the Holy Ghost fathers, was killed near Malange, about 30 miles from his mission, said Father Edward Holmes, the order's secretary general. Father Holmes identified the missing priest as Father John Kingston, 37, a member of the Irish province. According to news reports Father Kingston was kidnapped during the ambush in which Father Wozniak was killed. The following day, May 27, 46-year-old Capuchin Father Giuseppe Moretto was killed, while attempting to aid another priest.

Pro-life bombers convicted

BALTIMORE (NC) — A jury has convicted Michael Donald Bray of the Pro-Life Non-Violent Action Project, of conspiracy in connection with the bombings of 10 abortion clinics and related facilities in 1984 and early 1985. The federal court jury May 21 found Bray guilty of two counts of conspiracy and one count of possessing unregistered explosive devices in a rental storage bin near his home in Bowie, Md. Bray, 32, was acquitted of two other counts of possessing explosives seized by federal agents at the home of a second defendant in the case, Thomas Eugene Spinks, 37, also of Bowie.

Cardinal surprised by Boff silencing

ORLANDO, Fla. (NC) — The Vatican silencing of Franciscan Father Leonardo Boff was "surprising" and "curious" in light of the Brazilian theologian's humble acceptance of earlier criticism, said Cardinal Paulo Evaristo Arns of Sao Paulo, Brazil. The Cardinal, speaking at the press conference during the Catholic Press Association convention, said, "For me it was a really surprising measure to punish a man who accepted everything friendly and humbly from the Holy See." It would be like having a child do well in studies and then saying, "You can't go to the football game," he said. Father Boff was silenced by the Vatican Congregation for the Doctrine of the Faith after his book, "Church: Charism and Power," had been criticized by the congregation.

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— On prayer and schools —

Reaction to court ruling is mixed

(Continued from page 1)

provide a forum for students to think about whatever" they wished, be it prayer or motorcycle races, he said. Once again, "the court has embraced fear of religion, hostility to religion. I'd have to consider this a step backward."

The Center for Judicial Studies, a non-profit think tank which opposes "judicial activism" praised the court's ruling. The center, whose members include such legal scholars as Notre Dame law professor Charles Rice, was involved in the case from the beginning, according to James McClellan, its director.

"It's a victory actually, although no one understands why," said McClellan, who testified as an expert witness in the lower court. Although the decision is "an assertion of raw judicial power" it also shows the court's apparent willingness to accept other "moment of silence" laws, McClellan said.

"The religious community should rejoice," he added. "We've won an important victory. We'll go on from here."

The U.S. Catholic Conference, public action agency of the U.S. bishops, had no comment.

In the past, the bishops have supported voluntary public school prayer but emphasized that any rights of public school prayer should include opportunities for optional on-the-premises religious instruction. (See Archbishop Edward McCarthy's reaction in accompanying story.)

The Rev. Jerry Falwell, Baptist minister and founder of Moral Majority, assailed the court's decision.

"Surely the United States of America, which presents itself as a nation under God, can only be viewed as hypocritical when it refuses to tell its children that they may pray to that God," Falwell said. "There's no



Archbishop McCarthy:
"Religious Schizophrenia."

Archbishop sees 'secular' religion being established

Following is the statement issued by Archbishop Edward A. McCarthy on the recent Supreme Court decision repealing an Alabama law which called for a "moment of silence" to allow "meditation or voluntary prayer" in the state's public schools:

I fear our Supreme Court is forcing American children to become religious schizophrenics — agnostic in school, believers at home. I wonder if there is a connection with the frightful increase of crime and juvenile delinquency and the alarming number of teenage suicides.

'Our nation seems to be adopting a new "national religion" — namely, secular humanism... We seem to be losing any middle ground...'

I wonder, are we ignoring the warning of George Washington, "We need to indulge with caution the thought that our democracy can survive, unless it is founded on a sense of morality based on religion"?

It is ironic that the very First Amendment which was originally adopted to protect the union of Church and State, on the state level, from interference by a federal established religion is now being used to prevent the states from following their judgment in the free exercise of religion.

Freedom of religion seems to be shifting to freedom from religion as our nation seems to be adopting a new "national religion" — namely, secular humanism.

We seem to be approaching a frightful constitutional

dilemma where our public schools can no longer be American. They are being forced inevitably to betray the First Amendment either by, in the judgment of the Courts, establishing a religion or by preventing the free exercise thereof. We seem to be losing any middle ground to reconcile these two great principles.

To me it is curious that only in the schools we have not been able to work out an accommodation of both sections of the First Amendment.

We seem to have no problems with the words "In God We Trust" on our currency, no problem with our pledge of allegiance which includes the words "One nation under God." We seem to have no problem with the tax-supported chaplains in Congress or tax-supported chaplains in the military or in government hospitals or in government prisons.

Yet, by our compulsory school laws and compulsory education taxes, we force our children into a state-controlled system of education that is lacking an important and constitutive element in the formation of the total person and the responsible citizen.

It is agnostic and secular and, by implication, irreligious. The penalty on parents who seek to exercise their primary right in the education of their children is the high cost of private or parochial education which is becoming less and less available to the average citizen.

More and more one begins to wonder whether the doctrine of free speech applies only to atheism and pornography but not to acknowledging that "In God We Trust" or that we are "One Nation Under God."

Until America solves this dilemma of true freedom of education and respect for parental rights, it seems the only American answer is to provide alternative forms of education in which parents are assisted in breaking the state monopoly by tuition tax credits or some other constitutional form of aid.

doubt in my mind that this ruling will fuel the movement for a constitutional amendment to return voluntary prayer to our public schools."

"We must hold hearings as soon as we can... on the silent prayer amendment," said Sen. Orrin Hatch, R-Utah. "The real issue isn't the form of prayer. It's ending the governmental ban on school prayer... which is offensive to most people."

Americans United for Separation

of Church and State said the Supreme Court's ruling on the Alabama law was "very welcome."

"This was a pretty strong reaffirmation" of the court's earlier decisions forbidding government sponsorship of religious activities, said Joseph L. Conn, spokesman for Americans United.

Conn said that in recent decisions, including those involving city nativity scenes and religious chaplains at state

legislatures, the court had "tended to lower the wall of separation" between church and state.

President Reagan, in remarks delivered June 6 in Birmingham, said the court decision showed that work still needs to be done.

Reagan appointed Justice Sandra Day O'Connor, who is often considered conservative but voted with the majority to declare the Alabama law unconstitutional.

'Give example or Marxism will spread'

Archbishop Weakland tells Wall Street

'If capitalism is unable to articulate values that go beyond profit for the already well-off ... then the marxist critiques of the capitalist system will become more and more verified in the minds of our neighbors...'

world?"

"If capitalism is unable to articulate values that go beyond profit for the already well-off," Archbishop

Weakland said, "if it does not show a model for other nations of ways in which the now marginalized can participate in the system, then the Marx-

ist critiques of the capitalist system will become more and more verified in the minds of our neighbors to the South and on the African continent to our West and in the Asian countries to our East."

"If we are in a global world, who will articulate a global economy for us that is reasonable and fair to all?" he asked. "I hasten to say that the first to do so will inherit the globe."

Some 400 people heard the address, sponsored by the Jesuit Office which was established in the Wall Street area to provide spiritual ministry and stimulate ethical reflection.

Archbishop Weakland said that the drafting committee directed attention at all groups in society, including the church itself.

The committee did not wish to "put the business world nor the political world on a guilt trip," he said. The need, rather, is to "take seriously Marx's criticisms of capitalism and show that they are not empirically necessarily justifiable today."

Bishop: Synod may spur renewal

NEW YORK (NC) — Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, said that this fall's extraordinary Synod of Bishops will give the church a chance to regain the enthusiasm of the Second Vatican Council.

Such a renewal at the synod could

spread in each diocese, he said. He rejected the view that Pope John Paul II called the meeting as a step toward retrenchment from post-conciliar developments in the church.

The pope announced in January that he is convoking an extraordinary assembly of the world Synod of Bis-

hops this Nov. 25-Dec. 8 to assess the work of Vatican II 20 years after the end of the council.

Bishop Malone will be the NCCB representative at the synod, which will be made up chiefly of the presidents of bishops' conferences around the world.

Nuns running parishes 'a good thing' — bishop

BROOKLYN, N.Y. (NC) — Employing nuns as pastoral administrators for parishes without resident priests "has had and will continue to have a very positive effect on the leadership role of women," Bishop Raymond Lucker of New Ulm, Minn., said in an interview.

"We can no longer take it for granted that leadership in the church is only for men," he said.

Bishop Lucker was interviewed at the rectory of St. James Cathedral in Brooklyn following an address on "Assessing the Shortage of Priests; Non-Clerical Alternatives to Ordained Ministry."

Bishop Lucker reported on the experience of the New Ulm Diocese in seeking to keep parishes operating when a resident priest could not be provided. In such cases, he said, a parish is linked with one that has a resident priest who can provide sacramental ministries, and a pastoral administrator is employed to lead

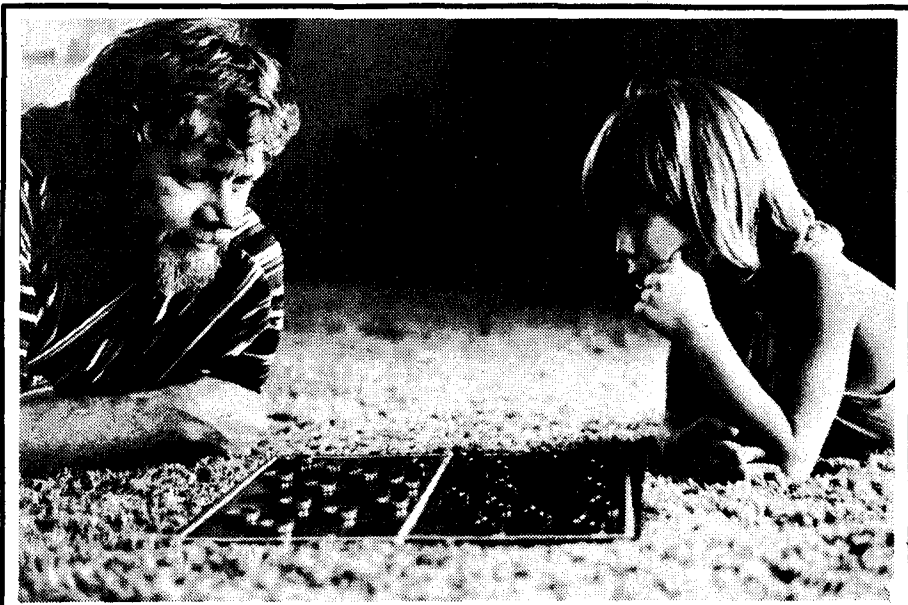
weekday services, conduct religious education programs, visit the sick and in other ways serve as a unifying and activating center of parish life.

Bishop Lucker said that he appointed the first pastoral administrator in 1981. Seven parishes now have nuns in such positions, he said, adding that he anticipated the number of non-priest parish administrators to rise to 25 over the coming decade.

Before coming to Brooklyn for the address, he said, he called each of the seven nuns and "pressed" them for any negative comment that had been made about having women leading parishes. None reported any, he said.

The nuns are "received with joy" because their presence means that the parish can continue to operate as a community, an opportunity especially valued in the rural and small town areas of the New Ulm Diocese, Bishop Lucker said.

In each case, however, the nun has been required to work in the parish



Dad's day

Cayce Siehdnel, 7, of Kansas City, ponders a move as her father Gary watches the checkerboard. On Father's Day, June 16, it's Dad's turn to relax with his children. (NC photo)

and build relationships with the people before being appointed to the post of pastoral administrator, he said.

Although all the pastoral administrators appointed thus far have been religious women, Bishop Lucker said, the positions will also be open to

other women and lay men. Because of that, Bishop Lucker said, he considered the question of women's ordination a separate theological issue from what he was doing in appointing women as pastoral administrators.

Bishop: Church doesn't practice economic justice

BROOKLYN, N.Y. (NC) — A "wide, glaring gap" separates what the church teaches about economic justice and what it practices with its own employees, said Bishop William McManus, who retired earlier this year as bishop of Fort Wayne-South Bend, Ind.

The most explicit teaching on the topic, he said, appears in the draft version of the U.S. bishops' proposed pastoral on the economy with its call for the church to be "exemplary."

But he did not find the church even

near that goal.

"The U.S. bishops advocate a 'preferential option' for the poor, but I have seen little preference shown to the church's lowest paid, most insecure employees — janitors, domestics, rectory secretaries and organists," he said.

While he laid much of the blame on church institutions and administrators, he also challenged Catholics in the pews to give enough so that the church can pay adequate wages to its personnel.

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Masonry 'irreconcilable' with faith

Says U.S. bishops' committee report

WASHINGTON (NC) — A committee of U.S. bishops has called Freemasonry "irreconcilable" not only with Catholicism, but with all Christianity.

In a confidential report mailed this spring to all Catholic bishops in the country, the committee said that "the

principles and basic rituals of Masonry embody a naturalistic religion, active participation in which is incompatible with Christian faith and practice. Those who knowingly embrace such principles are committing serious sin."

A background study included in the report also described most U.S. Masonry today as "politically reactionary and racist" and said that, with the exception of one local lodge in New Jersey that admits blacks, "all women, men under 21, and blacks are barred from Masonic initiation in regular lodges."

The study sharply criticized the "pseudo-Islamic ritual" of the nation's 600,000 Shriners, who are high-level Masons of the Scottish Rite or the York Rite.

The study rejected the idea that it is unecumenical to discuss such matters. Christian churches which are "open to men and women, blacks and whites, young and old, rich and poor" exemplify brotherhood better than Masonry and "need not apologize for their stand on lodge membership," it said.

The report was put together by the Committee for Pastoral Research and Practices of the National Conference of Catholic Bishops, headed by Cardinal Bernard F. Law of Boston. In an April 19 cover letter accompanying the report, Cardinal (then Archbishop) Law said that he was sending it to the bishops "for your own personal information."

The NCCB released the cardinal's letter and the report to National Catholic News Service in Washington after a copy had been given to NC News in Rome.

The report marks another major step in a controversy that goes back more than a decade concerning the

nature of Freemasonry in general, U.S. Freemasonry in particular, and the compatibility of being a Catholic and a Mason.

Because of widespread confusion in recent years, there are "serious problems" of Catholics who joined Masonic lodges in good faith, and these issues must be approached with "great tact," the report said.

Advice to lectors: Be good at ministry

DENVER (NC) — Only about half the lectors in Catholic churches throughout the nation are getting the congregation "to sit up and listen," according to an author and lecturer on liturgy.

"If you don't have the talent to be a good reader you should not be reading" but serving the church in some other capacity, Msgr. Joseph Champlin told 300 lectors attending the Denver Archdiocese's eighth annual readers' convention.

"Good intentions are not enough," he said. "Some kind of ability and talent to proclaim the word is important."

Msgr. Champlin is vicar for parish life and worship for the Diocese of Syracuse, N.Y. He is also a lecturer on liturgy and pastoral theology and writes a syndicated column which appears in 20 Catholic newspapers, including *The Voice*.

The lector, he said, needs to recognize the uniqueness of his or her ministry and be committed to it, which, among other things, includes the task of showing up to do the job.

Masonic beliefs, oaths cited by report's author

From NC News Service

The report on Masonry issued by a committee of the U.S. bishops consisted largely of a study by historian William Whalen of Purdue University, long considered the leading U.S. Catholic expert on the subject. His report was commissioned by the bishops' committee.

Whalen wrote that the chief reason the church opposes Masonry is not its anti-Catholicism, where that exists, but its religious naturalism, which claims a set of distinct beliefs, some of them at odds with Christian faith.

"Perhaps a religious naturalism is better than no religious belief at all," he wrote, "but for the professing Christian it represents a retreat from the Gospel... The lodge honors Jesus Christ as it honors Socrates, Buddha and Mohammed. It cannot acknowledge any special spiritual claims by Jesus since this would violate the basis of Freemasonry."

Whalen also cited the solemn

oaths required for Masonic membership as a basic problem for Catholics. In a sample Master Mason's oath which he quoted in full, the candidate swears to keep Masonic secrets and do or not do various other things on penalty of being killed and having one's "bowels... burned to ashes" and "scattered before the four winds of heaven."

The Roman Catholic Church allows the swearing of oaths for serious reasons but has never countenanced it for light reasons such as joining fraternal societies, Whalen said.

He quoted from another Catholic investigator of Freemasonry, Father Walton Hannah: "Either the oaths mean what they say, or they do not. If they do mean what they say, then the candidate is entering into a pact consenting to his own murder by barbarous torture and mutilation should he break it. If they do not mean what they say, then he is swearing high-sounding schoolboy nonsense on the Bible, which verges on blasphemy."

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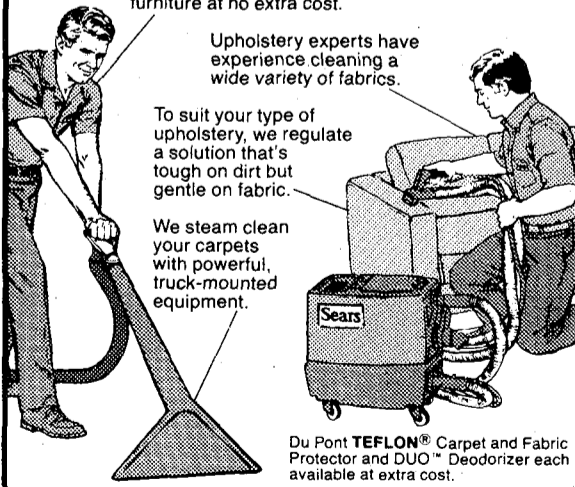
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Mother: God has worked miracles

(Continued from Page 1)

this stage in my life, I can't get that close to others near death. It is too painful," she said. "I can't visit Karen and then go and work with other people."

Instead, she explained, she has formed the Friends of Hospice, a group of 17 volunteers who help raise money for the home care program.

The Quinlans have donated all the profits from their 1977 book, "Karen Ann; The Quinlans Tell Their Story;" the 1977 NBC television movie, "In the Matter of Karen Ann Quinlan," and all their speaking engagements to the hospice center.

The center, she said, was born out of her and her husband's memories of the "pain and frustration" that rigid hospital rules and the necessary precision of medical technology cause to families of the terminally ill.

"There is a time for care in the hospital, but then there is a time to say 'I'm dying,'" she said. "That's what we're doing in the hospice program, providing only palliative care, with no extra facilities."

It has been a very long 10 years for her and Joe, Mrs. Quinlan said, and she had no real answer except "faith," to the question of why their marriage of almost 40 years had survived the strain. But she gave a quick nod of understanding for those who might have buckled under similar stresses.

"It was hard," she recalled. "I was the one who realized we should take Karen off the respirator, and when I first said it to Joe, he wouldn't hear of it. I remember talking to the children and telling them we must be very gentle with Daddy. We were all

walking on eggs."

"So many people have been looking for a miracle, a cure for Karen," Mrs. Quinlan added. "But I feel God

has performed so many miracles here. The miracle of prayer, the miracle of love.

"Karen has become a symbol of

life. Precious. And we should care for that life, but also recognize that there is a time to go home.

"That's important," she said.



Mrs. Quinlan

'Karen has become a symbol of life. Precious. And we should care for that life, but also recognize that there is a time to go home. That's important.'



Karen A. Quinlan

Quinlan death ends 10-year trauma

PATERSON, N.J. (NC) — For her parents and family, the death June 11 of Karen Ann Quinlan, 31, ended 10 years of anxiety aggravated by a legal action resulting in a landmark "right-to-die" decision.

The legal debate went all the way to the U.S. Supreme Court, which refused to review the New Jersey Supreme Court decision that allowed disconnection of the mechanical respirator that originally was thought to be keeping Quinlan alive.

The New Jersey Supreme Court's view coincided with the position of the Catholic Church that the use of "extraordinary means" to sustain life was not required.

When the court ruled on March 31, 1976, Bishop Lawrence B. Casey of Paterson said, "the court has recognized the right of Karen's father, acting on her behalf, to terminate the use of extraordinary means of sustaining her life if the medical experts offer no hope of bringing her out of her present helplessness and comatose state," Bishop Casey said.

He added, "the court is to be commended for the wisdom shown in its decision."

Some pro-lifers disagreed with the New Jersey high court's ruling, however, and sought to bring the case

to the U.S. Supreme Court. Richard Gallagher, a leader of an organization called the Human Life Amendment Group, claimed the New Jersey ruling threatened Miss Quinlan's right to life and that her father wanted "measures to hasten his daughter's execution."

The case had attracted world attention and has been cited frequently in similar cases where the "right to die" has been claimed.

It began on April 15, 1975, when Miss Quinlan fell into a coma after she apparently had consumed several gin-and-tonic drinks and a tranquilizer and aspirin.

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Vatican II-church self-destructing — Vatican official

ROME (NC) — In the 20 years since the Second Vatican Council, the Catholic Church has passed from "self-criticism to self-destruction," said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

"We hoped for a leap forward and instead we find ourselves faced with a progressive process of decadence which has been developed in large measure under the slogan of a so-called 'spirit of the council,'" he said in a book titled "Report on the Faith."

The past two decades have been "decidedly unfavorable for the Catholic Church" because they have not produced the unity expected, he said.

The cardinal also criticized U.S. Catholics — saying some U.S. moralists are blurring the distinction between good and evil, and some U.S. nuns have adopted a "feminist mentality" causing identity crises in religious life.

The cardinal, in addition, said he preferred the term "Body of Christ" to that of "People of God" to describe the Catholic Church. He also called the Bible a "Catholic book."

"Report on the Faith," written by an Italian journalist from a series of interviews with the cardinal last August, was published in Italian May 30 by Edizioni Paoline, a Catholic publishing house in Milan, Italy.

At a press conference in Rome the same day, Cardinal Ratzinger said the

views in the book are "completely personal" and "in no way implicate the institutions of the Holy See."

In the book, the cardinal defined the "spirit of the council" as the belief that "everything which is new will always, and no matter what, be better than that which was or that which is." This is a "pernicious anti-spirit" which discredits the council, he added.

The church must now seek "a new equilibrium after the exaggerations of an indiscriminate opening to the world and after too many positive interpretations of an agnostic and atheistic world," he said.

Regarding U.S. "moralists," whom he did not identify, Cardinal Ratzinger said their blurring of good and evil results from "consequentialism" and "proportion-alism."

In consequentialism "nothing is good or bad in itself," he said. "The goodness of an act depends only on its end and on its foreseeable and calculable consequences."

In the articles, Cardinal Ratzinger said many U.S. Catholics dissent from the church's teaching authority rather than from the secular values of their wealthy nation.

In his criticism of the life of U.S. nuns, the cardinal says that "a certain feminist mentality has entered even women's religious communities."

"This entrance is particularly conspicuous, even in its most extreme forms, in the North American conti-



YOUNG VICTIM — A rescue worker carries the body of a child from the rubble of a building after a car bomb devastated an area of Christian Beirut. Pope John Paul has pleaded with the warring factions to come to their senses and talk about peace. (NC photo).

nent," he said.

"All this has brought lacerating problems of identity and the loss of sufficient motivation in many women for continuing in religious life," he said.

"Cloistered women, and contemplative orders, have resisted rather well" and continue dedicating themselves "to praise of God, prayer, virginity and separation from the

world," said Cardinal Ratzinger.

Non-cloistered religious women, however, are "in grave crisis," he said, which feminism has promoted by encouraging:

- "The discovery of professionalism.
- "The concept of 'social assistance' which has substituted that of 'charity'.

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Ecumenical movement

Talk to non-Christians, Pope says

VATICAN CITY (NC) — The Catholic Church should increase its "dialogue of salvation" with non-Christian religions, said Pope John Paul II at his weekly general audience.

Non-Christian religions contain "a certain awareness of a hidden power which lies beyond nature and the events of human life, and which may even involve the recognition of a supreme being," said the pope in his main audience talk.

But the pope also said that Christianity is based on the revelation of God through Christ, while the non-Christian religions are based on the search for meaning on the part of humans.

The Second Vatican Council recognized the dialogue with non-Christians as positive and established the Vatican Secretariat for Non-Christians to promote dialogue, the pope said.

Catholics should work so that rela-

tions with non-Christians "become wider and larger, inspiring in an ever more ample measure the desire to know each other and to cooperate in the search for truth in charity and peace," the pope said.

The pontiff named Judaism, Islam, Hinduism and Buddhism as religions which have much in common with Christianity.

A "special relationship" exists between Christians and Jews because "the church received the revelation of

the Old Testament from the chosen people of Israel, and so the bond which joins Christians and Jews is unique, based on a common spiritual heritage," he said.

The pope praised Moslems because they "worship one God" and "acknowledge Jesus as a prophet."

"They honor his virgin mother Mary and often invoke her with devotion," he added.

Catholic-Anglican unity closer

By NC News Service

Traditional differences between Anglicans and Catholics concerning authority, ministry and the Eucharist are no longer insurmountable, Britain's Catholic bishops have said.

But they also said further work is needed on these issues.

The bishops called the final report

of the Anglican-Roman Catholic International Commission (ARCIC) "a truly outstanding contribution" to the dialogue between the two churches.

"The (bishops') response is the most significant act in the history of the churches in this country," said Bishop Alan Clark of East Anglia,

England. Bishop Clark, who chaired the first ARCIC conference, told National Catholic News Service that the "degree of positive response will be a tremendous help to both our churches throughout the world."

Among those issues the bishops thought needed further work were adoration of the Eucharist, ordina-

tion of women and the question of Anglican priestly orders, declared invalid by Pope Leo XIII in 1896.

The bishops said they were uneasy with the joint committee's statement that "others still find any kind of adoration of Christ in the reserved sacrament unacceptable."

"The doctrinal implications of this position need to be examined closely," the bishops said.

They said the ordination of women remains a "grave obstacle to the reconciliation of our churches."

The bishops said they thought the report did not give enough weight to papal primacy, since the international commission would recognize the pope as universal primate, but not with authority he currently holds.

On infallibility, the bishops said they endorsed as compatible with church teaching the commission view that "the assent of the faithful is the ultimate indication" of infallibility.

Scottish church attendance poor

NC News Service

Slightly less than 17 percent of Scots attend church each Sunday, but about 43 percent of Scottish Catholics attend each week, church figures show.

Although Catholics form only 16 percent of the Scottish population, they comprise 41 percent of all churchgoers.

Between 1980 and 1984, nearly all Scottish denominations were affected

by a fall in attendance, according to the 1984 Census of Church Attendance in Scotland.

The census was sponsored by the National Bible Society of Scotland and the MARC Europe Evangelical research organization. It gave statistics on overall church attendance and that of adult Scots, identified as those 15 or older.

Only 17 percent of adult Scots attend church.

But the Scottish adult churchgoing

rate is higher than England's 9 percent and Wales' 13 percent.

On the average over four Sundays in March 1984, slightly more than 660,000 adults attended services of public worship in the nation's churches.

Of those, about 43 percent were Catholic, about 40 percent were from the Church of Scotland, and about 16 percent were from other Protestant denominations.

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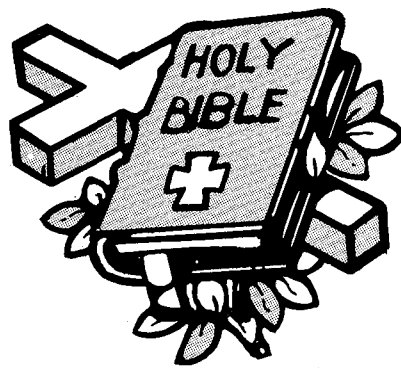
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A family tradition

St. Anthony School has taught three generations of Broward Catholics

By Betsy Kennedy
Voice Staff Writer

Passing on the values of parochial education from generation to generation, St. Anthony's school in Fort Lauderdale has survived financial crises, deterioration, World War II and urbanization.

On June 2, the oldest parochial school in Broward County celebrated its 60th birthday with a Mass concelebrated by Archbishop Edward A. McCarthy and Pastor Timothy Hannon, followed by a gala reception.

Attending the events were young, freckle-faced graduates who have never known school life without air-conditioned classrooms, a well-equipped playground, a computer science classroom and a spacious cafeteria.

Older graduates on hand could recall cramped, hot classrooms, playing kickball in a sandy lot for fun and carefully rationed food inside a wooden cafeteria.

But whether young or old, all the members of the St. Anthony family seem to have preserved — long after caps and gowns have been put in mothballs — a sense of belonging and allegiance to Catholic tradition that has made the school endure.

At the reception held at the school, parents of students currently enrolled mingled with parents who had already sent six or seven of their children through school at St. Anthony's. As memories came flowing back, they became a testament to the school's impact on family life.

Pat Miller talked about dancing a sprightly Irish jig for the school's late builder and pastor, Monsignor John J. O'Looney, who served from 1929 until 1976.

"It was his surprise birthday party, which we gave him every year. He always knew about it ahead of time and pretended he didn't. The real surprise would have been if we *didn't* give him a party," she said with a laugh.

Memories undusted

When Miller's daughter was in the 8th grade, she danced the Irish jig for Monsignor O'Looney too.

Miller also recalls another day which exemplifies the St. Anthony spirit.

Times were difficult during World War II and its threat was met by defiance and courage inside the tiny classrooms. All the students banded together to sell E Bonds to help out The Cause. In just a matter of months, they sold more bonds at St. Anthony's than at any other school in the area. The U.S. Treasury Department awarded the school an official flag to commemorate the achievement.

"It was a thrilling moment, when we all stood in the courtyard and watched that flag raised. The higher it went the more goosebumps I got..."

Others dusted off old memories and let them shine.

Thomas Maus, one of the owners of Maus and Hoffman furniture store in Ft. Lauderdale, was a junior in high school at St. Anthony's the last year before it converted from a high school to grades Kindergarten through 8th in 1952. He attended the first graduating class at Central Catholic High School (which numbered 42 students) also developed by Msgr. O'Looney. That school was later re-named St. Thomas Aquinas.

"St. Anthony's was so small at the

time I attended that I used to complain, why don't we have better sports equipment or a regular playground or a big cafeteria? But it was later that I realized its smallness and the individualized treatment by the Adrian Dominican nuns was what made the school so special and gave us our greatest assets..." he said.

Pat Miller agrees, especially with regard to the nuns.

"They always had time to talk to you about a problem... they cared about each and every one of us..."

Tunafish and cheese sandwiches are also the stuff memories are made of. Maus remembers how hard the nuns worked in the small cafeteria, with limited food and resources.

However, such hardships have only reinforced his loyalty to his alma mater. All six of his children are St. Anthony's graduates and the family have been members of the parish since 1939.

Congressman E. Clay Shaw of Ft. Lauderdale (15th District, Republican) attended St. Thomas Aquinas High

School and has sent his three children to St. Anthony's, although they did attend other schools for part of their education.

His daughter Mimi attended for one year but in that time she felt right at home, she said.

"I established a bond of friendship with the others students, a caring about the school and its principles. I just wish I could have attended longer..."

Graduates aren't the only ones who are the backbone of the pioneer school.

Bustling activity and expansion marked Msgr. O'Looney's years as pastor. Portable classrooms were added, the cafeteria opened and an auditorium and gymnasium added. In the 50's, a new wing was completed and playground facilities and a parking lot sprang from acquired land purchases.

In an interview with *The Voice* on the school's 50th anniversary, the late pastor remarked, "All the people were good and helpful. They saw they had to help and they did through many sacrifices..."

Fr. Laurence Conway, who was pastor from 1976 until 1980, says he is proud to be a part of the school's distinguished history. During his residence, the school received its first accreditation from the Florida Catholic Conference.

"My great joy has been in watching the minds of children grow. If they are properly educated, they will become unselfish," said Fr. Timothy Hannon, who came to St. Anthony's following Fr. Conway in 1980.

'Physical renaissance'

Since his service began, Fr. Hannon has brought about a "physical renaissance" at the school and parish. The inside of both have been renovated and a new playground has been constructed.

Fr. Hannon explains, "I have a great interest in education. I had granduncles in Ireland who took an interest in seminary education and I was accustomed to their zeal and sharing in their conversation."

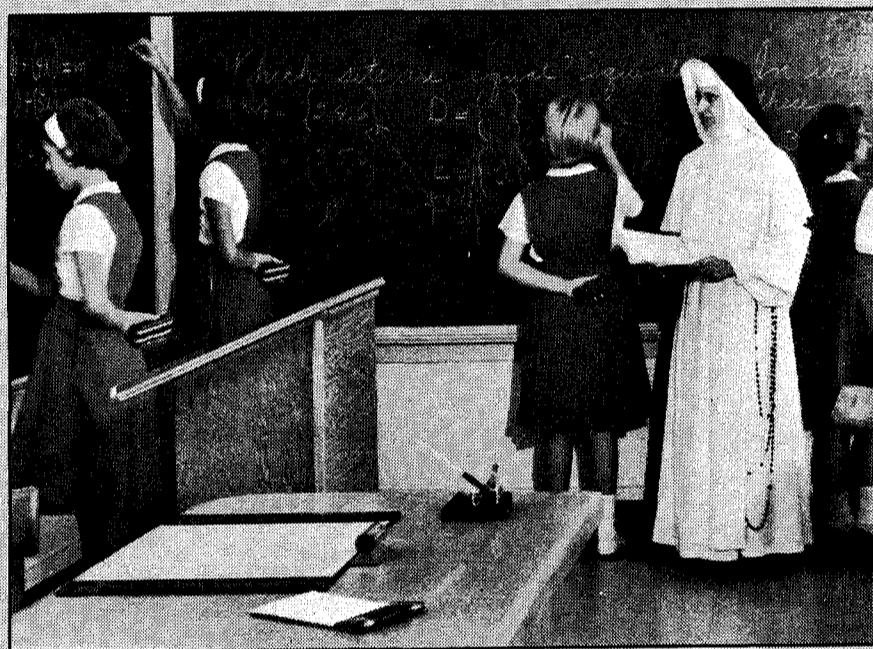
Today St. Anthony's has two Marist brothers as religious instructors, 18 regular teachers and approximately 400 students in attendance. Half of the students are from the parish and the other half come from all corners of Broward and all types of backgrounds and races. The school has been the catalyst for the parochial system in Broward that now educates 10,000 students in 18 grade schools and four high schools.

Parents remain as committed to the school today as their grandparents were before them, six decades ago. This year, they have organized the Saint Anthony Foundation for Education (SAFE) to continue the tradition and directly raise funds for the school's maintenance and expansion. The foundation has embarked on a \$500,000 pledge drive for the year.

"Each parent has given us a pledge for the future of the school... God means for each child's innermost vision to be cherished and loved... Education is something we cherish here at St. Anthony's school," said Fr. Hannon during his anniversary homily.

"Someday, when another great doctor or statesman graduate from St. Anthony's, your name will be blessed and you will see the presence of God fixed in your hearts," he told the assembly.

Yesterday



Adrian Dominican Sisters teach "new math" to St. Anthony students in this file photo, taken in 1964. At right, the late Msgr. John O'Looney, builder and pastor at St. Anthony from 1929 to 1976. Along the way, St. Anthony changed from a high school to a Kindergarten through eighth-grade institution, and Msgr. O'Looney was instrumental in establishing another Broward school, Central Catholic High School, now known as St. Thomas Aquinas.



Today



Although not a graduate of St. Anthony, former TV anchorman Ralph Renick stopped by the school to "share the joy" with its 1985 graduates and past alumni. (Voice photo / Betsy Kennedy).

23 More lay ministers

Prove vitality of local Church, Archbishop says

By Prent Browning
Voice Staff Writer

Ceremonies like the one last Sunday in which 23 ecclesial lay ministers were commissioned and nine lay ministers renewed their five year commitment give the lie to those who are predicting a decline in the Church, said Archbishop Edward McCarthy.

With a fuller involvement of the laity there could be "an enormous explosion of goodness and growth for the Church in Miami," the Archbishop said at the special ceremony held at St. Martha Church.

Also 25 persons from eight different parishes were received as candidates into the three year lay ministry program and came to the front of the Church where they were given lighted candles by the Archbishop.

Those who are accepted as candidates must receive a recommendation from their pastor and undergo psychological testing and personal interviews.

Those completing the three year program which focuses on theological and field experience have the choice to specialize in various areas of ministry such as evangelization, the liturgy, and social ministries. Those complet-



Along with the 23 who were commissioned, 25 other men and women were admitted officially as candidates to the Lay Ministry program, and received candles as a sign of their new calling. While the candidates embark on three years of study and formation, those who were commissioned begin five years of full or part-time work in their respective fields of specialization. Most will work in their parishes. (Voice photo / Prent Browning)

'We are as disciples not simply passive but active in proclaiming the joyous teachings of the Master.'

ing the program are expected to complete a five year commitment in the ministry of their choice.

The Archbishop said Sunday that the best image of the Church was that of a community of disciples of Christ.

"We are as disciples not simply passive but active in proclaiming the

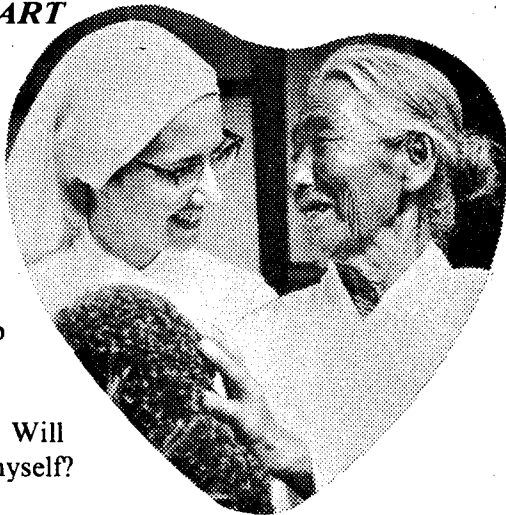
joyous teachings of the Master."

Those who were officially commissioned as lay ministers were: Mary Margaret Zimmer from St. Timothy parish, Acela and Jorge Fernandez from St. Benedict parish, Barbara Fernandez, Carlota Guerra, Tula R. Guerra, Marta Martinez, Maria Vilches, and Yolanda Zaya-Bazan of Our Lady of Divine Providence, Alba Hernandez of Good Shepherd parish, Paquita Madariaga, of St. Catherine church, Jorge Quesada of St. Brendan parish, Gladys Rodriguez and Dora Salgado of St. Agnes parish, Aleida Saenz of St. Thomas the Apostle, Chiqui Venta and Enrique Venta of the Cursillo Movement,

Mary Kelly of St. Maurice church, Paul Gore of St. Andrew church, and working with the Office of Lay Ministry, Maria Elena Alvarez, Marcelino Valentin Alvarez, Teresita Saenz, and Colleen Gore.

Renewing their five year commitment were: Eileen Belis, Toni Miranda, and Kitty Janelle of the Office of Lay Ministry, Anne Gondolfo of Holy Family parish, Mary Teasdale and Patricia Hittel of St. John the Apostle, Rita Clifford of the Miami Archdiocesan Council of Catholic Women, Marie Cardet of St. James parish, and Tony Casellas of St. Cecilia parish.

LET YOUR LOVE FOR THE SACRED HEART REACH OUT TO THE POOR OF THE MISSIONS!



The very saddest part of Maria's growing old was, suddenly, to find herself alone in the world. She would wake up in the middle of the night burdened with questions: "What will become of me? Will I be able to take care of myself? Suppose I get sick!"

Maria Kim's worries are over now. She lives securely bathed in love as she and Sister Lawrence share a daily smile and prayer at the Sacred Heart Home for the Elderly Poor in Cheong-Ju, Korea.

In this month of the Sacred Heart, would you share your love and compassion so that other Marias of the Missions can know the healing, saving love of Jesus every day of their lives?

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Skip-a-meal day set by Food Bank

By Prent Browning
Voice Staff Writer

Skip a meal. Feed someone. That's a slogan you will be hearing a lot in coming months as business and religious leaders and the Daily Bread Community Food Bank join forces to fight hunger in South Florida.

At a press conference this week, members of the interdenominational Religious Leaders Coalition and Daily Bread officials announced that a day is planned, Nov. 7, for people throughout South Florida to skip a meal and donate the money they could have spent to the community food bank.

In the three years of its existence Daily Bread, with a warehouse in Miami, has gone from giving away 35,000 pounds of food a month to an incredible 500,000 pounds a month, said Joseph Sciortino, president of the food bank.

So much food is being donated, in fact, that their chronic problem is shortage of space to store it all. It is hoped that the Skip a Meal campaign will raise as much as \$1 million for a new warehouse, said Sciortino.

Rabbi Solomon Schiff, representing the Religious Leaders Coalition, consisting of leaders from the Catholic, Jewish, and Protestant communities, said that in their estimation the best way to feed the needy is to support the food bank.

"Do you simply raise money and buy food or are the needs better served by funding a means through which food can be provided for years? Obviously the latter is the best course," Rabbi Schiff said.

The food bank contributes to over 270 charitable organizations from Ft. Myers to Jupiter to Key West. The

charities pick up the food at the Daily Bread warehouse at 1336 N.W. 22nd St.

The food bank has only 10 paid staff people in addition to numerous volunteers and they estimate that for every \$1 they spend they produce \$24 in food.

Food donated to the bank by private companies includes food that has missed boats at the Port of Miami, food that is mislabeled, doesn't meet food color standards, or food that comes in dented cans.

None of this food is substandard in terms of nutrition or freshness, as-

sured Rabbi Schiff.

Currently, he said, Daily Bread "works out of a cramped little warehouse with never enough help and always too many people to serve. The volunteers and paid employees climb over boxes, struggle with faulty equipment, and work far beyond a normal week."

Yet almost daily the requests for food increase, he said.

Nearly 50,000 pounds of potatoes had to be recently discarded because there was no storage space.

Sciortino estimated that there are more than 320,000 persons in Dade County alone who are in need of food. The food could be available for them, said Daily Bread officials, if problems of storage were solved.

While millions die in Africa from chronic food distribution problems, South Florida is on the verge of tackling this problem, officials said, thanks to the efforts of Daily Bread.

"This is bringing the particular genius of distribution to the problem," said Msgr. Bryan Walsh, director of the Archdiocese's Catholic Community Services. "It's really something this community should get very excited about."

The recent incident where lines of people waited for hours in the rain for five pounds of cheese underlined the fact that there are many people hungry in South Florida, said Msgr. Walsh.

"There are a lot of hungry people who we don't see in our daily lives. We're only servicing the tip of the iceberg," said Sciortino.

The Skip a Meal day was announced months in advance, said Rabbi Schiff, "to allow us time to educate people in the community through the religious organizations."

OFFICIAL

Support ministries to Black, Indian Catholics

Dear Friends in Christ:

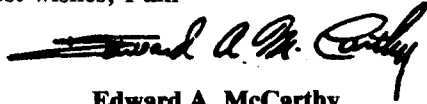
Each year we appeal to your generosity to support the developing Church among Black Catholics and American Indian Catholics. Christ intended that His Church would embrace all peoples. The word "Catholic" means universal, for all peoples, for all times.

Your continued support of this appeal assists the Archdiocese in providing educational and social service programs in the Black communities throughout South Florida.

The Annual Collection for the benefit of Missions among Black Catholics and American Indian Catholics will be held this Sunday, June 16, throughout the Archdiocese.

I encourage your continued generosity to this appeal. With personal regards and best wishes, I am

Sincerely yours in Christ,



Edward A. McCarthy
Archbishop of Miami

Archdiocese of Miami

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

The Reverend Neil Doherty - in residence, St. Mary's Cathedral, Miami, effective July 1, 1985.

The Reverend Kenneth Whittaker - to Pastor, St. Philip Church, Opa Locka, effective July 1, 1985.

The Reverend John Vaughan (newly ordained) - to Associate Pastor, St. Bernard Church, Sunrise, effective July 10, 1985.



Help Missions in the Far North

My Dear Friends,

In 1967, in his letter appointing me bishop of Northern Alaska, Pope Paul VI wrote: "So endless are the anxieties and burdens of bishops who must strive to extend the Kingdom of Christ that they often lack sufficient resources to satisfy all the demands of the pastoral office."

The literal truth of these words I have experienced almost daily throughout these past years, and I continue to experience them still almost daily. That is why I have to turn to you for financial help — and prayers. Both will help me and the missionaries serving up here with me to be better shepherds of the flock of Christ the Church has entrusted to our care.

Without outside help my fellow missionaries and I lack sufficient funds to carry on even basic ministries: Mass, the sacraments, religious instruction, Native clergy training. In this remote, vast land prices are unbelievably high. We have been trying all along to make this missionary diocese self-supporting, but we are still a long way from that ideal. In the meanwhile I have to look to kind people like you if I hope to keep the Fathers and the Sisters on the trail.

I do not ask for much. An average donation of a dollar a month made by many generous souls will go quite a ways. Up here in this northernmost corner of the Lord's vineyard we have learned to stretch our resources.

Please look upon this appeal as an invitation coming to you from

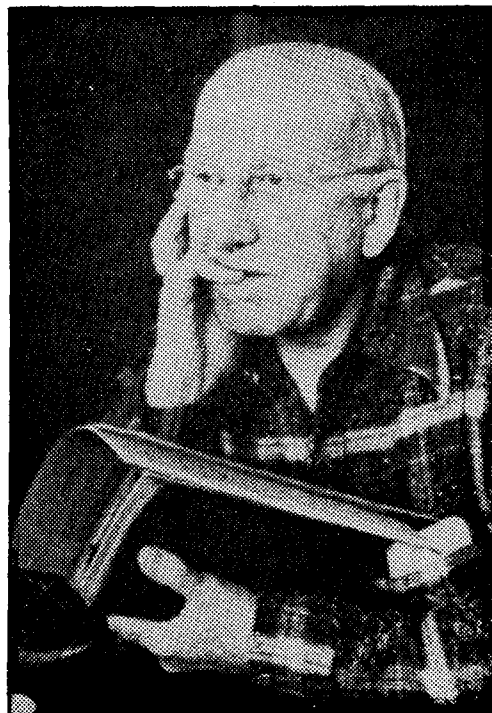
Christ. If, after prayerful reflection, you do not feel called to help this overseas home mission, do not feel badly. Simply discard this — or pass it on to a friend.

In return for your support, know that you and all your intentions are daily remembered in the Masses and prayers offered by myself and the missionaries serving with me. We trust that our Lord, in whose name you make your donations and in whose name we receive and use them, will Himself reward and bless you.

I might add that we never use professional fundraising agencies, that we keep our overhead to a minimum, and that our begging campaign complies with all state and federal laws regulating such non-profit, tax-deductible organizations. And we will never give or sell your name to anyone!

Gratefully and sincerely,

Robert L. Whelan, S.J.
Bishop of Fairbanks



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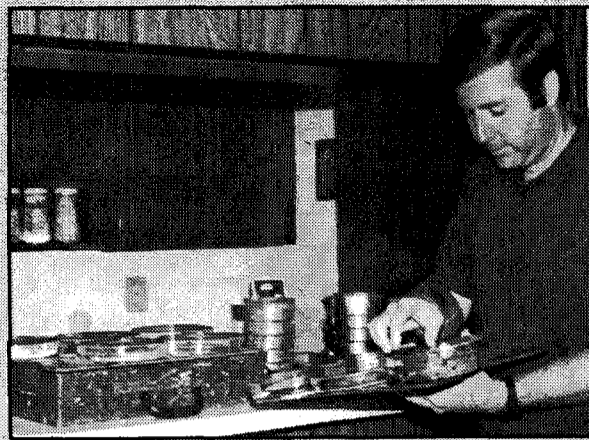
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'My talent comes from God... It should be used to glorify His name and not my wallet.'

— Dan Hennis



Inspired artist

Gives his work to glorify God

**By Betsy Kennedy
Voice Staff Writer**

The words "divine inspiration" mean a lot to artist Dan Hennis.

With each stroke of his paint brush, he brings to life a portrait of his deep faith in God, and carries out a promise that he made six years ago, on a terrible night when his life was nearly shattered.

While working as a teacher in a Fort Lauderdale school, Hennis received a call to come to a local hospital. His wife Susan had been hit on the passenger side in her small car by a tractor-trailer truck. He found her in the hands of frantic physicians, who were trying to put back the pieces of a severely injured face and scalp.

As she lay in a deep coma in the days that passed, Hennis knelt at her bedside and bargained with God.

"Let my wife live, and I'll use my artistic talents to glorify Your Name and not my wallet."

Susan awoke and squeezed his hand. "I think I brought back to life all the residents of the morgue downstairs with my shouts of joy," he recalls, still weeping openly years later.

Today, Susan has made an astonishing recovery, although her activities will be permanently limited. And Hennis, a member of St. James parish, kept his word. He has created more than 60 oil paintings, all with religious themes. He devotes nearly every waking hour of every day to his work — and yet he has not sold one painting for profit. Instead he wants to share the fruitfulness of his faith and what he considers are his God-given gifts, with others.

"I want people to see the Bible and grow in their love for it through my works..." he explains.

Sometimes the inspiration is so intense Hennis works long into the night, listening to classical music on the radio and unaware of anything but the purpose of his palette and brush.

His spacious home is beginning to look like an art gallery. Although the paintings vary in size, many are as large as 5' X 8' and they are propped up carefully front to back in the living room, upstairs bedroom and basement.

Hennis turns to classical artists like El Greco, Murillo or Rubens, who is noted for his use of drama, for influence and inspiration. But instead of painstaking detail and somber colors,

Hennis imbues his creations with vivid, intense colors, bold simplified line and form, and that special influence that was sparked six years ago in a hospital room.

"Every time I paint I have an emo-

tioned in displaying his works.

But that changed in 1974, when St. Vincent de Paul Church, under the direction of Father William Grass, was the first parish to give Hennis the opportunity to hang his paintings. Two

famous artist, Vincent Van Gogh.

"I have no desire to stop, ever. I still haven't accomplished what I set out to do. I feel my greatest work is not yet on canvas."

When Hennis does take some rare time off from his inspired pursuit, he likes to remain knowledgeable about the Catholic Church. His enthusiasm and devotion have led him to become friends with several priests in the archdiocese.

He once told Father Michael Kelly that he would be glad to remove the artist's name from the paintings.

When the priest insisted this wouldn't be necessary, Hennis' reply was simply:

"I'm here to crown Him, not me."

Hennis plans to dedicate his show at St. James to someone who influenced him and supported him. His grandfather, who was a High Episcopal on his mother's side of the family, gave him constant encouragement, he recalls.

Because the artist was a sensitive and introverted child, his parents often worried.

But his grandfather would merely smile and assure them, "Don't underestimate Dan... someday he will become a great artist."

Hennis remembers making sculptures from balls of clay for which his grandfather would pay him a nickel each.

As Hennis puts it, "He saw my talent in a little ball of clay."

Although his grandfather died when Hennis was only 10 years old, he believes the patriarch's faith made a lasting impact.

What was born in a ball of clay has been refined and shaped over the years. While attending North Miami Senior High School, Hennis was named outstanding art student during his senior year. Other plaudits and recognitions have come along, but the greatest of them cannot be hung on walls or mounted on plaques, says Hennis.

He cites one of them: "We were putting up paintings at St. James. One of them is of the Assumption, with Mary floating and in the background the color is bright yellow like Van Gogh's wheat fields. Suddenly an elderly Spanish woman rushed over to that painting and kissed it. Then she walked around to one of Moses and kissed that one too. She turned to my wife and said, 'this artist was sent from Heaven.'"



Dan Hennis displays his paintings in local churches as a means of leading people to a better understanding of the Bible. (Voice photos/Betsy Kennedy)

tional relationship with the Holy Spirit. My paintings are a transference of that relationship. I believe what I do is divinely charged and directed... and I want to share my talents with the Archdiocese..."

A converted Catholic, Hennis' was drawn to the faith during his college days at Florida State University in Tallahassee. He began visiting a church and sitting in the last pew. Gradually, he felt more comfortable and volunteered to take up collections. One afternoon he sought counsel from a priest to help a college friend whose mother had died. After his conversion, he and his wife Susan were married at St. James by Monsignor Francis Dixon (who has since retired.).

Despite his loyalty to the faith and to his artistic goals Hennis has found maintaining his work a trial at times. There have been periods when his imagination seemed locked away; when finances were strained and worst of all, when local parishes didn't seem inter-

altar works remain there today. And a special showing of art by Dan Hennis is scheduled for June 22-23 at St. James in North Miami.

Finances remain the major drawback. His large paintings require a constant replenishment of supplies and

'Every time I paint I have an emotional relationship with the Holy Spirit. My paintings are a transference of that relationship...'

equipment.

Does this worry Hennis? Not a bit, he says and perhaps this is due in part to the fact he may have inherited some of the same intensity, passion and dedication to craft of his relative, the

Tax Plan

Good news
for poor,
bad news
for charities

By Liz S. Armstrong

WASHINGTON (NC) — There's bad news and good news in President Reagan's tax reform plan, according to initial comments from church and public-interest groups.

The bad news: elimination of the charitable contribution tax deduction for taxpayers who don't itemize on their tax forms.

The good news: better treatment of the poor.

Most Americans do not itemize on their tax forms. That can be significant. Independent Sector, a non-profit groups' coalition that includes the U.S. Catholic Conference and National Conference of Catholic Charities, estimated that the decision to drop the charity tax deduction for non-itemizers could cost charities \$5.2 billion.

Catholic Church agencies and projects could feel some of that bite. Some dioceses have been encouraging contributions to diocesan appeals on the grounds that the donation is tax deductible, according to Catholic Charities.

Moreover, in April, Bishop James Malone of Youngstown, Ohio, USCC president, advised Reagan that hurting charities will limit their ability to help others. "Reductions already made in funds available for public charity and welfare programs sponsored by the government have placed a growing burden on the private sector," he wrote. "This is no time, Mr. President, for the federal government to take money from private charity."

Yet, Bishop Malone and the churches did get their wish in another part of the tax plan — the decision to drop a scheme whereby a taxpayer who itemizes could only deduct that portion of charitable giving that exceeds 2 percent of income.

While the tax plan has been criticized for eliminating the non-itemizer charity deduction, it has been praised for taking steps to alleviate the tax burden of the poor.

The tax document states that "the tax system should not be an additional burden to those who are struggling to escape from poverty; insofar as possible, those below the poverty line should be freed from taxation altogether." The plan proposes to do that by raising the standard deduction, personal exemption and the earned income tax credit accorded the working poor.

"We're pleased with that," said Mathew

Ahmann, associate director for governmental relations at the National Conference of Catholic Charities. "But that's really no big deal. They shouldn't have been in the tax system to begin with."

The Coalition on Block Grants and Human Needs, a social justice-oriented public-interest group often critical of Reagan in the past, termed the tax plan "the best thing President Reagan has done for poor people since taking office."

"The president deserves high commendation for how his tax proposal treats the poor," said Susan Rees, the block grant coalition's executive director.

She added, though, that even while it helps the working poor, the tax plan still hits them with a higher percentage of payroll and income taxes than they faced in 1978.

One interesting aspect of the tax plan Reagan characterized as "pro-family" is what it lacks: any support for or mention of tuition tax credits.

Reagan frequently has declared his backing for tuition tax credits as part of his "pro-family" agenda.

According to the White House, Reagan had no intention of including a tuition tax credit proposal in the tax reform plan and considers the two as separate issues.

"I don't think it shows any decreasing of support on his (Reagan's) part" for tuition tax credits, said Msgr. John Meyers, president of the National Catholic Educational Association. But, the tax plan would be "the ideal place to put it (and) I'd be happier if it were included," he said.

Tuition tax credits would have more clout in Congress if they were part of the tax plan, he said. Nonetheless, Msgr. Meyers added, there are reasons for not including tuition tax credits in the tax plan, such as the desire "not to add any new type of complexities."

One other item in the tax plan also has some interest for Catholic Charities. It would repeal a tax reduction for parents' expenses in adopting children "with special need." Ahmann said Catholic Charities is reviewing that proposal to see how it might affect families attempting to adopt handicapped children, siblings as a group, minority children and others "who languish in foster care."

New apparitions

New interest, old questions

By Richard C. Dujardin

Special to Religious News Service

(Mr. Dujardin is religion writer for the Journal-Bulletin of Providence, R.I. Alan Gill, RNS correspondent in Australia, contributed to this report.)

She has been called the "new Eve," the "Mystical Rose and Queen of Heaven and Earth."

Her image has been fixed in centuries of Catholic thought as the Holy Virgin of Virgins, the Mother most pure and undefiled, the Morning Star and Refuge of Sinners.

Luther himself wrote a commentary on her and used the title "Mother of God." Yet there is no question that Jesus' mother, Mary, has been a more powerful symbol for Catholics than for Protestants.

For anyone growing up Catholic in the '40s and '50s, signs of Mary were everywhere — Miraculous medals and rosary beads, the sounds of "Immaculate Mary" filling the air during a May procession to crown Mary's statue. There were novenas and Sodality, Legion of Mary chapters and endless speculation about what the "third secret" of Fatima really said.

Then all at once, it seemed that priests and nuns decided Mary no longer had much to say in an age of social activism and ecumenism.

Today, Marian devotion is scarce in many places. But in others, some of the old practices are being revived. New books on Mary and Marian spirituality are making their way into print. And interest in Marian "apparitions" has mushroomed.

Priest-sociologist Andrew Greeley says the trend is not really surprising. His own research, he says, showed even though the Catholic elite may have "given up" on Mary, her image among ordinary Catholics never really died. "And of course, it will never die, so long as people carry around the image that God loves us as a mother loves her little baby."

In recent years, those "ordinary Catholics" have received approval from the highest quarters for renewed devotion to Mary. As E.J. Dionne, Jr., wrote in a New York Times Magazine cover article

last month, strong devotion to Mary is a hallmark of the papacy of John Paul II. "John Paul is an intellectual," he wrote. "But he is dedicated to the intellectually unfashionable symbols of popular Christianity: relics and statues, devotions to the saints and, above all, the Blessed Virgin Mary."

The renewed interest was demonstrated recently when the Blue Army of Fatima brought one of its traveling "pilgrim" statues to Rhode Island for a three-week tour of 30 parishes. At nearly every stop, crowds were huge.

In late 1983 in Rhode Island, an overflow crowd came through a rainstorm to attend a presentation on reported apparitions of the Blessed Mother in Medjugorje, Yugoslavia, and several hundred had to be turned away from a 2,000-seat auditorium.

Reports of new apparitions, of course, may always be expected to pique interest. But as the Rev. Rene Laurentin, a renowned French journalist and theologian who served as an adviser to the Second Vatican Council, points out, there have been more than 200 presumed apparitions since the 1930s alone.

Not since Fatima, however, has any received as much attention as Medjugorje. One reason may be that the apparitions at Medjugorje have "lasted" longer than most. Nearly every day since June 24, 1981, so the story goes, Mary has been appearing to six young people, talking to them about their lives and about humanity's need to turn to God through prayer, fasting and repentance.

Medjugorje has been getting much attention from leaders of the Catholic Charismatic Renewal, who in a sense have "rediscovered" Mary in the last few years and regard the "events" there as a sign that God is trying to send a message to humanity to warn of impending disaster if people do not turn to him.

For all the attention, the church has yet to recognize the apparitions. The caution, say some observers, is understandable.

In recent years, numbers of other reports of ap-

pearances of the Blessed Virgin have failed to impress the Vatican or the hierarchy.

Among the more recent:

- The so-called Bayside apparitions at the site of the 1964 World's Fair on Long Island, N.Y. It is here, according to leaders of a group called "Our Lady of the Roses," where Mary speaks regularly to Veronika Leuken, a housewife with five children.

According to the group, the Virgin has condemned communion-in-the-hand and has "disclosed" that Pope Paul VI is still alive. They contend Paul VI was betrayed by intimate associates who, having failed to coerce him to adopt modernism, kidnapped him and replaced him with a double. Ms. Leuken says it was the double who died in 1978, while the real Paul VI is being held prisoner by his enemies.

- In El Palmar de Troya, Spain, a sect called the "Carmelites of the Holy Face" was founded by Clemente Dominguez Gomez, who claims to have been visited by the Virgin Mary around 1968. In 1975 — to the great embarrassment of the Vatican — Dominguez was consecrated a bishop in an illegal ceremony presided over by the former archbishop of Hue, Vietnam, Pierre Martin Ngo-dinh Thue.

After saying Mary had advised him that Paul VI was being held a Vatican prisoner, Dominguez took the title of Pope Gregory XVII. Archbishop Thue, a brother of assassinated Vietnam president Ngo-dinh Diem, was promptly excommunicated. He later was reinstated by the Vatican after recanting his actions a few weeks before his death.

- "Little Pebble," leader of the Marian Workers of Atonement in New South Wales, Australia, has been claiming Marian visions since 1968. Last January, the local bishop banned the group from receiving communion in local parishes after members quoted the Virgin as saying the country's bishops have "left the road of love and sacrifice" and are on their way to "doom and perdition." The group said "Mary and the holy angels" are displeased because women no longer cover their heads in church and because the bishops have allowed "false liturgical innovations."

Editorial Page

Outlawing prayer costs the nation

A few weeks ago a federal court struck down a West Virginia law allowing silent prayer or meditation. This law had been overwhelmingly approved by the voters.

The judge in a classic case of doubletalk of the sort which has come to characterize such schizophrenic rulings actually said: the law "both advances and inhibits religion..." How something can go both up and down at the same time the judge did not explain. We had thought that case qualified for the Dumb-Ruling-of-the-Month Award.

Now comes the Supreme Court — our highest court — adding another layer of brain twisting logic to its already befuddled record of rulings in the church-state muddle. It now says public school teachers cannot even mention prayer as a possible use of time during a silent meditation period.

You can practically see the justices stamping out the last vestiges of any spiritual acknowledgment in the public school environment like so many cockroaches underfoot.

Voice editorial

Certainly there is a line to be drawn between church and state but the court has drawn it far beyond the point of neutrality the Constitution demands. To say that the state may not even mention silent prayer as one possibility in a quiet moment is clearly hostile toward religion. It should be obvious to any objective person that the constitutional framers intended to prevent "an establishment" of any official state religion or institution such as they had fled in Europe, not the stamping out of religious mention in our schools.

Surely Jefferson, Franklin and Washington would be horrified to think that in the schools of this "nation under God" it is against the law to even suggest silent prayer in the classroom.

You can always tell when the court is on shaky ground by its absurd and tortuous logic. In previous rulings the court said the state could provide to parochial schools workbooks which are returnable to the state but not work books which the kids write in. The state may transport students to parochial schools but not on a school field trip.

The court caught in its own contradictions, must twist its way around and split fine hairs such as that because it has developed a momentum in a series of rulings that further and further push any religious or spiritual dimension out of the public schools. Had they drawn the line as they properly should have, against the advancement of any one institution or faith — Catholic, Baptist, Jewish, etc. — but allowed the inclusion of acknowledgement of a supreme being, in accordance with the slogan on our money, the prayers during the Constitutional Conventions and the broad and pluralistic chaplaincy in our armed forces, then the courts would have been on safe and consistent ground, protecting everyone's right to their own religion, protecting against the domination of any one belief, while allowing all to openly express a belief in a common God.

But what has happened how is that, in the name of protecting the rights of some, the court is removing from the schools a very



important ingredient in our national psyche, the God-factor, for lack of a better term.

The open acknowledgement of our Creator has always been one of the key ingredients in making this nation special, the belief that our rights and that our purposes for even existing flows from a transcendent Source. This factor has now been swept from the schools which are the major formative factor in most American children's lives. It is important that God and prayer not be imprisoned in the homes like some forbidden perversion that can never find open expression in our public institutions.

When that happens, a nation begins to lose its soul.

And that can be the beginning of the end.

Letters

'Crabby Catholics' have a reason

To The Editor:

Your editorial "Hey, lighten up, crabby Catholics" (by Robert Burns) has left me crabby, because of its philosophical flaws of argumentation.

May I say that there are times when it is all right to be "crabby." We should become upset about matters of importance that concern the common good. I think our editorial should thank God there are Catholics who take their Faith seriously enough to become crabby when matters of Doctrine, Sacred Liturgy, and Legitimate Authority are put down by others.

As an editorial policy I don't think it is good to ever attack authority, especially the need for rules which are a function of authority and promote the common good.

There are limits of tolerance in any Society, whether that be home, parish, religious communities or civil society. Some behavior is not socially acceptable and is harmful to others. Ideas and opinions are not all equally true and some ideas and opinions are false and harmful to others. The "I am okay and you are okay" philosophy of the worldly minded is not the teaching of Jesus Christ.

The Church is most assuredly a "WE" as the author said in his article. That means that two people, "you"

and "me", or even some group within the Church of whatever nationality or peculiar bias can ever usurp the WE and say that we speak for the Church.

Two priests, two "experts" who write a book on "How to save the Catholic Church" may have some good ideas but their teachings are certainly not infallibly binding on us all.

We can refuse to give ascent to their opinions and teachings if we wish. However, there is one authority who can speak on behalf of the WE, the Pope, the Vicar of Christ. He has authorized the teachings of Second Vatican Council II, especially the chapter on the Nation of the Church, *Lumen Gentium*.

So we have it on highest authority how the Catholic Church can be saved as these authors put it. While Vatican II did say that the whole Church is the People of God they most clearly defined that the Church is also a hierarchal institution...

People become crabby from my experience when others take casually rules made for the common good. Look at those who casually go through red lights, who excessively speed or are reckless drivers. People really become "crabby" about these things. Rightly so. Every society needs rules, the Catholic Church as the People of God is no exception.

The rules of the Catholic Church come to the fore in matters pertaining to the Sacred Liturgy, the Public Wor-

ship of Almighty God and the sanctification of souls. That is why the Church has rules and instructions in her sacred books, the Sacramentary and Lectionary, and in her Canon Law which regulate the Sacraments.

These rules are established by the authority of the Pope. They are meant to be followed in a reasonable and conscientious way for by doing so they promote good order, reverence, the sense of the Sacred and of the Presence of God, and a sense of universality which is the core of Catholic Liturgy.

The rules about standing, sitting, kneeling, genuflecting helps all Catholics to be orientated to the Sacred Mysteries of our Communion with God and each other, and help us feel at home in the Church wherever we go. It is true that some of these laws could in fact be different than the way they are given to us in the Church's guidelines, and in fact in the course of Church history they have been different.

So laws are somewhat arbitrary at times, but we should follow them because we are asked to do so by legitimate authority and they promote the common good of the people of God...

Let us praise rules, because they promote order, harmony and peace within the Church and world. They keep the world a little saner. Without them anarchy would prevail. The world would become mad. Madness

is now a rampant and widespread disease which unfortunately has caught on even in the Church. For the Church's presence in the world is precisely to eradicate "madness". Madness can be define as the inability to distinguish between true and false, good and evil, important and non-important, enduring and fleeting, eternally valid and fashion bound.

The key function of a Catholic newspaper is that it should be The Voice of Truth in the midst of madness both within the Church and in the world. A Catholic paper must never give a green light to the breaking of even the least significant of rules.

Men and women have been given by God a wonderful gift — the gift of reason. But too often we are reluctant to use it well, or even to use it at all. Let those who make newspapers and those who read them never lose their "common sense." It is the most wonderful and important of God's gifts. If mankind loses its ability to reason well, both with philosophical and revealed Truth, then the whole world will become "crabby."

Fr. Gerald R. Morris, pastor
Our Lady Queen of Heaven
North Lauderdale

(The article referred to was a guest opinion carrying a by-line of Robert Burns of the U.S. Catholic magazine. — Ed.)

Priest as ring master?

The role of today's Catholic pastor has been described by some as that of a symphony conductor and by others as that of a circus ring master.

The American bishops in their pastoral letter on the priesthood compared today's priest to the leader of a symphonic orchestra. The director can play some musical instruments, does not need a competence with all, but must possess an appreciation for the value and place of each one. Her or his function is to bring out the best in every instrumentalist, blend the entire body together and produce a harmonious sound which combines many into one.

In this age of multiplying Church lay ministries that comparison of priest and symphony conductor seems apt.

On the west coast this spring, however, I heard the other parallel mentioned — pastor and circus ring master. It may seem irreverent or outlandish at first glance, yet those in larger, active parishes will note real similarities. In such communities, there usually exist an enormous number of activities or organizations, widely diverse in nature, purpose and interest, often quite apart from one another and frequently not very well interconnected.



BY FR. JOSEPH M. CHAMPLIN

church, community center and youth buildings, numbers over 2,000 families. When founded only a few years ago, there were vast empty spaces around the area with farms in abundance. That has all changed. While the parish grew and grows rapidly, the number of priests serving these people has declined from three to two because of the developing clergy shortage.

Both this growth and decline, as well as other factors, have led to the establishment of a staff including 15 paid, full-time persons. Within that group are people holding these titles: director of religious education, liturgical director, director of communications, business administrator, secre-

training in leadership techniques, communications skills, conflict management or problem solving — all critically needed for working with any sizeable group of professionals.

A note in their impressive bulletin indicates how the entire staff is seeking to improve their relationships with one another. Under a cartoon heading, "It takes teamwork", the following paragraph tells the story:

"Communion Service will be held Tuesday and Wednesday, April 23-24 in place of the 6:30 and 8:45 a.m. Eucharistic Liturgies. In addition, most Community Center offices will be closed from Monday afternoon through Wednesday. Your pastoral team will be struggling together to understand one another better and to nurture the spirit of 'team'..."

Their plan was to travel to a mountain retreat house for two days of prayer and discussion aimed at fostering a sense of family among staff and people at St. Jude's. Their deliberations will probably also make the community's operations more like a symphony and less like a circus, the priests more conductors than ring masters.

'In this age of multiplying church lay ministries, the comparison of priest and symphony conductor seems apt.'

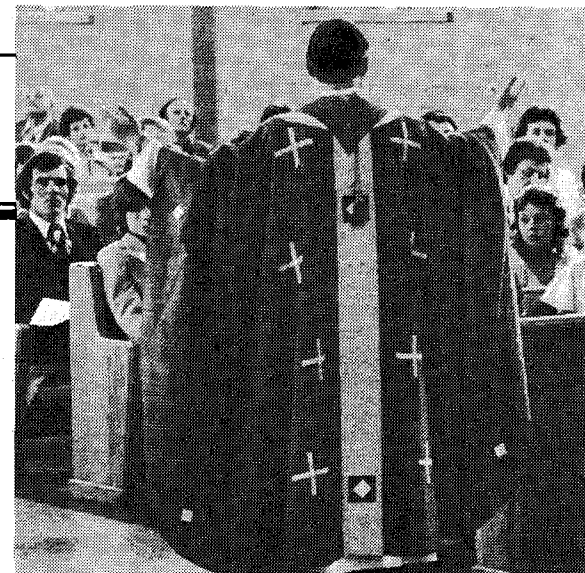
A pastor's major function in those circumstances is somehow to link them up, resolve conflicts and help them work cooperatively toward a common goal however great their differences.

Father Bob Kinkel, the pastor of St. Jude's Catholic Church in Lakewood, Colorado, and his eight years ordained energetic associate Father Ken Luizzi, would concur that the ring master comparison has a certain valid basis in their own pastoral work.

St. Jude's parish, located in Denver's suburb with the Rockies as a beautiful backdrop to its

tary/receptionist, sacristan, parish secretary, Christian service coordinator, youth director, administrative aide and adult faith minister.

Mixing the efforts of all those people in an effective, smooth-flowing way is by itself a substantial coordinating task. But, in addition, the two priests have annually over 75 weddings, several dozen funerals, a hundred plus baptisms and those countless, but not so measurable other responsibilities like a regular nearly two hour session in reconciliation rooms for both every Saturday afternoon. Moreover, neither of the clergy have had extensive



Catholic statistics in perspective

The 1985 Official Catholic Directory shows a drop in total Catholic population of 106,891. This statistic has spawned some dire predictions of precipitate decline of the Church in the writings of some of the secular news media and unexpected handwringing, sky-is-falling alarm on the part of some Catholics. One ordinarily level-headed priest involved in evangelization was quoted as saying, "I'm shocked. It comes as distressing and saddening news."

Of all the statistics in the Official Catholic Directory, the one concerning the total number of Catholics in the nation is the least reliable. There's no secret about this, it is a matter of common knowledge. But I'm not writing about this but about how we should respond to statistics. The value of statistics is that we can learn from them, they provide navigation marks. But there's not much to be learned by comparing one year to the next but by making comparisons over a period of time.

We can best know where we are now in comparison to where we were once. It seems to me a useful comparison can be made between the Church in this country as revealed in the statistics of the Official Directory of 1985 and the statistics of the Official Directory of 1962, the year before the beginning of the Second Vatican Council. In offering these statistics, there are no judgments, just the facts. The value is in knowing where we are now in relation to where we were. In knowing where we are, we can determine where we want to be in the



BY DALE FRANCIS

future.

The 1985 Directory lists 52,286,043 Catholics, 22.5 percent of total population. The 1962 Directory listed 42,876,665 Catholics, 23 percent of the total population. There are 57,317 priests in the Church in this country in 1985, about one priest for every 912 Catholics. In 1962, there were 55,581 priests, about one priest for every 772 Catholics. There are 35,052 diocesan priests in 1985, 33,774 in 1962; 22,265 religious order priests in 1985, 21,807 in 1962.

The greatest loss in service to the Church in the United States has been among Sisters. There are 115,386 Sisters listed in the 1985 Directory, there were 173,351 Sisters listed in the 1962 Directory. There has been a similar loss among Brothers. There are 7,554 recorded in the 1985 Directory and 11,502 in the 1962 Directory.

The 1985 Directory shows there are 19,244 parishes. In 1962, there were 17,156 parishes. There

are now 18,193 resident pastors, then there were 16,645 resident pastors. In 1985, there were 7,024 ordained permanent deacons serving parishes. Permanent deacons were unknown in 1962.

Probably the most significant statistical difference between the Church in the United States in 1985 and 1962 concerns seminaries and seminarians. In 1985, the Official Catholic Directory lists 318 seminaries. The 1962 Directory showed 545 seminaries. In 1985, there are 11,028 seminarians. In 1962, there were 46,189 seminarians.

There was a significant difference in education. In 1985, there are 7,957 Catholic elementary schools with 2,162,953 students. The 1962 Catholic Official Directory showed 10,630 Catholic elementary schools with 4,451,893 students. In 1985, there are 1,425 Catholic high schools with 794,028 students. In 1962, there were 2,435 Catholic high schools with 945,785 students.

Other statistics: infant baptisms in 1985, 947,668; in 1962, 1,342,372; adult converts in 1985, 91,750, and 1962, 128,430; marriages, 1985, 345,753, and 1962, 312,811; deaths in 1985, 458,031, and in 1962, 356,878.

Those are the statistics that show a difference between the way we were then and the way we are now. In charting our way into the future, it is important to both know where we are and where we were. It's not a time for judgment, just a time for recognizing this is the way it is, and deciding where we'll go from here.

Time capsules

Arnold Toynbee said, "Memory is given to us so that we may have roses in December."

On the back of a Fort Lauderdale church's recent bulletin was a cartoon which showed a church with a large sign in front of it. The sign read:

"The lite-church, home of the 7.5% tithe, 15 minute sermons, and 45 minute worship services. The church with only eight commandments — your choice. Everything you've always wanted in a

The lite-church

church and less."

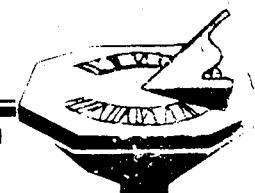
The Arabs say that there are a hundred names for God and the Arab knows 99 of them. But the camel knows the hundredth and that is the reason for the camel's look of superiority.

Life insurance dates back to Roman times. In Rome an organization called the Collegia Teneiorum provided money for the burial of its members. It also provided old-age pensions and

disability insurance.

Craftsmen Guilds of the Middle Ages offered property insurance against fire and theft. Marine insurance developed at Lloyd's coffeehouse in London in the late 1600's.

Benjamin Franklin helped found the first life and fire insurance companies in the American colonies. In 1752, "The Philadelphia Contributorship for the Insurance of Houses from Loss by Fire," and in 1759, "The Presbyterian Ministers' Fund." Both companies still exist.



By Frank Morgan

Computer phobia?

On a regular basis these days, I find myself explaining why I don't have or use a computer. I probably should say I find myself apologizing.

All of a sudden it seems that professionals of any sort are supposed to have converted to computers.

Other writers tell me that by using their word processor they have increased their speed by light years and their production of words by the tens of thousands.

As they talk, I can visualize this fury at a keyboard with words dancing on the screen and reams of paper pouring out of the printer.



BY
ANTOINETTE
BOSCO

People talk about the computer as if it really is the perfect clone for what used to be the thinking person.

Sometimes I question whether all this efficiency and speed has added an iota of quality to the written piece, or even the functioning of an office, for that matter.

There's a reason why I resist going computer for my professional work as an editor and writer. It has to do with my deep-rooted lack of faith that we can really keep machines under control.

In addition, I don't think a computer can really make my work easier. I've got my own style. I scribble. All over a big, yellow pad. I still use a ball point pen for recording my thought processes in a very peculiar, personal shorthand. I never go near a typewriter until my articles are diagnosed and drafted, corrected and completed.

I would be willing to take bets that my style of writing beats computer composing for speed — that my head is faster than my fingers.

Lately I find I'm not alone in questioning computers. A study done recently by the Omni Group Ltd., an international research and consulting firm based in Manhattan, reveals an undercurrent of negative feeling.

A survey of computer users reveals:
— 25 percent said computers did not boost personal productivity;
— 13 percent said they didn't help in managing people;
— 10 percent said they wouldn't "help my secretary to help me."

I have to admit to feeling a kind of gleeful vindication that not all computer users show missionary zeal about their machines.

That doesn't take care of the ego problem which is evident in the way some of us blush a little when the computer advocates pull out their trump card. "Do you realize," they say, "that computer literacy is essential today?"

They no doubt realize that the image of illiteracy can cause one to shrink.

Is it that essential to make friends with a computer, I wonder? Will the door to heaven be closed if I don't use a Lisa, Adam, Macintosh or some other?

I know a lot of people, like my mother and my boss, who aren't yet type-writer-literate. Somehow they've survived.

I keep remembering Hal in the movie "2001" — the computer who outsmarted the humans.

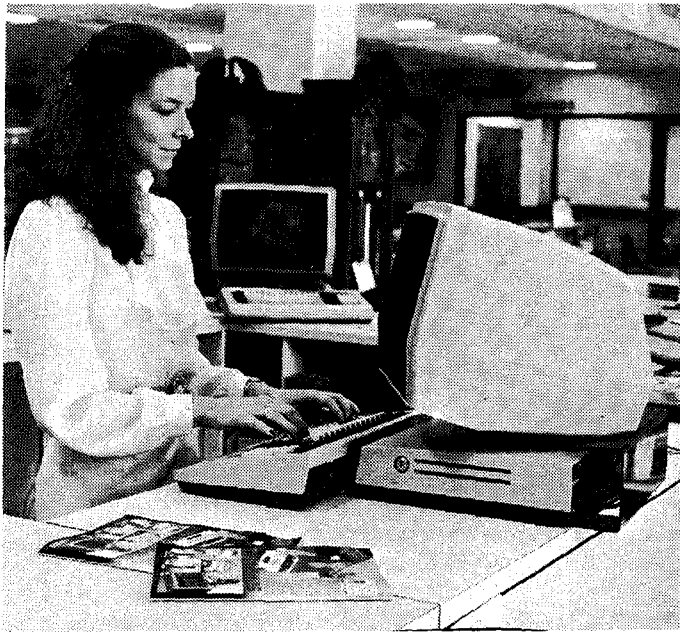
I say, hey, this business of being able to think, analyze and learn within a context of sensitivity is my territory. No machine is going to get the credit for improving on what comes out of me!

A computer may churn out corrected copy faster, but I'm not even sure I want to speed up my product. I like to doodle as I dwell over the thoughts I commit to print. It would look a little silly, wouldn't it, to doodle on a screen?

Well, that settles it. I've just made another fine case for computer resistance.

For now.

(NC News Service)



Shooting par in life

A bishop once said to his priests, "If you are shooting over 100, you are neglecting your golf; but if you are shooting under 90, you are neglecting your priesthood." I'm not sure if that's a true story, but I know this: married men who are shooting in the 80s and 70s ought to take note — neglecting one's marriage is a dangerous game.

I'm a duffer, but I have a few tips for my fellow duffers, a mixture of spiritual and golf-digest wisdom.



BY FR.
JOHN CATOIR

Don't fall into the trap of believing your avocation is your vocation. Every married man has to answer honestly one important question: "Who is number one in my life? Is it my wife?" If there is any hesitation about answering this in the affirmative, let the poor, confused duffer sleep with his seven-iron for a few nights.

Duffers should try to forget all the advice they get from the pros. If you can remain an enjoyable human being when you're on the links, you're a winner. Golf is a fulltime profession for the pros. They're working hard at it all the time. Duffers should not imitate the intensity of driven men. They should play for fun, otherwise they're just wasting good recreation time. Besides, a more relaxed tempo may help your score. Be happy with one great shot every hole. If you get 18, you're super.

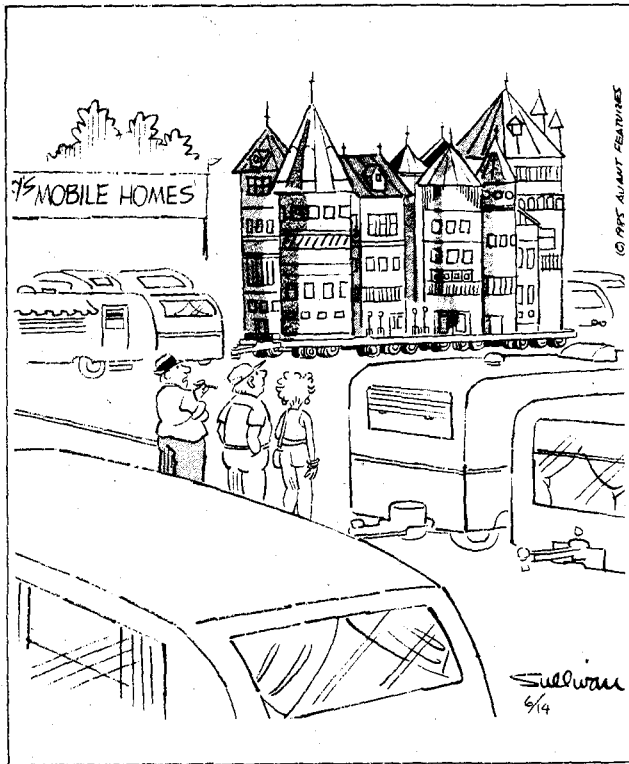
The real enemy of fun is a demon called the spirit of competition. It works like this. We all try to compensate for our fear of failure by being winners. Everyone wants to be a winner.

Golf is a way of demonstrating one's vitality and strength, or so we hope. But human nature plays tricks on us. "We cover up our wounds and run all around doing things because we are frightened of stopping and looking and relating... so we over-develop our head and hands

through fear." (Jean Vanier) Isn't it strange, that the need to win is directly related to our need for approval, friendship and love? How ridiculous it would be for someone to lose a friend — or the love of a wife — over golf. I shudder to think of it.

When it comes to golf, remember to keep your head down, but your spirit up. Pray a lot. The serenity prayer is just right for duffers: "Lord, grant me the strength to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference."

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



"EVEN IN THIS LIFE SOME PEOPLE TRY TO TAKE IT WITH THEM."

Winning a friend

Q. How do you get someone to like you or tell them that you like them? (South Carolina)

A. A surprising number of questions that come this way are from persons who want to know how to "make" somebody do something or how to "get" somebody to behave in such and such a way.

These questioners need to know that most of the time you can't force people to act the way you want them to. Liking and loving, especially, can never be forced and the person who thinks he or she can force them is doomed to unending frustration.



BY
TOM
LENNON

What one can do, however, is to pave the way for friendship, knowing all the while that one's efforts may possibly not result in success.

Begin with a general spirit of friendliness toward the person you hope will come to like you. A pleasant smile, a cheerful greeting, some attempts at conversation — these can be helpful.

But don't overdo it. Don't get sticky sweet in your attempts. That can turn a person off fast.

Try to find out what interests the person and make that your interest too so that you can more readily hold a conversation on that topic.

If your hoped for friend is a science buff or a star pitcher, try delving into science or baseball more thoroughly. It will have to be more than superficial delving, however, or you run the risk of making some shallow, even erroneous remark.

Your interest must be genuine. If it's fake, this will show sooner or later. Too, if you're really not interested, you probably won't want this person for a friend very long.

If you can develop a general spirit of concern for others, this will be invaluable not only in winning this person for a friend but also in gaining many other friends later on.

If you begin to show sincere concern now, this quality will likely grow through the years and enrich your life very much.

Telling a person that you care involves good timing. You obviously shouldn't do it in the last half of the ninth inning when the winning run is on third base.

Choose, instead, a quiet, relaxed time. Try to be casual and spontaneous, sincere and warm.

Don't simply blurt out "I love you." Strive to connect the remark with a certain quality the person has or with something he or she has done recently.

Through all this keep in mind that friendship can never be forced. It can only be fostered. If you see that your efforts are going nowhere, don't go into deep mourning.

Instead, try elsewhere. Try, try again. Eventually you'll succeed, perhaps far better than you suspect right now.

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

Teen-age drinking

Dear Dr. Kenny: My husband and I have a big problem. Our teen-age daughter is 17 and a junior in high school. We just discovered that she and her friend drink wine, beer, booze, anything they can get hold of.

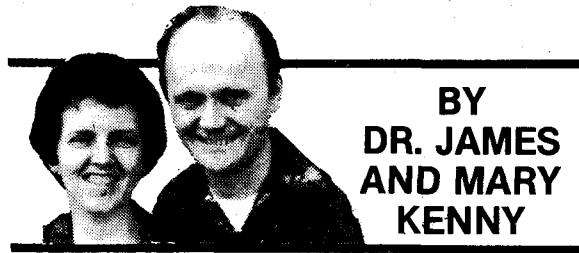
It appears she took wine out of our house. She told me some parents give kids booze and even let them drink in their homes. We have forbidden her to drink anywhere, anytime. Is this the right thing to do?

Should I get rid of all the alcohol in the house or put it away in the cellar or some place? We are moderate drinkers and like a drink once in awhile, at Christmas and holidays. I think my daughter wanted to get caught doing this so I'll do something, but I don't know where to start. — Iowa.

The teen years are difficult for both teens and parents. Teens are reaching to express independence. Although independence is in itself a virtue, teens sometimes show it in rebellious ways.

Parents, meanwhile, become quite concerned. Health and safety may be threatened by drug abuse or misuse of an automobile. At a deeper level, parents may feel the teen has negated every important moral value. The parent feels the need to apply more controls precisely at a time when the teen is insisting on more freedom.

Alcohol presents several additional problems. First, under a certain age, any consumption of alcohol is illegal. And second, alcohol mixed with automobile driving can be fatal.



BY
DR. JAMES
AND MARY
KENNY

Teen-age drinking is a serious problem in the United States today. Alcohol contributes to the top three causes of death in the teen and young-adult groups: auto accidents, suicide and homicide.

The real problem is how to stop teen drinking or, perhaps better, how to control it. Forbidding your teen to drink may or may not work. The bottom line is not whether you as a parent sound good in making a point. More important is whether you are effective.

The research shows that problem drinkers come from two types of homes: those where alcohol is abused and those where alcohol is forbidden. This should help answer one of your questions. Better for you and your husband to set an example of moderate, responsible drinking than not to drink at all.

You may also be wise to permit your teen a glass of wine or beer occasionally at meals or on holidays. You are helping her learn responsible drinking. The law generally allows for alcohol use

as part of a religious service or within the family home under supervision.

The problem with completely forbidding alcohol use is that you as parent can lose both ways. If you are completely successful, your child becomes an adult and leaves home with no experience of drinking in moderation. He or she may break the ice by drinking to excess. On the other hand, if your rules were not effective, the child has learned to sneak around and drink behind your back. Sneaking drinks is a very dangerous drinking style.

If you have a problem with your teen drinking and lectures and forbidding do not help, here are two approaches which may.

First, drinking and driving do not mix at any age. If your teen continues to drink outside the home, then you may take away her car keys and/or car privileges.

Second, you may find it easier to focus on curfew rather than alcohol consumption. Arguing with your teen whether she has been drinking or not can be futile. If you discover your teen has been drinking, set a curfew of 10 or even 9 o'clock. Most teen drinking takes place after 10 p.m. Curfew is far easier to control than drinking.

The almost-adult 17-year-old can be very difficult to control. Good luck!

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)

It's easy being a dad

It's easy being a dad. You don't have anyone telling you what to do — except maybe Mom, your boss, the IRS, and your kids.

You don't have to be in by 11, but you get to tell others when to be in — and stay up and wait for them when they're not.

You don't have to go to school — just to work everyday for 40 years.

You don't have to take shop — just repair Big Wheels, doll's eyes, and everything around the house.

You don't have to worry about how you're going to earn money: just how to balance the checkbook and hand out allowances.

You don't have to worry about getting acne or getting dates — just getting fat and getting along with Mom.

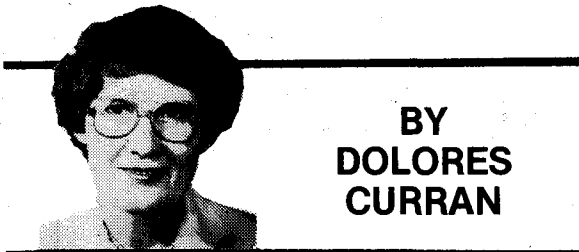
You don't have to wonder how you're going to get to where you want to go — just about how you're going to pay car installments, gas bills, repairs and insurance.

You don't have to do homework but you get to go to school and talk to the teacher about our grades.

You don't have to stand on tiptoe to see — you get to hold us on your shoulders so we can see.

You don't have to worry about something to do because there's always something to do.

You don't have to get frustrated about being young because you're getting old.



BY
DOLORES
CURRAN

You don't have to feed the cat or clean her box but she sits on your lap anyway.

You get to go out every night, even when you don't want to.

You get to coach Little League and go on Scout hikes instead of having to sleep late on Saturday mornings.

You get to wrestle with kids on the living room floor without Mom telling you to stop it.

You get to watch any television program you want unless somebody wants to watch something else.

You get to wear old sneakers and jeans because we need new ones.

You get to say, "Are you okay?" when we bang up your car.

It must be easy being a dad because you keep on loving us no matter what we're like or what we do.

(Alt Publishing Co.)



Family Nights

Opening prayer

Dear Heavenly Father, thank you so much for dads. They make our days complete with their presence. Bless fathers everywhere, dear Lord, but especially bless ours tonight. Let this be a very special *Family Night*. Amen.

Lesson

Young Family

Materials: colored paper, crayons, scissors, and glue. Make a paper crown for dad to wear, decorate it with special words describing Dad, then make a large paper button saying, "We Love Dad." Then have Dad wear both of them. Next, each person draw a picture or short letter sharing the happiest time he or she spent

with Dad this past year. Dad, himself, can write on "Why He Likes Being a Dad." Then everyone share, together, their letters or pictures and make a folder for Dad to keep the sharings in so he can look at them during the summer.

Middle Years Family

Materials: poster board, pencils, crayons or magic markers. Make a large poster together entitled "Our Dad Is ..." Then present it to Dad; it may be hung in the meal area for the week. Then have a "We Appreciate Dad" time; each person takes a turn to tell Dad: (1) the single thing you admire most about Dad and why, (2) what is one of Dad's greatest accomplishments, (3) the funniest thing you ever saw Dad do, (4) something that

you are grateful to Dad for doing for you.

Adult Family

Materials: Bible. Read aloud Romans 8:14-17 or Ephesians 3:14, 15 or Matthew 6:25-34. Share your thoughts on God as our Father. Each take a turn sharing his favorite memory about his own Dad.

Snack

Pop some popcorn; make "Black Cows" — vanilla ice cream and root beer.

Entertainment

Play a game of hide and seek. (Be sure to set boundaries.)

Sharing

1. Each share a time you felt espe-

cially loved during the past week.

2. Share a moment in which you were proud of a particular accomplishment.

3. Share a moment when you felt excluded or left out.

4. Share a time when you felt close to God.

Closing Prayer

— Spontaneous Prayer
— Lord's Prayer

— Suggested prayer: Dear Heavenly Father, how grateful our family is for sharing tonight together. Thank you, Father, for creating families where we can care, grow, sometimes disagree, but most of all, love one another. Thank you, too, Father for our Dad. Amen.

Scriptures

Sunday, June 16, 1985

READINGS: Ezekiel 17:22-24;
2 Corinthians 5:6-10;
Mark 4:26-34

'I will not leave you orphans'

BACKGROUND:

Ezekiel, whose prophecy is used in this Sunday's first reading, is one of Judaism's major prophets — and a fascinating character in the history of religion.



BY FR. OWEN CAMPION

Much of his writing is spent in reproving the Jews for their faithlessness to God. But it is not a hopeless, bitter reproof. Rather, he looks to a future in which Israel indeed will be faithful to God — and he points the way to achieve that faithfulness.

He wrote five centuries before Jesus.

This Sunday's second reading is from the second epistle to the Christians as they follow the Lord in their lives. To those realities, he brings his advice of warning, encouragement, gentleness, and strength.

St. Mark's gospel, the first and briefest of the four gospels, sup-

plies this Sunday's last reading. It recalls two parables — illustrations by which Jesus teaches his lesson. The lesson today is that faith and faith's community may now be weak. But they will grow. God himself sustains and protects them.

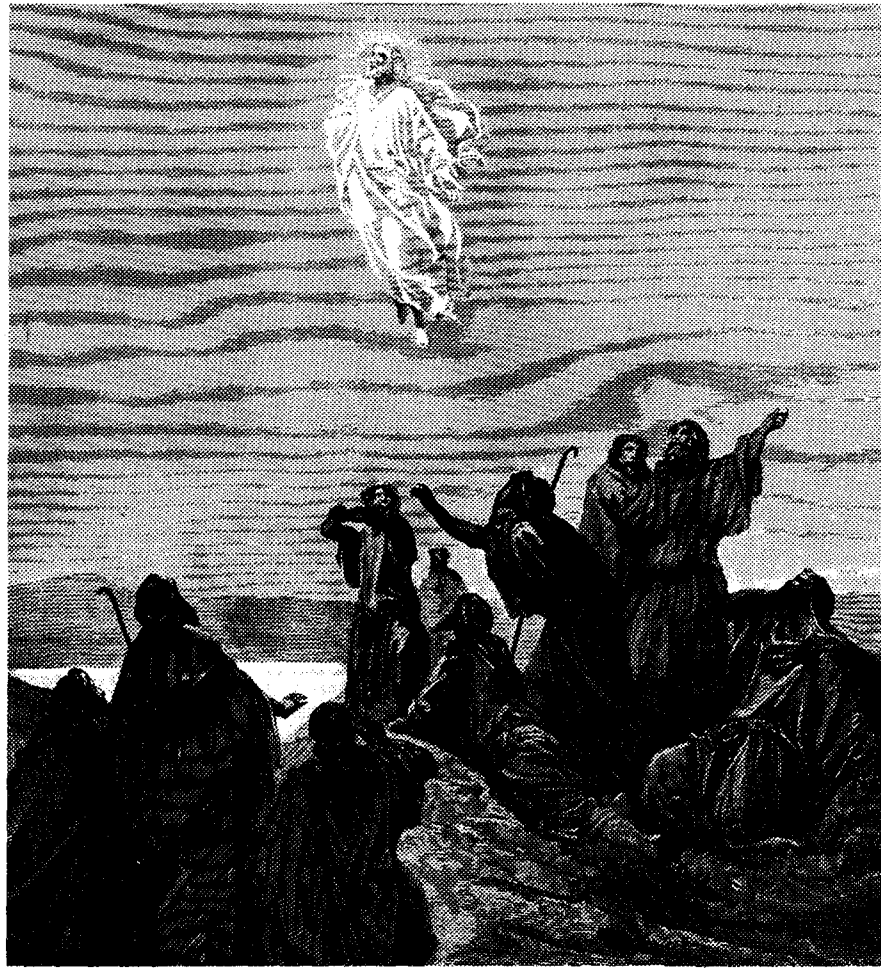
REFLECTION:

This Sunday's Liturgy of the Word reassuringly echoes the Lord at his ascension, "I will not leave you orphans."

The second reading frankly reminds the Corinthians, and modern Christians, that in this life we are still separated from Jesus. Surrounding us are pressures, temptations, and even the simple fatigue of living with virtue and purpose.

Those pressures may be powerful. Ezekiel's prophecy repeats the theme that Christians are in a process of development and growth, but they are not at the mercy of pressures and hostile forces. Rather God himself is the gardener who tends and nourishes them.

The gospel reading proclaims the great Christian hope that each person has a destiny of glory and happiness. To that destiny the power and guidance of God's grace leads and comforts us.



Jesus bids farewell to his apostles

False rumors plague Proctor and Gamble

Q. Do you have any information on the accusation that Proctor and Gamble revenues are subsidizing satanic activities?



BY FR. JOHN DIETZEN

I faintly remember that they were cleared of this charge some time ago but yesterday a member of our local prayer group destroyed all my Proctor and Gamble coupons, telling me that by using their products I'm supporting these pagan groups.

Hurrah for her if she's right. Financial hardship for me if she's wrong.

Can you enlighten me? (Massachusetts)

A. She's dead wrong. The whole bizarre accusation has been proven utterly ridiculous and has no basis in fact whatsoever.

Some people will believe anything if it's stupid or silly enough. Unfortunately, for such people the more proof there is against something the more ready they are to believe it.

Because of this, I hesitated to even respond to your question. When people are attracted to beliefs that are off the wall, something in print only stirs them up.

Officials of Proctor and Gamble tell me that there is a new wave of these charges. My first concern is not to defend or protect Proctor and Gamble, though I don't want to see anyone hurt unjustly.

The entire phenomenon, however, serves as a classic example of how some people jump to conclusions in

such fringe religious matters and, worse, feel no hesitation in destroying the reputation of an individual or company with nothing to back up their charges except rumors and someone's harebrained "discoveries."

'We ought to consider the biblical warnings against calumny and slander to prevent the further spreading of it in our communities...'

The main charges center on two points: First, that the Proctor and Gamble "moon and stars" trademark is a satanic symbol; and second, that Proctor and Gamble executives themselves have appeared on a nationally televised talk show (some say Phil Donohue, some say Merv Griffin) to discuss worship of Satan.

Neither of these is true. The Proctor and Gamble symbol has been used for more than 100 years. It was designed by and for that company. No connection with anything devilish was ever suggested until these

charges came out of nowhere about 1981.

The 13 stars were chosen to represent the 13 first American colonies. The man in the moon was a popular figure in the 1800s when the symbol was designed.

Perhaps the best refutation of these accusations, from a religious perspective at least, is the fact that they have been vigorously condemned and rejected by leaders as unalike as the Rev. Jerry Falwell, the Rev. Jimmy Draper of the Southern Baptist Convention, the Methodist director of the National Federation for Decency, the Rev. Billy Graham and Cardinal Joseph Bernardin, then archbishop of Cincinnati.

As Cardinal Bernardin mentioned in his statement then, the Proctor and Gamble charge is just another of the unfounded and reckless rumors concerning religious broadcasts and a fictitious filmed life of Christ which gained similar notoriety in recent years and result in the signing of millions of worthless petitions.

We ought to consider seriously the biblical — not to say, legal warnings — against calumny and slander, and not only reject this rumor but do what we can to prevent the further spreading of it and others like it in our communities.

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'Lifestyles of the Rich and Foolish'

On a recent Sunday night, I glanced at the TV Guide in search of something to wind up the weekend. Something relaxing, diverting and complementary to the peacefulness of the Sabbath would be just the ticket.

And there, back-to-back-to-back, were an unholy trinity of shows which seem to exist only to make me wish I could take back my donation to the parish so I could make a down payment on a hot tub.



By
James
Breig

I refer to "Lifestyles of the Rich and Famous," and its two look-alikes, "On Top All Over The World" and "Start of Something Big."

While many critics devote their paragraphs to bemoaning sex and violence on the tube, those three programs have been getting away with saluting other cardinal sins: greed, gluttony, pride and sloth.

If you've seen one of them, you've seen all three.

Doting on wealth and its trappings, they are chock-a-block with yachts, furs, trips to Monaco, jewelry, massive homes, exotic autos and caviar. Usually, the focus of the many segments on each show is a celebrity who has made it big. We get to see how they spend the enormous riches they have accumulated while they insist on the sound track that they are still the simple folk they used to be back in Wahoo, Oklahoma.

Other segments visit castles in Spain, wineries in France, villas in England and retreats in Tahiti.

As one viewer commented to me, "It makes me feel guilty to watch those shows. I wonder why I don't have all those things."

"Things" is a key word when watching these shows. The emphasis is on material goods; happiness



MODEL FAMILY — Bill Cosby as Dr. Cliff Huxtable playfully scolds Rudy, (Keshia Knight Pulliam), as sister Vanessa (Tempestt Bledsoe) watches in a segment of the filming of the "Cosby Show" TV series. The show's producer, John Marcus, said at a conference that Cosby had 'an extremely sensitive ear and eye for human behavior...' (NC photo).

is a function of possessions; and worth is measured in bank books, Ferraris and Oriental carpeting.

Seeing them on Sunday in my part of the country is especially ironic: You can spend the day thinking about spiritual matters, perhaps meditating on one of Jesus' many warnings about wealth and then settle back to see it all refuted in living color.

The popularity of the shows is not

difficult to explain. They are cousins, after all, of similar programs, like "PM Magazine" and "Entertainment Tonight," which touch occasionally on celebrities and the goodies which go with munificent salaries. (Robin Leach, the host of "Lifestyles," got his start on "ET.") All of these programs recognize that people enjoy seeing sumptuous living, grandiose houses, outlandish baubles and uncounted income. We

enjoy it for the same reason we enjoy space shots: those people are going places we will never visit.

Curiosity is one thing; envy is another. It's easy to slip from the first into the second. And after envy come other nasty things, like greed, shame for one's own state in life, disappointment in oneself, disregard for those less fortunate, dislike for those (parents? spouses?) who have not provided such luxury and, most insidiously, the acceptance of the notion that richer is better.

'All of these programs recognize that people enjoy seeing sumptuous living, grandiose houses... and uncounted income...'

I'd like to see a program called "Lifestyles of the Poor and Forgotten." We would visit a West Virginia coalminer and his family to hear about unemployment... we would travel to Bangladesh to see how orphans are treated... we would go to a hospice to sit with a dying woman... we would collect all the possessions of a Salvadoran in a sack and escape with him from the civil war there... we would spend the night with a lonely old person... we would hear the cell door slam on us in a county jail.

Maybe we would call this program "Lifestyles of the Committed Christian" or "Start of the Corporal Works of Mercy."

On second thought, reality has rarely done well on television. Viewers prefer unreal things, like car crashes that do no injury, sexual relations which have no human dimension, characters who show little personality and Joan Collins.

If you watch the luxury shows, I hope you keep a balanced perspective. If you watch with youngsters, I hope you give them a Gospel antidote. And if you feel yourself starting to wish for a hot tub, midnight flight to Paris or weekend with Roger Moore, remember this: *Matthew 19:21*.

Pryor avoids sex humor in new film

BREWSTER'S MILLIONS A-II, PG Richard Pryor stars in this most recent remake of the venerable chestnut about a man who inherits a vast fortune on the condition that he squander a modest one. It's funny enough and

fairly good entertainment, even if the script introduces some distracting complications. Though there is some vulgar language, there is almost none of the sexually oriented humor usually found in a movie like this these days.

RAMBO: FIRST BLOOD PART II O, R In this sequel Rambo (Sylvester Stallone), in prison for the havoc he wreaked in the first outing, is released for a secret mission to free American prisoners still being held in Vietnam. After slaughtering legions of communists, he flies the prisoners back to headquarters in a Russian helicopter and then confronts the worst villain of all: the devious American in charge who meant for the mission to fail. Playing shamelessly upon the fears and hopes of the relatives of MIAs, this comic-strip movie so exploits

violence that the U.S. Catholic Conference has classified it O.

THE SHOOTING PARTY A-IV It's the fall of 1913. The titled and privileged gather at the estate of a nobleman (James Mason) to do a bit of shooting and carry on some romantic intrigues on the eve of the war that would end their world forever. A thoughtful and entertaining film, if a bit slow-moving and predictable at times. Superbly acted. Due to a single but rather explicit bedroom scene, it is very mature fare.

A VIEW TO KILL O, PG In this latest 007 treat for the perpetually adolescent, James Bond (Roger Moore) is pitted against a rather pallid villain, literally and figuratively: Zorin (Christopher Walken), an international industrialist who wants to remove all competition for his new computer chip by inducing an earthquake that will send Silicon Valley sliding beneath the blue Pacific. Contains exploitation of violence and a benign view of sexual promiscuity.

JUST ONE OF THE GUYS O, PG-13. An ambitious high school girl who wants to be a journalist decides no one takes her work seriously because she's a cute girl. So she disguises herself as a cute boy. Plodding, mediocre comedy with a heavy emphasis on vulgarity and sexually oriented humor. Worse yet, outright promiscuity is portrayed as perfectly all right.

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What's Happening

Prison workshops scheduled

Two separate workshops in Prison Ministry will be held June 15 and June 22, 1985, at St. Anthony Catholic Church, S.R. 50 at 20428 Melendez Rd., Brooksville, Fla.

Subject of the June 15 meeting from 10:00 a.m. to 4:00 p.m., is "The church Viewpoint." This comprises discussions of: "Prison Ministry as an Act of Healing and Reconciliation;" "Activities of Prison Ministry;" "Ministry to Staff, Family and Community;" and "Coping Personally in Ministry."

Subject of the June 22 meeting from 10:00 a.m. to 4:30 p.m. is "The Institutional Viewpoint." This comprises discussions of: "Overview of the

Criminal Justice System;" "Aims of Prison Ministry;" "Inmate Lifestyle;" "Jails, the People in Them, and Security Concerns Relative to Ministry;" and "Jail Ministry and Off-Shoot Ministries."

Speakers include Hon. Bill Gridley, Circuit Court Judge for 13 years; Chaplain Virgil Choate, working in the prison system for 26 years and chaplain at Zephyrhills Correctional Institution; Bernie DeCastro, ex-inmate of the Florida prison system and active in prison ministry.

There is no charge for the workshops and lunch will be served free for those who preregister. Ph. (904) 796-2096.

St. Francis Xavier principal honored

The Catholic Educators' Guide of the Archdiocese of Miami is pleased to announce Sr. Rose Martin, R.S.M. as the 1984-85 Lumen Christi Award recipient.

Each year the Guild selects an educator in our community who has exemplified the "Light of Christ" in his/her professional, spiritual and personal life.

Sr. Rose, principal of St. Francis Xavier

School in Overtown, has been instrumental in spreading the influence of the Catholic Church to the residents of Overtown through her work in the school, church and community.

A Mass in honor of Sr. Rose was held June 9 at St. Martha's Parish, Miami Shores, followed by a luncheon and the

George Neff, former Archdiocese employee

NORTH MIAMI — A Mass of Christian Burial was celebrated last Friday in Holy Family Church for George Neff, former chauffeur of the late Archbishop Coleman F. Carroll.

Neff, a native of Viernheim, Germany, died at Mercy Hospital on June 4 after a long illness.

Father Robert Christman, associate pastor, was the celebrant of the funeral Mass for the former employee of the Archdiocese who came to

Miami in 1962 from Stratford, Ontario, Canada, where he had been director of maintenance at a local convent. After 17 years of service in the Archdiocese he retired in 1979.

In addition to his wife, Loni, he is survived by a daughter, Mrs. Ilse Grau of Mitchell, Ontario; three grandchildren, also of Mitchell, and four sisters in Germany.

Bess, Kolski and Combs were in charge of arrangements.

Andrew Pusak, priest's father

A Mass of Christian Burial for Andrew J. Pusak, whose son is a priest of the Archdiocese of Miami, was celebrated June 4 in St. Mary Cathedral.

Father Ronald Pusak, pastor, St. Augustine Church, Coral Gables, was the principal celebrant of the Mass for his father, a member of the Cathedral parish since 1947.

Archbishop Edward A. McCarthy

presided at the Mass which was also concelebrated by Auxiliary Bishop Agustin Roman and a large delegation of South Florida priests. Archbishop McCarthy gave the final blessing.

A native of Coatesville, Pa. Mr. Pusak was 75 and prior to his retirement was a steel fabricator.

Burial was in Our Lady of Mercy Cemetery under direction of Bess, Kolski and Combs Funeral Home.

Lytton receives Salve Regina award

A dedicated Catholic layman Eugene Lytton of Summerland Key, recently received the Salve Regina Alumni award from Newport College in Rhode Island for community service.

Lytton, who graduated in 1974, was cited for his Christian qualities of mercy and caring. He is also a graduate of St. Mary's high school in Miami.

Lytton was a CCD teacher for 17 years and a director of religious education for 2 years. He is a eucharistic minister and lector at his parish, St. Peter church, in Big Pine Key. He has been active on several state and regional educational councils and will contribute 100 hours this year to an elementary school enrichment program.

The award cited his membership in the Lions Club, help for the poor and the

blind, and his activity on property owners and Crime Watch organizations among his accomplishments.

It concluded that he "offers the model of a compassionate and responsible civic leader through his generous dedication to the crying needs of his community."

Swimming lessons

(MIAMI SHORES) — Neill L. Miller, Associate Professor of Physical Education, at Barry University is offering swimming lessons for children at the university pool from June 10th through July 5th and July 8th through August 2nd.

The swim school is open to both preschool and elementary / secondary school-aged boys and girls.

CRS commits \$25,000 for cyclone victims

Monsignor Bryan O. Walsh, Director of Catholic Relief Services (CRS) for the Archdiocese of Miami, announced today that Catholic Relief Services has allocated an initial \$25,000 for emergency relief to the victims of the May 25 cyclone in Bangladesh. At least 10,000 people were killed and 250,000 other are believed homeless as a result of the tragedy.

The CRS donation will be used by Caritas Bangladesh, a local Catholic Church organization and CRS counterpart agency, to provide for immediate needs.

CRS involvement in Bangladesh and its relationship with Caritas there stem from 1972, when Bangladesh won its independence from Pakistan. In the ensuing war, CRS provided food and clothing for millions of those afflicted by the violence.

In announcing the current donation, CRS Executive Director Lawrence A. Pezullo said, "our hearts go out to the thousands of families who lost their loved ones and all their earthly possessions. We are proud to be able to offer them comfort and we urge others to join us."

CRS, the official overseas aid and development agency of American Catholics, provides humanitarian aid 70 countries around the world. Contributions for the Bangladesh effort may be sent to: Catholic Relief Services, 9401 Biscayne Boulevard, Miami Shores, FL 33138.

O'Bara seeks aid

Mrs. Kay O'Bara, whose daughter Edwarda has been in a coma since 1970 is in dire need of prayers and any financial assistance that can be offered. The enormous cost of maintaining Edwarda's medical bills, special equipment as well as electric bills and house payments makes it nearly impossible for Mrs. O'Bara to keep up. Edwarda has shown some slight improvements — and Mrs. O'Bara still believes a miracle can happen. Contact her at 621-7905, 1340 N.W. 173rd Terrace, Miami, 33169.

Barry hosts cheerleader camp

(MIAMI SHORES) — The All-Star Cheerleader Conference (ASCC) has announced that Barry University will host a cheerleader camp from July 26th through July 28th, 1985.

The camp is primarily for high school, junior high school and middle school cheerleaders. Participants will receive training in such areas as cheers, chants and pom-pom routines as well as in pep rally planning, crowd control and uniform selection.

For further information, including registration, contact Susan Block at ASCC, (816) 842-0819. An early registration is strongly encouraged.

Pray for them

The following is a list of priests who died during the month of June: Rev. Joseph L. Brunner, June 1, 1970; Rev. Francisco Peralta, June 27, 1963; Rev. Patrick D. O'Brien, June 28, 1969; Rev. Joseph M. Borg, June 28, 1973; Rev. Joseph Belanger, June, 1960; Rev. Matthew Hanley, June 9, 1972; Rev. Norman Galloway, June 25, 1975; Rev. John Murray, June 15, 1976; Rev. James Grady, June 2, 1979; Rev. Joseph Beaver, June, 1982; Rev. Robert Mulligan, June, 1982; Rev. John Vrana, June, 24, 1983.

Immaculata—LaSalle reunion

Immaculata-LaSalle class of graduates! Our 20th year reunion will be held on June 15th. For details please call 262-0094, 666-4306, 661-2145.

Guild's annual awards program.

At the luncheon, the Guild also presented a check to the Marian Center for mentally handicapped and developmentally delayed students.

Action agency offers speakers bureau

The Board of the Dade County Community Action Agency has established a Speakers Bureau.

If you are interested in having someone to appear before your business, organization or church to talk about such programs as Meals for the Elderly, Head Start, Senior Companion, Foster Grandparent, Intervention, Senior Community Services Employment Program, Telephone Assurance, Citizen Participation, Weatherization, etc; please call 347-4600.

St. Francis hosp. holds blood drive

In an attempt to surpass all previous records for donations of blood, St. Francis Hospital (250 West 63rd Street, Miami Beach) has compiled a dazzling array of gifts for its semi-annual Blood Drive on June 27. Those individuals who donate blood qualify for a drawing of such prizes as weekends for two at leading area hotels, gift certificates, free meals at outstanding restaurants, and passes to some of South Florida's greatest sporting and sightseeing attractions. Individuals who are medically unable to give blood can qualify for a prize by bringing someone to donate in their place.

The Blood Drive will be held in the Wiegand Auditorium of St. Francis Hospital on Thursday, June 27 from 7:30 a.m. to 5:00 p.m.

For more information, please contact Noel King, Director of Community Relations at St. Francis Hospital: 868-2783.

7 honored by CCS

Members of the South Florida Economic Opportunity Development Council were honored for their contributions to a sewing machine program at the annual Catholic Community Services Awards luncheon. They were Joseph and Marion Cohen, Ted Mayer, Ed Ortiz, Paul Silverman, Wayne Kolbeck, and Sandy Mayer.

It's a Date

The North Dade Catholic Singles Club presents their third annual Long Hot Summer Dance on July 6 at St. James Hall located at 565 N.W. 131st St. at 8:30 p.m. to 12:30 a.m. Tickets are \$4.50 in advance or \$5 at door. For more information call John Gioia at 769-0487 or Linda Padua at 891-8323.

St. Bartholomew's Church, 8001 Miramar Pkwy., Miramar, will be the location of a Life in the Spirit Seminar beginning June 28th and held each Friday evening for 10 weeks from 8 p.m. until 9:30 p.m. Sponsored by the Catholic Charismatic Services it is designed to help people grow in their relationship to Christ and God. \$2 registration write Catholic Charismatic Services, 2900 Griffin Rd., Suite 5, Ft. Lauderdale, Fla. 33312 or call 987-8554.

The Family Enrichment Center in Miami will

hold a Beginning Experience Weekend from June 28-30. For separated, divorced, or widowed. In Dade and Broward contact Sr. Agnes at 651-0280. In Palm Beach and Martin contact Kitty Conte at 627-6251.

The North Dade Catholic Widowers club will hold a meeting-social at 7:30 p.m. on June 28th at Visitation Church social hall at 191st St. and North Miami Ave. All faiths welcome. Call 891-8792, or 653-2689.

The Dade Catholic Singles Club will go bowling at Don Carter's Lanes on June 22nd. For more info call Mike Naya at 226-4274 or Ana Maria Alvarez at 446-6851.

The Cenacle Spiritual Life Center will hold a six-day scripture guided retreat on August 6-12 given by Fr. John Conway. Silent. Opportunity for applying scripture to life. Offering: \$150,

Sisters \$135. Call / Write Cenacle, 1400 S. Dixie Hwy., Lantana, 33462 or 582-2534.

The Prayer Groups of the North Dade Deanery first regional Day of Renewal to be held at Immaculate Conception Parish, 68 W. 45 Place, Hialeah, on June 22nd, in Mercy Hall. "The Challenge of Jesus" is theme. Fr. James Fetscher conductor. Doors open at

12:30 pm. The day Concludes with Mass at 5:00 pm. First session 1 p.m.

The Little Flower Widows and Widowers Club 5th Meeting on June 9 at the Polish-American Club. Special Club Meeting on June 23. Membership open to widows and widowers 55 and over. For further details call 448-5463 or 223-4902."

Please remember that the Voice is published bi-weekly now. Deadline is the Monday before each Friday issue. Because of postal regulations we cannot publish notice of bunco or bingo games. For our convenience type lower case, leading with the name of the church or organization and following with a short description of the event.

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ure Indian Mission, Thoreau,
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5A-NOVENAS

Thanks to the Holy Spirit for
prayers answered. Publication
promised. N. Salmon

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

Thanks to St. Jude Thaddeus
for prayer answered. Pub-
lication promised. L.M.S.

Thanks to St. Jude, St. Anthony,
Infant of Prague for favor granted.
D.E.F.

5A-NOVENAS

SACRED THANKSGIVING TO ST. JUDE

When I was converted I took the name of
Jude at confirmation. Later a dear Msgr.
Priest brought me from Rome, a beautiful
and priceless Crucifix with a relic of St.
Jude. With this I pray my novena twice
daily. For me, Jesus and St. Jude have
pulled me through 18 close calls with
death — from DOA in a hospital to heart
failure with pulse at 20. Prayers to St.
Jude for friends have resulted in some
miracles. I pour my praise, love and deep
faith for Jesus and my patron St. Jude
many times daily. I am so grateful for still
being here at nearing 86. C.E.R.

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr,
great in virtue & rich in miracles, near
kinsman of Jesus Christ, faithful in-
tercessor of all who invoke your special
patronage in time of need, to you I have
recourse from the depth of my heart, and
humbly beg to whom God has given such
great power to come to my assistance.
Help me in my present and urgent peti-
tion. In return, I promise to make your
name known and cause you to be 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. ISAAC.

PRAYER TO THE HOLY SPIRIT

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

PRAYER TO THE HOLY SPIRIT

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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. Bonilla Family.

Thanks to Blessed Mother, St.
Jude for favors received. Pub-
lication promised. R. D.

Thanks to St. Jude for prayers
answered. Publication promised.
M.C.

Thanks to St. Jude for prayers
answered. Publication promised.
D.F.

5A-NOVENAS

PRAYER TO THE HOLY SPIRIT

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prayer 3 consecutive days. This prayer
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the bottom. A.J.PEREZ

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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. I.G.P.

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr,
great in virtue & rich in miracles, near
kinsman of Jesus Christ, faithful in-
tercessor of all who invoke your special
patronage in time of need, to you I have
recourse from the depth of my heart, and
humbly beg to whom God has given such
great power to come to my assistance.
Help me in my present and urgent peti-
tion. In return, I promise to make your
name known and cause you to be 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. Peggy White.

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr,
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This novena has never been known to fail. I have
had my request granted. Publication promised.
Thanks for miracle. CARI.

PRAYER TO THE HOLY SPIRIT

Holy Spirit, You who make me see every-
thing and who show me the way to reach
my ideal. You who give me the divine gift
to forgive and forget the wrong that is
done to me, and You who are in all in-
stances of my life with me. I in this short
prayer want to thank you for everything
and confirm once more that I never want
to be separated from You, no matter how
great material desires may be. I wish to
be with you in eternal glory. Amen. Thank
You for Your love towards me and my loved
ones. C.U.M.

5A-NOVENAS

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr,
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This novena has never been known to fail. I have
had my request granted. Publication promised.
Thanks for miracle. K.J.

THANKSGIVING NOVENA TO ST. JUDE

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name known and cause you to be invoked.
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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. D.M.

Thanks to Holy Spirit for favor
& request granted. Publication
promised. N.C.

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Parents in a video universe

By Cindy Liebhart
NC News Service

Six-year-old Shelley and her father had just finished watching "The Bill Cosby Show" and "Family Ties." That evening both programs featured expectant mothers and discussions of childbirth.

Shelley's father suspected the programs might spark his daughter's curiosity. So he talked about the episodes with her and asked whether she had any questions.

She did. "How do babies get in there?" Shelley inquired.

Her father responded honestly in a way he felt his young daughter would understand.

Two families got together one evening to watch the popular adventure movie "Romancing the Stone" on a home video recorder.

For most of the film the central characters, a man and a woman, seem to put up with one another reluctantly as they dodge villains in Colombia.

But during a moment of calm, the couple discover they are attracted to one another. Almost immediately they head for a bedroom.

The parents watching the film flinched. What message would this casual presentation of sex communicate to their children, they wondered.

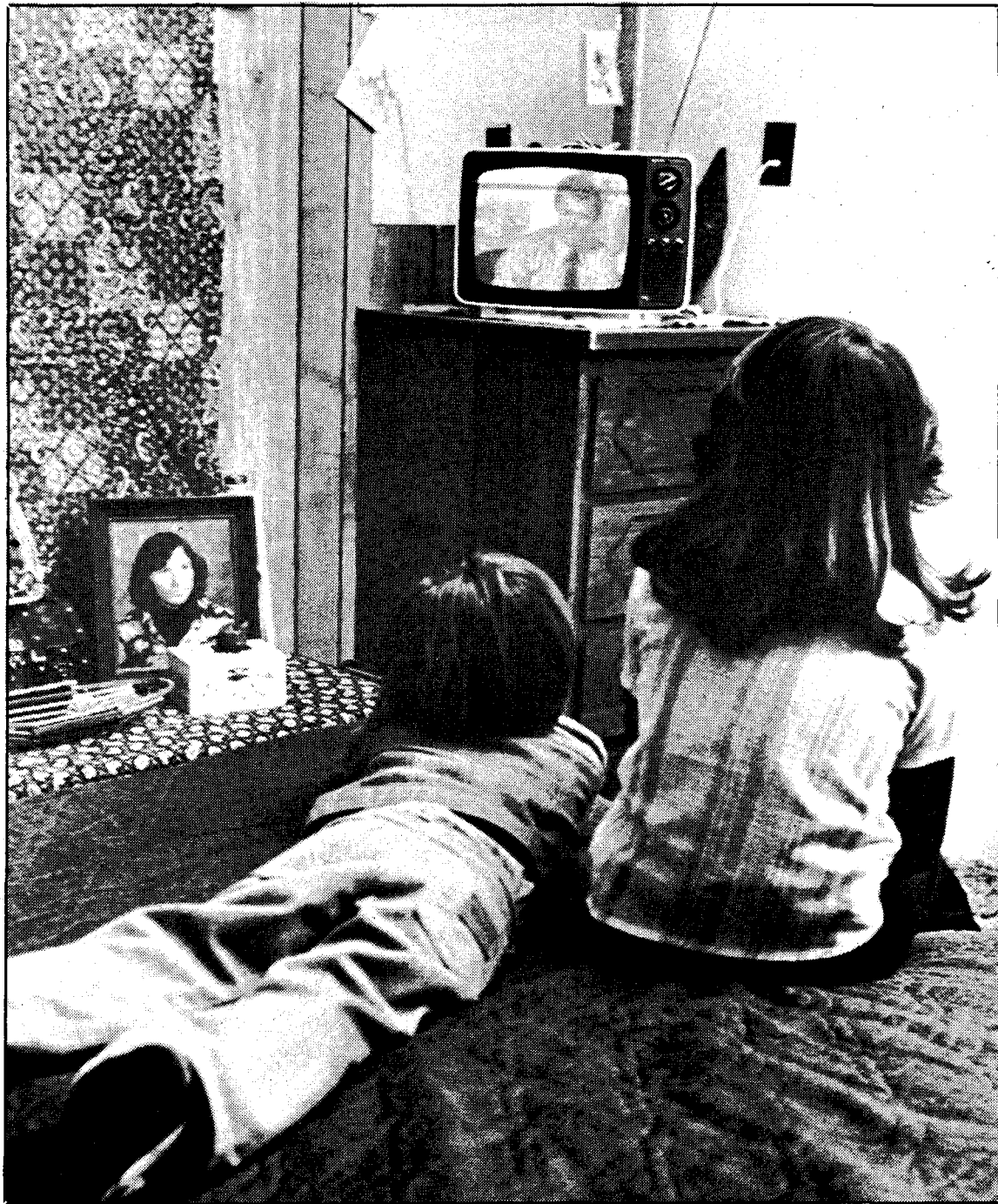
Television programs, movies and popular music transmit many messages about sexuality to young people, said the Rev. Edward McNulty, pastor of the First Presbyterian Church in Westfield, N.Y.

Some present a responsible view, he said. But most do not reflect the Christian understanding of sexual expression. Often "sex is pictured as just a human appetite to be fulfilled — as if it doesn't matter how you handle it as long as no one gets hurt."

Father Thomas Lynch, family life representative for the U.S. Catholic Conference Education Department, said the media often realistically capture patterns in human relationships. Sometimes, though, movies and TV programs "get obsessed with the genital aspect of sexuality," he observed.

Neither McNulty nor Father Lynch believe it is realistic for parents to expect to shelter children from all media exposure to sexual values that contradict the parents' own values.

But parents can help children wade through conflicting messages and form Christian values about sexuality. In some ways, television can make it easier for parents by providing discussion starters, McNulty said.



Television programs, movies and popular music transmit many messages about sexuality to young people, said the Rev. Edward McNulty, pastor of the First Presbyterian Church in Westfield, N.Y. Some present a responsible view, he said, but most do not reflect the Christian understanding of sexual expression. Often "sex is pictured as just a human appetite to be fulfilled — as if it doesn't matter how you handle it as long as no one gets hurt," he said. (NC photo)

So it is important for parents to take an active leadership role in what their children see, to view TV programs and movies with their children and discuss them afterward.

One approach is for parents to raise ethical or theological questions about the issues a program raises and the characters' behavior, both Father Lynch and McNulty suggested.

It is important that parents express their own views, without lecturing their children. It can even be explained that while some characters are "basically likable," the parents do not agree with certain of their values.

When it comes to presenting church teaching about sexuality to children, Father Lynch said it is not enough for parents simply to recite moral laws without explanation. Parents need to

understand why the church teaches what it does about sex and human love.

Both said parents should try to be open to questions their children raise in the normal course of family life and not evade them.

"If children bring up something you feel uncomfortable talking about, admit you're uncomfortable," McNulty said. Parents shouldn't "be afraid to admit they don't know the answer" to a question, but should be willing to find out what it is.

Father Lynch believes spouses must develop the ability to talk comfortably with each other about sex. "If parents haven't done that, they can't sit down with their kids and talk about it," he said. "They'll either avoid it altogether or get into a preachy mode."

Who taught children in Biblical times?

By Father John J. Castelot
NC News Service

Who taught children about sexuality in Old Testament days? This was not really much of a problem in a culture which accepted sexuality as a fact of life.

People who lived close to nature, with the birthing of cows and sheep as much a part of life as the ripening of grain in the fields, did not view sex as something to snicker about or of which to be ashamed.

Certainly the God who created them male and female and who, in the very act of creation "blessed them, saying, 'Be fertile and multiply'" (Genesis 1:27-28) — certainly such a God did not frown on love between a man and a woman.

Neither did that same God who declared: "It is not good for the man to be alone. I will make a suitable partner for him" (Genesis 2:18).

Still, human beings are not like the other animals. They possess

intelligence and free will, with the power to use their sexuality for good or for evil.

Human lives are not governed by instinct; the responsibility of ordering those lives, including their sexuality, is real and serious.

'One of the most serious parental duties was to teach the truths of religion, and this would have included instruction about sex. Given the stern strictures of the Law with regard to extramarital sex, this was not a matter to be taken lightly.'

As a result, there was need to teach children the basic goodness of sex and the importance of respecting it and using it rightly. This instruction, like all early instruction, was the province of the parents.

In biblical times, in the early years — and often into adolescence — the mother was the teacher.

"Hear, my son, your father's instruction, and reject not your mother's teaching" (Proverbs 1:8).

Once they grew up, education of the boys passed to the father, that of girls to their mother.

One of the most serious parental

duties was to teach the truths of religion, and this would have included instruction about sex. Given the stern strictures of the Law with regard to extramarital sex, this was not a matter to be taken lightly. Parents would have been very attentive here.

In ancient Israel, girls moved

about quite freely, shepherding, drawing water from the village well which was the center of social life, harvesting in the fields.

The Law had certain safeguards built in to protect women. In Old Testament times, a seducer had to marry his victim, pay a higher than usual dowry and relinquish his right to divorce her (Exodus 22:15; Deuteronomy 22:28-29).

In Jesus' day, restrictions on women were somewhat tighter. When they appeared in public, they were expected to be veiled and segregation of the sexes was rather rigidly enforced.

It is significant that in the New Testament account of the meeting between Jesus and the woman at the well, the disciples were surprised not so much at Jesus' talking with a Samaritan as at his talking with a woman (John 4:27).

But by this time the disciples should have been accustomed to having Jesus treat women on the basis of respect for them as persons.

Education in sexuality — a parent's view

By David Gibson
NC News Service

Children ask the darndest questions. In fact, they begin asking them at an early age, when their parents' attention still is focused on keeping them from risking life and limb by running into the street or by swallowing a dangerous substance.

But I doubt that children's education in sexuality starts with the answers they receive from parents to probing questions about where babies come from or why their bodies are shaped as they are.

Children absorb impressions and attitudes about sexuality from their first days through the relationships and love expressed around them. And parents actually are imparting education in sexuality when they help to convey a sense of self-esteem in children, along with a respect for the dignity of others.

For "sexuality" is a term with fuller meaning than sometimes is ascribed it. What it means to be either male or female and to have one's personality and relationships somehow shaped by that fact — all that is encompassed by the word "sexuality."

So education in sexuality begins early. And it likely takes a step forward when a child asks a pointed question or two — at the dinner table or driving home from a movie. (One of our children asked where babies come from while we were driving home from Walt Disney's "Sleeping Beauty.")

When children approach their teen years, life becomes more complicated — for them and you.

It is now that peer pressure begins in earnest. Now is when children may place a special premium on acting older than their years. And now many children develop more of a life away from home.

Parents sometimes feel forced to compete for their children's time and attention, even with 11- or 12-year-olds.

A parent doesn't have to be a prude to think that teens will be told by someone that sexuality and sexual activity can be treated casually.

And you don't have to be a full-time worrier to realize that children are sometimes vulnerable and impressionable. Have you met a parent yet who is comfortable with the



Children absorb impressions and attitudes about sexuality from their first days through the relationships and love expressed around them. Parents impart education in sexuality when they help to convey a sense of self-esteem in children, along with a respect for the dignity of others. (NC photo)

thought that their child might be exploited or manipulated by another person?

I can barely imagine a parent who could experience a child's teen world without finding something there to react against. As children near the teen years, parents often find themselves wanting to caution them, protect them, help them evaluate scenes in movies and on television or the words in some song. I think that is only natural.

The risk here for parents, it seems to me, is in allowing their role to become too narrow, restricted to reactions against events in their children's lives.

When it comes to education in sexuality, the broader-based approach that began in the child's early years — an ongoing exploration of values drawing attention to the

meaning of human love, the value of commitments, the complexities and rewards of lasting relationships, human worth, the purpose of emotions, the body's dignity — risk getting short-circuited.

At our house, we the parents had to take a step back — to talk about the full scope of the education in sexuality that we hoped to offer an older child.

A parent's role is not like that of a teacher who gives instruction in long division, expecting the task to be completed at a certain point. Instead, I suspect that most "education" at home is ongoing.

This education is stimulated when children bring their questions and problems home. Parents are likely to experience genuine frustration if their children's big questions are kept from them.

In a spring 1985 message to the world's priests, Pope John Paul II asked them to be accessible to young people, to foster relationships that encourage young people to bring important matters to them. As a parent I relate to that message too.

I want my children to feel they can come home with questions and problems, expecting to be greeted with love, maturity and a willingness to spend time helping them find answers to their questions — the kind of qualities the pope encouraged.

That atmosphere at home is needed — for the sake of ongoing education in sexuality, as well as other matters.

Like all parents, of course, I realize this is much easier said than done.

How do parents teach their children?

All the time and in ways they don't realize, parents teach their children, said Theodore Hengesbach, an educator at Indiana University at South Bend.

Recently, Hengesbach noticed that his daughter, Heidi, routinely cooks with her left hand on her hip. After a while it occurred to him, "She cooks just like me."

The realization was "disconcerting," the theologian admitted. "It means

Thinking it over

I'm always on display."

Rose Marie Hengesbach, a career counselor at Indiana University and former teacher, agreed that most teaching by parents is done on an informal basis and "it's fun."

Mrs. Hengesbach said her daughter recently told her that a psychological test she had taken in school "showed she had some ability to be sensitive to nature." Her teen-ager then commented: "It's natural enough because you and dad were always pointing things out to us."

The Hengesbachs think parents are most likely to feel uneasy when faced with more formal teaching in such areas as sexuality or religious doctrine.

One reason for anxiety, they think, is the difficulty of knowing if the point is getting across.

Parents also worry because they aren't professional educators. It's difficult for parents to realize they "don't need to be experts who are perfectly right all the time," Mrs. Hengesbach said. If a mistake is made, it can be corrected — and part of teaching children is showing them this.

What's vital, she added, is for parents to communicate "the things they think are important — their attitudes about values, about people. You need to put it into words or children won't know" what their parents value.

She and her husband sometimes used games as teaching tools. She explained how they would draw up an imaginary case, perhaps involving an incident of stealing. Then they'd ask their children: "What would you do if you saw..."

The advantage of such a game is that "it gives parents an opportunity to talk about the thinking process that goes into decisions," Mrs. Hengesbach said. Children need to know that making decisions is "a step-by-step process."

She suggests that people should "approach parenting with a sense of humor and with humility."

Why humility? Because "you don't know how children are going to turn out," she said.

Foster kids get heavenly care from sisters of St. Joseph

TWO RIVERS, WISC. (NC) — The living room is cluttered with wheelchairs, child seats and mattresses. The voices of children sound jagged with pain or ring with squeals of delight. Every day brings new demands, problems and the many indescribable glimpses of heaven that can be seen in the eyes of special children. This is the world of Sisters Edmund Antoniewicz and Irmina Bula — and they wouldn't have it any other way.

Twelve years ago the two Sisters of St. Joseph moved to Two Rivers to take care of foster children with special needs.

'On an average day, one child needed to be tube fed, while another wanted a hug, and a third demanded attention by hanging his padded arm on a wheelchair.'

Sixty-one children have lived in the St. Joseph Treatment Home since then. Some had been abused, others are severely brain-damaged or physically handicapped.

Although a few neighbors initially complained when they started the home, it didn't deter the nuns. "We have no social obligations," said Sister Antoniewicz. "Our religious life gives us support and we rely heavily on the Lord."

When they moved to their ranch-style home, Sister Bula — known as the human dynamo by her friends — did everything from paneling to building shelves when workmen were unable to do it. Now the home ac-



LOVE WORKS — Jimmy, 9, gets a hug from JoAnn Emmer, who has been visiting St. Joseph Treatment Home in Two Rivers, Wisc. for three years. Mrs. Emmer was instrumental in getting the State Catholic Junior League to become involved with the home. (NC photo by Marcie Baer).

commodates as many as eight children, and recently a third nun, Sister Debbie Weina, joined the staff. At first, Sisters Bula and An-

toniewicz also worked at Holy Family Hospital in Manitowac, taking different shifts so that one of them was always with the children. When their

facility became a licensed group home, however, they had to give up outside work.

Caring for the children is demanding work. On an average day, one child needed to be tube-fed, while another wanted a hug, and a third demanded attention by banging his padded arm on a wheelchair. One morning three of the eight children had seizures at the same time.

Jimmy, 9, has been with the nuns most of his life. Unable to speak and confined to a wheelchair, he loves to be hugged and grabs visitors' arms to put them around him.

Another child, 11-year-old Mary Jo, came to the home when she was 5 days old. According to frequent visitor JoAnn Emmer, the relationship between the nuns and Mary Jo couldn't be closer if they were parents and child.

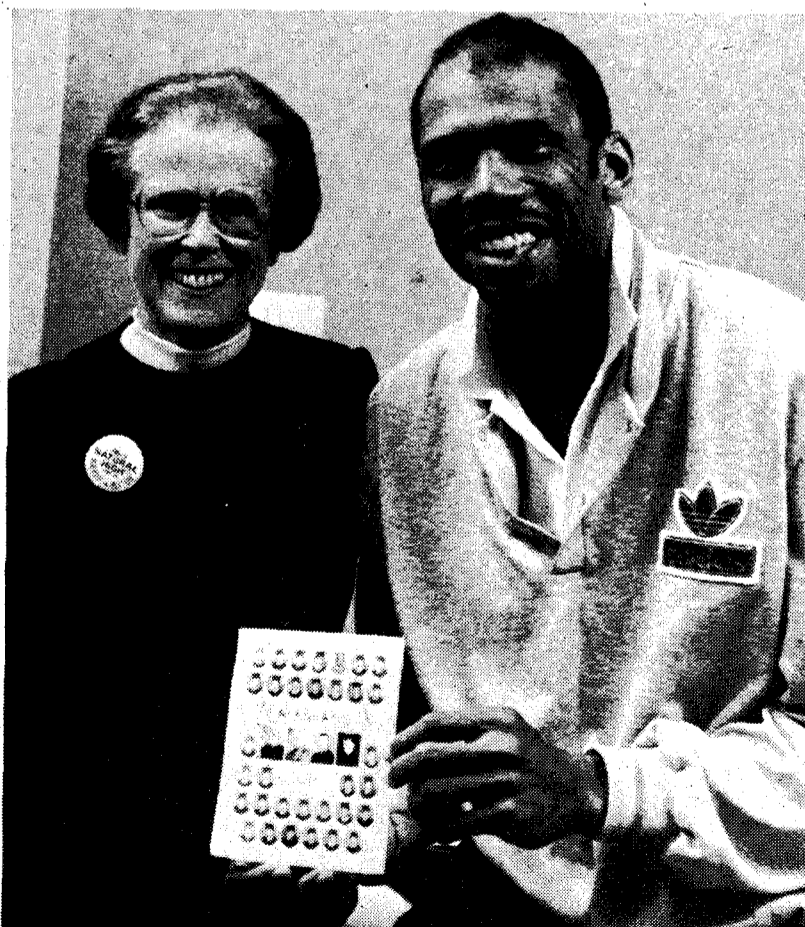
'At that moment, Mary Jo opened her eyes and smiled at Sr. Irmina... it was a look of love.'

Mrs. Emmer helped get the state Catholic Junior League involved with the St. Joseph Treatment Home. Each of the five leagues in Wisconsin has "adopted" a child and remembers him or her on special occasions.

Mrs. Emmer recalled a time when Mary Jo was very ill and hope for recovery was low. Sister Bula prayed that if it was God's will, he should allow the girl to die.

"At that moment Mary Jo opened her eyes and smiled at Sister Irmina," said Mrs. Emmer. "It was a look of love."

Basketball star fights drug abuse



Kareem Abdul-Jabbar, star center with the Los Angeles Lakers, pictured above with Sr. Hannah Cox, his former teacher at St. Jude's School in New York, stopped to visit her on his way to warn high school students about the dangers of drug use. (NC photo by Chris Sheridan).

PEARL RIVER, N.Y. (NC) — Farrell Hopkins, a permanent deacon and Rockland County coordinator of the New York archdiocesan Substance Abuse Ministry, thought he should "bring out the big guns" in his war against drugs. So for his heavy artillery he called on Kareem Abdul-Jabbar, the pro basketball star whom Hopkins coached at a Catholic grade school in New York City.

Abdul-Jabbar helped launch Hopkins' DADDY program (Dads Against Dangerous Drugs to Youth) with a talk to students at Pearl River High School.

The 7-foot-2 center for the Los Angeles Lakers recalled former National Basketball Association star David Thompson, who was "as good as they come" before he developed an alcohol and cocaine problem.

He said Thompson, formerly of the Denver Nuggets and the Seattle Supersonics, began playing erratically after he developed a drug problem and soon he was out of the NBA.

"He has beaten his problem," Abdul-Jabbar said, "but you can see what it has done to him. It's not necessary for anyone here to go through with that because we saw David go through with it."

Abdul-Jabbar admitted he had experimented with marijuana, cocaine, heroin and LSD, but he stopped dabbling in drugs when he "saw the corpse of someone who had OD'd (over-

dosed). I was able to make the choice: do I want to end up that way?"

He said that he has been tempted by others to try drugs again, "but I wouldn't succumb. I tried to solve my problems without running away from them."

Education is one way to fight substance abuse, Abdul-Jabbar said.

"If you show them the bad things that can happen to them, it makes a difference," he said. "I saw all the negative examples I wanted to see, and that was enough."

Positive pressure also helped Abdul-Jabbar said. "If someone's kids tell them they're doing something stupid, they'll listen," he added.

Abdul-Jabbar said his parents, as well as coaches like Hopkins, helped him make the right choices in life.

"Farrell helped hundreds of kids," he said, "and he tried to help thousands."

Sister Hannah Cox, a member of the Presentation Sisters of the Blessed Virgin Mary and now principal of St. Joseph's School in New Windsor, N.Y., was Abdul-Jabbar's seventh- and eighth-grade teacher at St. Jude School, the grade school Abdul-Jabbar attended.

When she saw her former student at the Pearl River High School program, she remembered him as a good student, especially in English. "He was an excellent writer," she recalled.