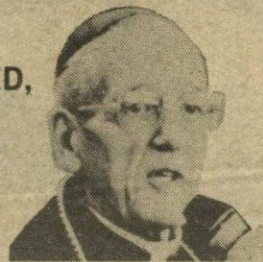


The Voice

CODY
MOURNED,
who'll
succeed?

Page 4



Catholic Archdiocese of Miami

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*'I can see it going up to
being almost unanimous'*

133 Bishops: freeze nukes

NC News Service

Nearly half the active bishops in the United States have publicly endorsed a bilateral freeze on nuclear weapons.

Auxiliary Bishop Joseph Francis of Newmark, N.J., speaking on behalf of Pax Christi-USA, the U.S. branch of an international Catholic peace organization, announced the figures and released the names at a press conference April 25 in Washington.

"I CAN SEE IT going up to being almost unanimous," he said.

He predicted that by November, when the nation's hierarchy holds its next general meeting, "presumably we will have almost every bishop in the country either signed or in basic agreement." At their November meeting the bishops are to deal with a national pastoral letter on war and peace issues.

Of some 280 active U.S. bishops, he said, 133 have sent Pax Christi messages endorsing the freeze.

At Pax Christi's national headquarters in Chicago, Notre Dame Sister May Evelyn Jegen, the organization's national coordinator, said April 26 that the latest total was 135, including three bishops who are retired.

Sister Jegen said the number of bishops endorsing the freeze had grown dramatically in recent months, from 42 last December to 67 in February to 135 in April.

THE NUCLEAR ARMS freeze movement calls for the United States and the Soviet Union to negotiate a mutual halt in the production, testing and deployment of all nuclear weapons, accompanied by verification procedures, as a first step toward negotiated reductions in their existing nuclear arsenals.

It has received significant national attention in recent months and grown rapidly in popular support.

The Reagan administration strenuously opposes it, arguing that a freeze would lock the United States into a position of strategic inferiority and take away incentives for the Soviet Union to negotiate nuclear reductions.

Freeze supporters argue that U.S. and Soviet nuclear arsenals are



FOR FALLEN DEAD — Pope John Paul II prays in the Polish War Cemetery at Bologna, Italy, in the midst of 1480 graves of Polish soldiers who died liberating the town from the Nazis in 1945. (NC photo)

essentially equal, that each side's growing overkill capacity has long since passed the level of reasonable deterrence, and that the further growth of nuclear arsenals and development of new weapons and delivery systems constitute a greater danger to world peace than the risks entailed in a freeze.

Students 'rap' about priesthood

*'We do live a life
separate and that's
necessary, but we
aren't exactly like
everyone else'*

—Mike Soucar

By Prentice Browning
Voice Staff Writer

The place was St. John Vianney College Seminary in Miami. A "rap

session" was in progress.

Some 41 high school students interested in taking a look at what it might be like to study for the priesthood "rapped" last weekend with students at the College Seminary in southwest Miami. The college seminary is a sort of combination minor seminary and junior college where young men can begin studies toward the priesthood or at least get a college education while considering a vocation.

"I LEARNED what I needed," says a high school student from Sarasota, while Mike Soucar, a col-

Teens visit College-Seminary in Miami, ask questions

lege student listened. "Really you can only talk to students because they are the ones who are living the life. We ask them 'What's it like to live 40 to a building?' They answer truthfully 'sometimes we do get on each other's nerves.' I think they are taking it exceptionally well to put aside their work to talk to us."

"We don't put on a facade, a

front, to make things look rosy," says Soucar.

Stan Edward from Miami adds, "I do understand more what a priest has to do. I do understand that priests are human. He's another individual like me."

"Knocking them off the pedestal" helps, continues a bearded young
(Continued on page 5)

Vocations: 4 living examples

See
Pages
1B-12B

Vatican hits Israeli bombings

VATICAN CITY (NC) — The Vatican daily newspaper criticized Israeli bombings of southern Lebanon in a front-page editorial April 22 and said it hoped "a sense of responsibility" would prevail in the region.

The unsigned editorial in L'Osservatore Romano followed a front-page news report on the April 21 bombings of what Israel said were Palestinian guerrilla bases around Damour, Lebanon, about 10 miles south of the Lebanese capital of Beirut.

At least 24 people were killed and another 50 wounded in the air attacks, which violated a nine-month cease-fire achieved last July through U.S. mediation. Israel said the raids were in retaliation for Palestinian guerrilla attacks on Israel in violation of the cease-fire.

"The appeal of the U.N. secretary general for the re-establishment of

the cease-fire . . . in order that the parties do not become involved in a feared escalation, confirms the sentiment of general surprise and deploring by public opinion of the initiative of war," the editorial said.

U.N. Secretary General Javier Perez de Cuellar called April 21 for "the immediate cessation of all hostile acts in southern Lebanon" and urged the full establishment of the cease-fire.

"While the conclusion of the Sinai accord will be carried out in a few days, in the north another tempest is brewing that puts into question the cease-fire that was laboriously reached . . . with U.S. mediation," L'Osservatore Romano said.

"Is it still possible to hope that a sense of responsibility may prevail and that the aggressiveness and violence that was somehow exorcised in the south does not spill out into the north?" the editorial said.



LONG WALK — Lead by four Japanese Buddhist monks, participants in the World Peace March opposing nuclear arms, walk through Portsmouth, Va., en route to New York for the United Nations Second Special Session on Disarmament June 7-July 9. The march started New Year's Day in New Orleans. (NC Photo)

News at a Glance

Bishops guaranteed freedom

GUATEMALA CITY (NC) — After meeting with Guatemala's new military rulers the nation's bishops said they had obtained a pledge that the Catholic Church will be free to carry out its mission and that the return of exiled church personnel is being studied by the government. Under the two previous governments, priests, Religious and lay church workers were killed, kidnapped and forced into exile as part of what the bishops last year called a persecution of the church. The current government came to power in a coup in March. "We have been assured of guarantees for the church to perform its work," said Bishop Prospero Penado of San Marcos, chairman of the Guatemalan Bishops' Conference.

Catholics become Conscientious objectors

ORLANDO, Fla. (NC) — Two Catholics in the U.S. Navy lost rank and part of their pay April 23 because they refused to obey orders after studying Catholic teaching on nuclear weapons and becoming conscientious objectors to their assigned duties. The two — Brian Jay Kokensparger and Paul B.H. Wheeler — were reduced from electronics technicians third class to the grade of E-3 Seaman after going AWOL, disobeying orders and refusing to wear their uniform. They agreed to transfer from nuclear training to other duties in the Navy while awaiting a decision on their application for a military discharge because of conscientious objection.

Bishops consult Reagan officials

WASHINGTON (NC) — Three top Reagan administration officials — Secretary of State Alexander M. Haig Jr., Defense Secretary Caspar W. Weinberger, and Arms Control and Disarmament Agency director Eugene V. Rostow — are scheduled to meet separately May 13 with a committee of U.S. bishops drafting a pastoral letter on questions of war and peace. The meeting, announced April 23 by the National Conference of Catholic Bishops, are part of a broad consultation of scholars and public policy experts being consulted by the committee before it presents its proposed pastoral letter to the full body of bishops, probably this fall. The committee is headed by Archbishop Joseph L. Bernardin of Cincinnati.

Vocation aid sees results

MADRID, Spain (NC) — Sixty years of world aid for native vocations in mission lands have resulted in the ordination of 47,433 priests, of whom 100 became bishops, said Spain's Catholic news agency Prensa Asociada.

It reported that in 1981 Spaniards contributed \$70,000 to Pontifical Mission Works and the total contributed by Catholics in 90 countries was \$2.2 million.

The money is used for support of seminaries in mission countries and three colleges in Rome.

U.S. Bishops welcome Caribbean initiative

WASHINGTON (NC) — President Reagan's economic initiative for the Caribbean basin has been welcomed by the president of the U.S. bishops as a step in focusing U.S. attention on poverty in the region. The initiative also was welcomed because it might reorient U.S. policy in Latin America away from military measures. The comments on Reagan's Caribbean proposal came in a letter to Reagan from Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops. The letter was released April 12.

Argentine Bishops oppose war

BUENOS AIRES, Argentina (NC) — The bishops of Argentina have asked their government to avoid war with Great Britain over the Falkland Islands, but at the same time defend their country's claim to sovereignty over the islands, which lie 300 miles off Argentina's coast and are called the Malvinas by Argentines. "In order to avoid war, the governors and the governed must commit themselves to work with decisiveness, generosity, humility and sentiments for the common good," said the statement by the bishops. They expressed "joy for the integrity of our soil" through the capture of the islands, but also fear over "a war of unforeseeable consequences."

Archbishop Glemp raps church critics

WARSAW, Poland (NC) — Archbishop Jozef Glemp of Warsaw and Gniezno, primate of Poland, in his Easter sermon criticized the government for ideological attacks on the church. He said upper-level authorities were following correct policies toward the church, but "an ideological struggle is being waged at the lower echelons of groups and organizations in a way that I would describe as very unfriendly or even hostile to the church." His remarks followed several public attacks on the church by authorities and government-run media and rumors, denied by the government, of plans for mass arrests of priests and nuns.

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Book: Vatican helped Jews

NEW YORK (NC) — A new biography of Raoul Wallenberg, a wealthy Swede who helped save about 100,000 Hungarian Jews from the Nazi Holocaust of World War II, shows that the Vatican gave strong support to such efforts.

The biography, "Raoul Wallenberg: Swedish Angel of Rescue," was written by Harvey Rosenfeld, a former English teacher at the City University of New York and editor of a periodical devoted to the Holocaust, the Nazi campaign of genocide against the Jews. The book is to be published in May.

It cites documents released in 1980, which detail the rescue efforts carried out by Archbishop Angelo Rotta, papal nuncio in Hungary during the war, with the approval of Pope Pius XII.

WALLENBERG, a member of one of Sweden's most influential and wealthiest families, volunteered in 1944 to go to Hungary to try to save the remaining Hungarian Jews from German dictator Adolf Hitler's "final solution," the extermination program set in motion by Hitler's henchman, Adolf Eichmann.

Equipped with Swedish diplomatic accreditation, Wallenberg devised a Swedish passport that protected its holders, intimidated and bribed German officials and Hungarian Fascist leaders, personally took people off trains going to the death camp at Auschwitz, and frustrated a plot by German Storm Troopers to blow up the Jewish ghetto.

Archbishop Rotta, who had been nuncio in Budapest since 1930, aided Wallenberg in his rescue mission, the new book says. The archbishop's report to the Vatican in the spring of 1944 "on the gravity of the situation" led to an open telegram on June 25 from the pope asking Nicholas Horthy, the Hungarian regent, "to save many unfortunate people from further pain and sorrow." Deportations were officially halted on July 7.

ARCHBISHOP ROTTA carried out the decision to drop the requirement that Jews be baptized before being rescued. With the implicit consent of the Vatican, the archbishop, like Wallenberg, issued protective passes, more than 13,000 of them. The protected Jews were housed in church-owned buildings.

Tibor Baranski, secretary to the nuncio and executive director of the Jewish Protection League, administered the nunciature's rescue program on a daily basis. Seized by the Russians on Dec. 30, 1944, Baranski spent more than four years in Hungarian prisons. Now a resident of Snyder, N.Y., he was honored as a Righteous Gentile by the Israeli Yad Vashem Remembrance Authority for

his work in saving Jewish lives.

The Germans and Hungarians accepted the principle that a "family could not be divided," Baranski told Wallenberg's biographer. "So, if there was one Catholic spouse, for example, only one baptismal certificate was necessary. However, to cover the entire family, individual protection passes were needed stipulating that the family was under papal protection."

Most of those with baptismal certificates remained Jewish, Baranski added.

"IT IS A DISSERVICE and distortion of history to say that the pope did nothing," Baranski said, adding that plays like Rolf Hecchuth's "The Deputy," portraying Pope Pius XII as neglecting the plight of the Jews, are untruthful. "The agreement of the protected houses was between the pope and the Nazis," he said. "What Angelo Rotta did and what I followed through to save Jews is to the credit of the pope. If the pope had spoken out, would the godless Nazis have listened?"

"I myself had seen correspondence to the nuncio from the pope himself, as well as from other offices of the Vatican," Baranski told Rosenfeld.

(Continued on page 4)



FOR BETTER, FOR WORSE — Diamond (60th) wedding jubilarians Tony and Ann Rabeck of Hialeah were just one of 144 couples honored at this year's special anniversary Mass sponsored by the Family Enrichment Center and celebrated Saturday at St. Mary's Cathedral. Couples celebrating 25, 50 and more years of marriage received a blessing and certificate from Archbishop Edward McCarthy. The Rabecks were one of a handful of couples rejoicing over more than 50 years of married life. (Voice photo by Prentice Browning)

Bishops plead for Latin peace

PANAMA CITY, Panama (NC) — Addressing the risk of war over the Falkland Islands and the political violence in Central America, 100 Latin American bishops said "Christians cannot have recourse to violence" to solve disputes among classes or nations.

"We pray to God through Mary that fratricidal struggles in the continent, particularly within the sister republics of Central America, be overcome and that peace founded upon justice to the poor be established," said the bishops during a eucharistic congress in Panama City.

"WE ALSO PRAY that the grave dispute between Argentina and Great Britain be resolved through fair and fruitful negotiations in order to avoid the calamity of a war and its sequels of death, waste of resources and the danger of a wider war of unforeseen consequences for world peace," the bishops said.

They issued the plea in a statement prepared during the Bolivarian Eucharistic Congress (April 11-18) held in Panama City.

The name of the congress honored the common bond among six Latin American nations whose territories were liberated from Spanish rule in the 19th century by Simon Bolivar.

Attending were bishops from the six countries: Bolivia, Colombia, Ecuador, Panama, Peru and Venezuela.

Attending as guests were bishops from Canada and the United States, including Archbishop Edward A. McCarthy of Miami and Auxiliary Bishop John J. Nevins of Miami.

The bishop's statement pledged to foster catechetical instruction on the Eucharist "as the source of forgiveness and brotherly love, and of peace inspired in justice," and to make religious celebrations "more relevant to the real conditions of society."

"CHRISTIANS MUST understand the close relationship between Eucharistic communion and communion of temporal goods" to be shared with the underprivileged, the statement said.

The statement was read at the closing ceremonies attended by 13,000 persons gathered at the Nuevo Panama Gymnasium along with a message by Cardinal Opilio Rossi, president of the Pontifical Council of the Laity, who came as the legate of Pope John Paul II.

This event, the cardinal said, is a way of reinvigorating Latin Americans in the faith, enabling them to oppose political violence, attacks

on human dignity, poverty, abortion and the possibility of war.

The bishops' statement said that Catholics must realize that the Mass "embodies rejection of violence and terrorism."

"Commitment to the Gospel demands that we resolve all controversies and confrontations by recourse to dialogue in search of reconciliation, and by democratic consultation," it added.

"ABOVE ALL, it means uprooting the causes of violence, such as hunger, economic, social and political inequities, immorality in public administration, pornography, drugs, and at the bottom line, the lack of faith in God and man," the bishops said.

Cardinal Rossi also held a press conference.

When asked about church reaction to conditions in Central America, he said Pope John Paul II has expressed solidarity with the calls for peace and reconciliation issued by the bishops of El Salvador and Guatemala.

"And if the pope were here, he would pray for this intention to the mother of God, for people who suffer as they do in Poland and Latin America are more sensitive to her intercession," he said.

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Pope, bishops mourn Cody

By NC News Service

Pope John Paul II extended his condolences to the Catholics of the Chicago Archdiocese on the death of Cardinal John Cody, "who has served the local church for these many years."

In a telegram to Auxiliary Bishop Alfred Abramowicz of Chicago, the pope said: "Trusting in the merciful love of our crucified and risen Lord, I pray for the repose of his soul, asking God to welcome him into his kingdom of eternal light and peace."

To all who mourn him in Christian hope, I cordially impart my apostolic blessing."



The pope also sent a message of condolence to Archbishop John Roach of St. Paul and Minneapolis, president of the National Conference of Catholic Bishops (NCCB).

In an NCCB statement, Archbishop Roach recalled Cardinal Cody's "long and distinguished career as priest and bishop. His record in the struggle against racism is historic. His devotion to social justice is a bright chapter in 20th-century church history. May he rest in peace!"

Other bishops and cardinals throughout the United States also expressed their prayers and lauded Cardinal Cody's years of Church service.

The Cardinal, 74, died April 25 in Chicago, apparently of cardiac arrest.

His leadership of the Chicago Archdiocese's 2.5 million Catholics was marked both by achievements and controversy, including accusations from some priests and lay people that the cardinal did not consult or communicate with others.

In one instance he aroused ire when the archdiocese announced plans to close schools serving the minority

children, although the archdiocesan school board had asked that the closings be suspended. A statement in the cardinal's name announcing the rescission of powers of the archdiocesan school board to review requests for school closings was read to the Chicago priests' senate, which criticized the cardinal's actions.

But Cardinal Cody also approved subsidies to keep inner-city schools open, even when 75 percent of the schools' enrollment was non-Catholic. And the cardinal was a leading voice against racism in the city.

IN RECENT months he drew attention when the *Chicago Sun-Times* reported in September 1981 that he was the subject of a federal grand jury investigation to determine whether he had improperly channeled church funds for the use of his step-cousin Helen Dolan Wilson.

The Chicago Archdiocese denied that there had been any misuse of church funds and Cardinal Cody called the *Sun-Times* accounts "slandorous and nasty innuendoes."

He said in a letter he left to be read on his death that he had "forgiven my enemies" but that "God will not so forgive" and will instead insist "that they change."

U.S. attorney Daniel K. Webb said April 26 he would not comment on whether the grand jury investigation would continue.

After Cody, who?

CHICAGO (NC) — In the wake of the death of Cardinal John Cody, Chicago's two daily newspapers immediately began speculating on the identity of his successor.

At the top of both newspapers' lists was Archbishop Joseph L. Bernardin of Cincinnati, a former president of the National Conference of Catholic Bishops.

But the two papers also listed a variety of other candidates, including one who is not a bishop: Holy Cross Father Theodore M. Hesburgh, president of the University of Notre Dame.

It probably will be months before Pope John Paul II announces a successor to head the nation's largest archdiocese of 2.5 million Catholics.

OF THE POTENTIAL candidates six were mentioned by both *The Chicago Tribune* and its Chicago rival, the *Sun-Times*. They were:

- Archbishop Bernardin, 54, who is a former general secretary of the NCCB and its civil action arm, the U.S. Catholic Conference.
- Archbishop John R. Roach, 60, of St. Paul-Minneapolis, the current president of the NCCB.
- Archbishop John R. Quinn, 53, of San Francisco, the immediate past president of the NCCB.
- Archbishop John L. May, 60, of St. Louis, a native of the Chicago Archdiocese and an auxiliary bishop to Cardinal Cody for two years in the late 1960s.
- Archbishop Francis T. Hurley, 55, of Anchorage, a former associate secretary in Washington of NCCB-USCC.
- Father Hesburgh, 64, who recently agreed to remain president of Notre Dame for five more years after originally intending to step down this year.

Last September Archbishop Bernardin found himself in the midst of allegations that priest-sociologist Father Andrew Greeley once plotted to oust Cardinal Cody so that Archbishop Bernardin could succeed him. Archbishop Bernardin and Father Greeley both characterized the supposed conspiracy as "fantasies."

(There was no comment from the Vatican on a successor. But at the Casa Santa Maria in Rome, where 100 American priests live, top on the rumor list seemed to be Archbishop Roach followed by Archbishop Bernardin and Archbishop Quinn.

The *Sun-Times*, meanwhile, said five other "upwardly mobile" bishops have been "mentioned less often but still mentioned."

They were: Bishop John S. Cummins, 54, of Oakland, Bishop Bernard F. Law, 50, of Springfield-Cape Girardeau, Mo., Bishop Joseph A. McNicholas, 59, of Springfield, Ill., Archbishop Edward A. McCarthy, 64, of Miami, and Bishop Rene H. Gracida, 58, of Pensacola-Tallahassee, Fla.

Vatican helped Jews

(Continued from page 3)

"I saw handwritten letters from the pope to the nuncio instructing him to do everything in his power to help the persecuted Jews. This included food, shelter, and protection. There were other letters from the pope that gave no detailed instructions but just general hints about aiding the persecuted Jews."

The documents released in 1980 support Baranski. On Oct. 21, 1944,

Cardinal Domenico Tardini, head of the Vatican Congregation for Extraordinary Ecclesiastical Affairs, telegraphed Archbishop Rotta that the pope was relying on him to protect the persecuted Jews. "The Holy See relies upon your constant action, Your Excellency, and upon the episcopate for every possible protection for the persecuted," Cardinal Tardini said.

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Teen religious ed no longer declining

WASHINGTON (NC) — The decline in the number of Catholic young people who receive formal religious education on the elementary and secondary level seems to have stopped according to the recent study, "The Last 15 Years."

The study was conducted by Andrew Thompson under the direction of Father Eugene Hemrick, director of research for the U.S. Catholic Conference. It was conducted at the Boys Town Research Center at the Catholic University of America, Washington.

THE STUDY examined the number of youth who have attended either Catholic schools or parish catechetical programs from the years 1965 to 1980. The combined elementary and secondary level figures show an increase from 54.51 percent receiving instruction in 1977 to 56.45 percent receiving instruction in 1980 — a difference of 1.94 percent.

This is in contrast to the early 1970s when the number of youth not receiving formal religious education increased dramatically with each year.

Father Hemrick said the reversal of this trend can be seen as a positive sign, but he cautioned against over-optimism. There are still too many

youths totally out of touch with religious education, he said.

"Nor does the study prove we have improved our quality of religious education and made it more attractive," he said. "Rather, the study calls our attention to an apparent positive trend which every bishop and religious education director should check against his or her particular situation."

"IS A DIOCESE in fact finding more of its youth attending religion classes? If so, why? Does this reflect the benefits of its efforts to establish better programs such as sacramental preparation, youth ministry and the like?"

"Is there a relationship between having more qualified directors of religious education and youth coming to programs directed by them? Are parents becoming more concerned about the religious values of their children? Do youth themselves feel a stronger need for religion? Is this a sign the affects of the catechetical directory are taking hold?" he asked.

Father Hemrick said the study represents an excellent opportunity to take a reading of the catechetical environment. If, as indicated, there is a positive trend, it must be taken account of, he said.



PRE-WAR MASS? — An Argentine soldier passes out rosaries to fellow soldiers as they enter a tent chapel set up near their living quarters on the Falkland, or Malvinas, Islands, while British ships draw ever closer. (NC photo)

Students 'rap' about priesthood

(Continued from page 1)

man from Boynton Beach. "I use to shake in my boots every time I went to confession. Then I sat down with a priest and talked and he said 'you've just given me a confession . . . I realized that they were not little angelic people walking around with their hands molded all the time.'"

ANOTHER STUDENT from Miami disagrees, "Someone coming here doesn't need to be convinced that priests are normal people. What I wanted to hear was how that person (seminary — college student) has spiritually progressed while he was here."

Souckar explains why sometimes it's important to point out that seminarians are "regular people" often involved in worldly activities.

"The point of why we bring it out and the reason why we bring it out is we do live a life separate, and that's necessary, but we aren't exactly like everyone else. The only thing they know about priests is from their own experience. We're allowed to go out to movies, we do go out and play sports. We have to make that point because a lot of people don't know."

This was one of many discussions throughout the college last weekend between high school and college students from both the Miami and St. Petersburg dioceses and a committee of 10 seminary students who introduce interested students to the life at St. John Vianney. Fr. Robert Lynch, college rector, and Fr. Gustavo Miyares, Vocations Director for the Miami Archdiocese, also gave

talks on vocations. 12 students were from Fr. James O'Shaughnessy's youth group at Christ the King parish in Perrine.

Student committee director Joe Waters says one of the primary issues prospective students ask about is celibacy.

THEY ASK NOT so much why, but more how do you deal with it. I tell them why the church asks me to be celibate and why I want this to be a real choice in life rather than imposed on me from the church."

"Academics is another question — how you run an academic situation . . . Most of the guys are really surprised, they really don't understand what a seminary is all about — like,

we do have a regular college schedule."

To Souckar, the questions seem even more basic.

"The biggest question they ask me is what made me decide to be a priest," he said. "The reason they ask me that is to see what it is in themselves that makes them want to be one."

Dale Francis resigns

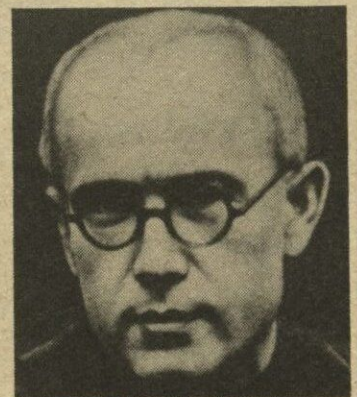
WASHINGTON (NC) — Dale Francis, 65, Catholic journalist and author and recipient of the first St. Francis de Sales Award from the Catholic Press Association, resigned as editor of the Catholic Standard, newspaper of the Archdiocese of Washington, with the publication of the paper's April 22 issue.

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Nuns' abortion story 'offensive'

By NC News Service

A 20-year-old story claiming that abortions were performed on nuns raped in the Congo (now Zaire) during the civil war there resurfaced in Medical Tribune magazine and was criticized by Catholic spokesmen here.

In an article on abortion in the Dec. 9 issue of the New York periodical, Dr. Irving Kaiser, chief of obstetrics and gynecology at Albert Einstein College of Medicine in New York, said that "even the Vatican approved abortions of nuns raped in the Congo after the Dutch withdrew." (The Congo was a former Belgian, not Dutch colony.)

That statement "is not only inaccurate, but it is highly offensive in that it implies that the Catholic Church does not take its own moral teachings seriously and condones the taking of innocent life under certain circumstances," said Michael Schwartz, director of public affairs of the Catholic League for Religious and Civil Rights.

Many nuns were, in fact, raped in the Congo during the period of civil war in the early '60s, Schwartz said in a letter published in the Medical Tribune Jan. 7, but none had abortions and "certainly none were aborted with ecclesiastical approval."

"Throughout its history, the Catholic Church has always regarded direct abortion, under any circumstances, as a serious sin. There is no exception to this moral teaching because there are no circumstances that can justify the direct taking of innocent human life."

What happened 20 years ago in the Congo, according to Schwartz, was that when the Belgians withdrew, ecclesiastical authorities recognized the possibility of widespread violence, including the rape of nuns, and distributed contraceptives to nuns in order to reduce the likelihood of pregnancy resulting from these rapes.

"Since rape is a violent criminal assault, there is no moral reason why it should be open to the transmission of life, as must lawful marital inter-

course," Schwartz said.

He called for a correction, but in the Jan. 27 issue an editor's note only apologized for the statement that the Dutch, rather than the Belgians, withdrew from the Congo.

However, in the Feb. 10 issue the Medical Tribune ran a letter from Dr. Kaiser and a story titled "Abort Nuns Raped in Congo? No Way: Catholic Spokesmen."

The Rev. Richard A. McCormick, SJ, of Georgetown University's Kennedy Institute of Ethics and Richard Doerflinger, legislative assistant to the bishops' Committee for Pro-Life Activities, were interviewed.

The Church would not tolerate abortion, Fr. McCormick said. "An independent human being has been created whose life is at stake, regardless of how it came about."

As for whether nuns obtained abortions, he said: "I doubt very much they did. It would have been without Church approval." He said he did not know whether any raped nuns actually became pregnant.

Doerflinger told the Medical Tribune, "This story has been plaguing us for years."

He said the story had been retracted by United Press International in 1967. "UPI had picked up the story from a sensationalistic German magazine and later found that the magazine could show no basis for fact for its account. I have the letter of retraction from UPI in my files if proof is needed," he said.

The UPI letter to the Rev. James T. McHugh, former head of the bishops' pro-life office, said the story is "as far as can be determined, a phony."

In his letter to the editor, Dr. Kaiser said he knew that "ecclesiastical acquiescence was given to pregnancy interruption when the nuns returned to Brussels. This information was given to me by a concerned, profoundly knowledgeable Belgian professor, himself a conscientious Roman Catholic."

"He has, unhappily, died since, and I therefore cannot call upon him to corroborate my remark," he said.

'LIES' Priests, nuns call reports of church repression in Nicaragua untrue

Catholic Bulletin
Diocese of St. Paul, Minn.

U.S. State Department reports that indicate the Catholic Church is repressed in Nicaragua are "absolute lies," according to Jim Fournier, a campus minister at the University of Minnesota Newman Center who visited that country for two weeks in December and January.

Fournier, who traveled to Nicaragua with two other people from the Newman Center's Third

World Institute, said the Church actually is "flourishing" there, and that he is disturbed by U.S. government reports to the contrary.

"A common reaction of everyone I've talked to that has been there," he said, "is that they are disturbed and outraged at what our government says about Nicaragua because of contradictions between statements they make and what we experience."

"It's like two totally different countries."

Fournier, 39, said that he and two other members of the Third World Institute went to Nicaragua to study conditions there. The Third World Institute is a social justice group concerned with newly developing nations.

"We went to churches and talked to people everywhere we went," he said. "We saw examples of religion everywhere. There were billboards and banners with prayers and Bible quotes on them, and next to 'No Smoking' signs on buses there were signs that said 'God bless our trip.'"

"To say the Church is repressed in Nicaragua is an absolute lie. It is a strong religious country much like Poland."

Fournier points to the large number of priests, nuns and lay Christians who have or are serving in the Sandinista government as further evidence of non-repression.

"We spoke with priests and nuns and unquestionably committed lay Christians who held government

posts or who worked closely with government ministries," he said.

"Three Catholic priests are ministers in the government, including (the Rev.) Miguel D'Escoto, the foreign minister, who is a Maryknoll priest. One would expect that with so many committed church people in the government the government would be biased in favor of religious interests. That is exactly what we observed. In fact, religious services are often part of political gatherings."

Fournier said 52 Religious orders had volunteers working in the Sandinista government's literacy campaign.

Fournier said his group did not find nearly as many human rights violations taking place in Nicaragua as the U.S. state department claimed.

Some state department officials say "that Nicaragua is the number one violator of human rights in the region," he said. "That's totally false."



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Mixing religion and politics

Pro-life group founder says it's only way

By Dick Conklin
Voice Correspondent

Paul Brown attracts publicity wherever he goes.

The new career he began five years ago has already had an impact on the American political scene — fueled by controversial mix of politics, religion and the abortion issue. He discussed his tactics — including the well-publicized campaign "hit lists" during a talk he gave recently at Fort Lauderdale's new Life Education Center.

In 1977 Brown and his wife Judy had just moved to Washington, D.C. following a career promotion. He had a mild interest in Judy's pro-life work but hadn't gotten involved — until one Sunday he heard a church sermon that he says changed his life.

"It really had an impact on me", he recalls. "The priest told us that the only thing of value in this world is what you can take into eternity with you." Brown decided to work full time for the pro-life cause. He quit his job and put together an organization that eventually became the Life Amendment Political Action Committee.

LAPAC was one of the first political action committees — a post-Watergate creation of IRS which permitted special interest lobbying and campaign contributions that were off limits to groups holding a "C3" (educational) tax status. Brown has no quarrel with right to life and Respect Life groups who specialize in more traditional forms of pro-life work like education and counseling.

BUT HE IS CONVINCED — and his track record seems to bear him out — that aggressive political activity is crucial to winning the ultimate battle: passage of a human life amendment reversing the 1973 Supreme Court ruling. And he feels that this will happen only when many of the pro-abortion voting senators and congressmen are replaced by people who hold a pro-life view.

"The pro-life movement became political with the '78 elections," he says. "We involved churches in politics by going to their parking lots and saturating them with pro-life literature just two days before the election. In Iowa we had targeted Senator Dick Clark for defeat, and we had heavy news media coverage, fully expecting us to fail. His opponent — who we supported — won by 4% in what was called 'a major upset'."

"In 1980 we had success again, although it was tougher. There were lawsuits, new local ordinances everywhere, and lots of nuisance fines. Abortionists aren't dumb, they are smart. In some cities they ran full page ads on the Sunday before the election, saying 'Don't believe what you will receive in your church parking lot today'."

Much of Brown's notoriety stems from LAPAC's "Target lists" (the



'If you tell the media people that you are going to throw three local congressmen and a senator out of office, they will come out.'

—Paul Brown

news media coined the term "hit lists," he says) of key pro-abortion legislators who were marked for defeat at the polls. By focusing limited time and money on a few important races, he felt that their chances were much better. He was right, and a surprised Washington watched veterans like Senators George McGovern, Frank Church and Birch Bayh go down in defeat.

"WE TOLD THEM two years in advance that we were coming after them. No one shows up at an ordinary press conference that just describes the evils of abortion. But if you tell the media people that you are going to throw three local congressmen and a senator out of office, they will come out." The strategy worked, and the early press coverage had a snowball effect as word spread from town to town.

Should the pro-life movement play political hardball? Should the press be involved in it? Brown thinks so. "Judy and I were interviewed for the NBC Weekend TV show. The producer of the program gave me some advice which I've never forgotten. She said, 'Unless you people begin to use and manipulate the press in Washington, D.C. the way everyone else does, you aren't going to succeed.'"

"In the beginning there were mostly Catholics working on pro-life issues while their Protestant brothers and sisters were more concerned with pornography and other aspects of secular humanism," Brown explains.

"THEN CATHOLICS looked around the corner and said, 'Hey, all of that is leading up to abortion!'. At the same time, the Protestants looked over at us and said, 'Hey, abortion is tied in with all of this!'. "

And 1980 also taught Brown an important lesson. "It's nice to get all of the credit the day after the election. But a week later you have to start watching your friends. Our own pro-life Senator Mark Hatfield (R-Oregon) was ready to table the Hyde Amendment (cutting off public funds for abortions) at one point. Fortunately we heard about it in time and got it passed. We learned the difference between political action and politics. Political action is the art of

going out and electing or defeating someone. Politics is the art of compromise."

Brown's LAPAC now offers a training program for new recruits. Much of it is traditional campaign politics, matching jobs to the skills of volunteer workers: phone banks, bulk mailings, fund-raising, administration, public relations, etc. Some campaign work has been modified.

"Why waste your time going door to door when you can go to the churches and find people who feel the same way?" Brown asks. "And you CAN deal with politics in church and

not have to worry about the IRS."

BROWN TOSSES HIS audience a question. "Can a pastor endorse a candidate from the pulpit?" They answer with a chorus of *No!*

"Yes!" he replies. "He sure can. He can tell you how he personally feels and why and how he plans to vote. The church can print a candidate's voting record. It's perfectly legal. A church can give its mailing list to a candidate. Of course it must make it available to the other guy if he finds out and asks for it. A church can hold a voter registration drive. It can invite a candidate to come and speak."

He recommended a Voter Identification program, such as the one being sponsored by Florida Right to Life, where volunteers telephone survey voter opinion, identifying potential votes prior to the election.

LAPAC's "Deadly Dozen" list for 1982 targets 12 pro-abortion senators, including Massachusetts' Ted Kennedy. Another on the list is Florida's Senator Lawton Chiles. Prior to Brown's talk, several new candidates for office in 1982 were introduced. One was a declared candidate for Chiles' job — State Senator Van Poole.

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The jubilee celebration for 35 Sisters of the Archdiocese, who represent 20 religious congregations will be held at St. Mary's Cathedral on May 8, 1982. Eucharistic liturgy will be offered in the Cathedral at 11:30 a.m. Each Sister will receive a gift and a certificate from Archbishop Edward McCarthy as a mark of appreciation for her service to the Lord in His people of the Archdiocese.

The diamond jubilarians are Florida jewels; together they have worked in the Church of Miami for more than sixty years.

Mother Genevieve Weber, O.P.

Mother Genevieve Weber, O.P., the second President of Barry College has served on the faculty and administration of that institution for eighteen years. Before coming to Barry she spent four years as teacher and principal at St. Ann's in West Palm Beach. A graduate of St. Mary's High School in Chelsea, Michigan, Mother Genevieve followed the example of her Dominican teachers and entered the novitiate at Adrian in 1922. She received her Bachelor and Master degrees in biological science at DePaul University in Chicago and served on the faculty of parochial schools in Illinois, Michigan, and New Mexico, where she also taught classes at the State College in Albuquerque. For six years Mother Genevieve held the position of Prioress General in the Congregation of the Dominican Sisters at Adrian. She has received honorary Doctoral degrees from Barry University in Miami and Siena Heights College in Adrian. Mother is presently in residence at St. John Vianney College Seminary in Miami.

Sr. Margaret L. Drexler, O.P.

Sister Margaret Loretto Drexler, O.P. who is completing her thirteenth year at St. James Parish in North Miami, has served for thirty-seven years the cause of Catholic education in south Florida. A native of Chicago, Illinois, Sister Margaret Loretto entered the Dominican novitiate at Adrian, Michigan in 1922. She received her B.A. degree in Music at Siena Heights College and continued her studies at DePaul University in Chicago and Michigan

DIAMOND



Mother Weber



Sr. M. Drexler

State University in Lansing. Sister taught in the parochial schools of Michigan and Illinois before coming to Florida in 1945 as a faculty member at St. Anthony School in Ft. Lauderdale. She subsequently taught at St. Ann School, Rosarian Academy, and Cardinal Newman High School in West Palm Beach. In St. James parish Sister Margaret Loretto has taught choral and instrumental music and has served as librarian, Catechist, and director of the Legion of Mary.

Sr. Mary M. Burger, C.B.S.

Sister Mary Margaret - Burger, C.B.S., born and educated in Detroit, Michigan, entered the Congregation of Bon Secours at Baltimore, Maryland in 1932. After graduating from the Bon Secours school of nursing, Sister Mary Margaret earned undergraduate and graduate degrees in nursing at the Catholic University of America in Washington. Sister devoted many years to the nursing profession in the hospitals and nursing homes operated by the Sisters of Bon Secours in Maryland, Michigan, Virginia, Massachusetts and Pennsylvania. She was foundress of the Marriottsville Spiritual Center and served as director for nine years. In 1979 Sister came to Miami as coordinator for the Associate Member Program of her Congregation and director for special programs at Villa Maria Nursing and Rehabilitation Center.

Sisters Jane and Jean Marion

Twenty-three years ago the Dominican twins, Sisters Jane Marion and Jean Marion began their career in the Catholic high schools of Florida, Sister Jane at Rosarian

GOLDEN



Sr. M. Burger



Sr. Jane Marion



Sr. Jean Marion



Sr. Ann R. Kelly

Academy in West Palm Beach and Sister Jean at St. Thomas Aquinas, Fort Lauderdale where she has remained for almost half of her religious life. Sister Jane left Rosarian for two years at the Catholic high school of Fort Pierce and two years at St. Patrick's in Miami Beach. After ten years absence from Florida as a missionary Sister at Aquinas College in Nassau, Sister Jane returned to St. Thomas Aquinas where the twins are celebrating together their century of service to the Lord in His Church. Both Sisters received B.A. degrees from Siena Heights College in Adrian, Michigan and M.A. degrees from DePaul University in Chicago, Illinois. Before coming to Florida they had taught at Catholic schools in Michigan and Illinois. Their post-graduate studies were pursued at LaVerne and Barry Universities.

Sr. Florence MacDonald, S.S.J.

Sister Florence MacDonald, S.S.J., a native of Massachusetts, came to Florida as a child and received part of her elementary education at Gesu School in Miami. She returned to New York for high school studies and came back to Florida in 1932 to enter the novitiate of the Sisters of St. Joseph of St. Augustine. Sister's first assignment was to the orphanage conducted by her Congregation in Jacksonville, where she later spent some time teaching at St. Paul School. Upon her return to Miami, Sister taught at St. Mary's and Sts. Peter and Paul's Schools for a total of fifteen years. After receiving her B.A. degree from Barry University in Miami, she followed courses in reading skills and library science at Rollins College, Florida State and

Boston University. Sister Florence worked for eight years in Orlando at St. Charles Elementary and Bishop Moore High Schools, and then returned to Miami in 1970 where she has served at St. Theresa Parish, Coral Gables in educational and pastoral work.

Sr. Ann R. Kelly, O.P.

Sister Ann Rose Kelly, O.P. entered the Dominican novitiate at Adrian, Michigan in 1932 and spent the early years of her religious life teaching in the parochial schools of her home city, Chicago, Illinois. Sister came to Florida in 1942 and, after six years at St. Anthony parish in Fort Lauderdale, was assigned to St. Ann School in West Palm Beach and subsequently to St. Jude Parish in St. Petersburg, St. Helen in Vero Beach and Assumption in Jacksonville. In 1973 Sister received her B.A. degree from Barry University and did post-graduate study at Siena Heights College in Adrian.

Sr. Dora Vilella, R.S.M.

Sister Dora Vilella, R.S.M. entered the Sisters of Mercy at Pittsburgh in 1932 and received her B.A. degree from Carlow College in that city. After teaching for some years in the parochial schools of the diocese, she studied for her M.A. degree in Spanish at Catholic University and served for eleven years as a missionary Sister in Puerto Rico. Sister Dora worked for two years at the International Center of the Better World Movement in Rome and spent four years on the administrative council of her Congregation in Pittsburgh, where she also conducted workshops for teachers of foreign

(Continued on page 9)

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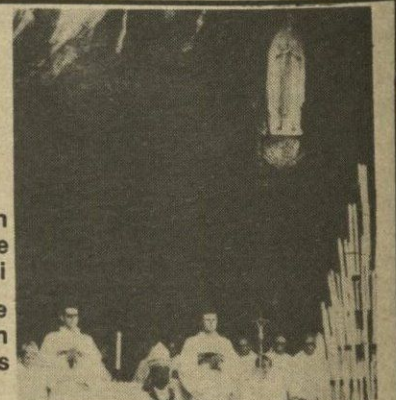
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Further Information: Rev. Joseph V. Tyson, S.S.J.
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... years of service to God

(Continued from page 8)

GOLDEN

Sr. Alice J. Moore, O.P.

Sister Alice Joseph Moore, O.P. received her early education from the Dominican Sisters of Adrian at Mount St. Mary Academy in St. Charles, Illinois. In 1932 she entered the novitiate at Adrian and earned her B.A. degree at Siena Heights College. After several years of teaching in the parochial schools of Michigan and Illinois, Sister became Principal at St. Brendan School in San Francisco. She completed her studies for the M.A. and Ph.D. degree at Catholic University of America in Washington, D.C. In addition to serving as supervisor of Adrian Dominican schools, Sister has taught courses in education for nine years at Siena Heights College in Adrian and for eighteen years at Barry University in Miami. Summer sessions at Loyola University in New Orleans and Our Lady of Mercy College in Charleston have scheduled courses in education with Sister Alice Joseph as professor.

Sr. Clementine Kelleher, O.S.F.

Sister Clementine Kelleher, O.S.F., a native of Boston, Massachusetts, entered the novitiate of the Franciscan Sisters at Allegany, New York in 1932. After her profession of religious vows, Sister began a career of almost fifty years of service in the Florida hospitals conducted by her Congregation. Having completed seven years of service at St. Francis Hospital in Miami Beach, Sister was appointed to the administrative staff of St. Mary's Hospital in West Palm Beach for twenty-nine years. In 1970 she was transferred to Albany, New York and then to St. Anthony Hospital in St. Petersburg. In 1974 Sister returned to St. Francis Hospital where she is now fulfilling her forty-fourth year of dedication to the health care apostolate in the Archdiocese of Miami.

Sr. Eileen Rice, O.P.

Sister Eileen Rice, O.P. entered the Dominican Congregation of the Holy Rosary at Adrian, Michigan in 1932. She completed her studies for the B.A. degree at Siena Heights College and for the M.A. degree at the University of Detroit. After teaching in the parochial schools of Michigan, New Mexico, Illinois, and Ohio, Sister pursued graduate studies in American history and received her doctorate from Catholic University



Sr. D. Villela



Sr. A.J. Moore



Sr. C. Kelleher



Sr. E. Rice



Sr. E. Scanlon



Sr. M. Schweitzer

of America at Washington, D.C. Her post-doctoral studies were done at the Universities of Texas, Southern California, and Carnegie-Mellon. In 1962 Sister Eileen joined the faculty of Barry University where she presently chairs the department of social science and serves as professor of American history.

Sr. Elaine Scanlon, O.P.

Sister Elaine Scanlon, O.P., educated in Detroit by the Adrian Dominican Sisters, entered the novitiate in 1932 and received her B.A. degree at Siena Heights College. After teaching in the Catholic schools of Michigan and Illinois, Sister studied for a degree of Master in Social Work at Loyola University in Chicago, Illinois. She worked with Catholic Social Services in Chicago and in Toledo, Ohio, and subsequently earned her ACSW at South Florida State Hospital. For twelve years Sister Elaine served on the faculty of Barry University as Professor of Sociology and Social Welfare before beginning work for the Archdiocese of Miami at Boystown of Florida where for the past twelve years she has acted as psychiatric social worker.

Sr. Marcella Schweitzer, S.S.S.F.

Sister Marcella Schweitzer, S.S.S.F., a native of Racine, Wisconsin, was received into the Congregation of the School Sisters of St. Francis at Milwaukee in 1932 and pronounced her religious vows in 1936. For more than forty years, Sister devoted herself to instruction and administration in the parochial schools of Illinois, Iowa, Minnesota, and Wisconsin. In 1974 she came to St. Luke parish in Lake Worth, where she is presently completing her eight year as teacher of seventh grade.

Sr. Marie E. Kavanagh, O.P.

Sister Marie Edith Kavanagh, O.P.

entered the Dominican novitiate at Adrian in 1932 and received her Bachelor of Science degree at Siena Heights College. Sister also studied at Dowling College in Des Moines, Iowa, where she was stationed at St. Augustine parish school. After teaching in the parochial schools of Michigan, Ohio, and Illinois, Sister spent a year at the mission school of St. Martin de Porres in Fort Pierce, Florida. While serving at the Colegio Santo Domingo in the Dominican Republic Sister attended classes at the University. In 1967 she returned to Florida and taught at St. Anthony School in Fort Lauderdale for six years. After serving for five years as teacher at Little Flower parish in Hollywood, Sister came to Our Lady Queen of Martyrs in Fort Lauderdale an assistant in the library of the parish school.

Sisters Joyce and Loyce Newton, S.S.J.

In the beautiful hill country of Kentucky the twin Sisters of St. Joseph, Joyce and Loyce Newton, spent the first nine years of their life together. When the family moved to Miami the twins were enrolled in the parochial school of St. Mary where they met the Sisters of St. Joseph of St. Augustine and learned the love for this Congregation that led them to enter the novitiate upon completion of their studies at Notre Dame Academy in 1957. After their religious profession the Sisters were separated for the first time in their lives. Loyce was assigned to Jacksonville and Joyce to St. Petersburg; a few years later Joyce was teaching at St. Paul's in Jacksonville and Loyce at St. Juliana in West Palm Beach where Joyce had taught two years previously. During their twenty-five years as Sisters of St. Joseph the twins have both been assigned to St. Mary's Cathedral School, to Sts.



Sr. M. Kavanagh



Sr. Loyce Newton

Peter and Paul in Miami, to St. Stephen in Miramar, and to Port St. Lucie, but never at the same time. Loyce has taught in Jensen Beach, Stuart, Orlando, and Lake Worth; Joyce has served at St. Theresa in Coral Gables. Although separated in their apostolic work, the twins have spent many summers together at Spring Hill College in Mobile, Alabama where they received B.A. degrees, and at Barry University in Miami where they earned M.A. degrees in Religious Studies. They are celebrating their jubilee year together in Miami; Joyce as teacher at Sts. Peter and Paul School, Loyce as

(Continued on page 10)

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(Continued from page 9)

Director of Religious Education at St. Mary's Cathedral Parish.

Sr. Carmella DeCosty, S.N.J.M.

Sister Carmella DeCosty, S.N.J.M., Assistant Superintendent of Schools in the Archdiocese of Miami, is a native of Rome, New York, where she was educated by the

Sisters of the Holy Names of Jesus and Mary. After entering the novitiate of this Congregation in 1955 at Albany, New York, Sister studied for her B.A. degree at Marywood College in Scranton, Pennsylvania. She taught at Sacred Heart School in Winchester, Virginia and at St. Thomas the Apostle Parish in Delmar, New York. In 1969 Sister

Carmella came to Miami as Principal at Our Lady of Perpetual Help School in Opa Locka. In 1976 she joined the Archdiocesan Department of Education as Co-ordinator of Schools in Dade County, and in 1980 became Assistant Superintendent of Education for the Archdiocese. In addition to her studies for the M.A. degree at Barry University Sister has followed courses in higher education at the State University of New York and Florida International University in Miami.

Sr. Ada McMahon, C.S.J.

Sister Ada McMahon, C.S.J., entered the Sisters of St. Joseph in Baden, Pennsylvania in September of 1954. She received her undergraduate degree in Chemistry from St. Francis College in Loretto, Pennsylvania. Her graduate studies include a Master Degree in Chemistry from Catholic University in Washington, D.C. and a Master of Theology from Duquesne University in Pittsburgh, Pennsylvania. Her apostolic work has involved teaching in parochial schools and serving as administrator in both Pennsylvania and Florida. She also worked with the poor in Appalachia and with the elderly. In 1977 Sister Ada came to Miami as Principal at Our Lady of the Holy Rosary School in Perrine. She is presently co-principal of the school and Parish Director of Religious Education.

Sr. Mary E. Buettner, S.S.N.D.

Sister Mary Elizabeth Buettner, S.S.N.D., a native of Baltimore, Maryland, attended Seton High School in that city and studied for her B.A. degree at the College of Notre Dame of Maryland. After her religious profession as a School Sister of Notre Dame, Sister spent seventeen years teaching in the parochial schools of Maryland, Pennsylvania, and Virginia. In 1972 she came to Miami as Co-ordinator of Religious Education at Visitation Parish. Since 1974 she has served at St. Malachy Parish in Tamarac as Pastoral Associate and Director of Religious Education. Sister Mary Elizabeth is presently secretary of the Archdiocesan Sisters Council and a member of the Evangelization Committee.

Sr. Colette O'Rourke, R.S.M.

Sister Colette O'Rourke, R.S.M., was educated by the Sisters of Mercy at Enniskillen, Northern Ireland, and entered the novitiate of the Congregation in 1955. She completed her college studies at Queen's University in Belfast and taught for six years at Mt. Lourdes High School in Enniskillen. Sister Colette came to the United States in 1966 where she had studied at Villanova University in Philadelphia and taught for fifteen years at Immaculate Conception School in Hialeah.

Sr. Carla Valentini, S.S.J.C.

Sister Carla Valentini, S.S.J.C., entered the Sisters of St. Joseph Benedict Cottolengo in her Italian homeland at Turin in 1955. After her profession of religious vows in May 1957 Sister Carla studied for a few years in Italy. Sister Carla came to

SILVER



Sr. Joyce Newton



Sr. C. DeCosty

Miami as a member of the original staff for the Marian Center which opened in 1963 for the care of retarded children. While working as a nurse at the Center, Sister completed her studies in special education and earned a Bachelor of Science degree from Barry University in 1968. She has continued to serve as nurse, teacher, dietitian and art instructor at the Marian Center for almost nineteen years of her religious life.

Sr. Isabel Mazarredo, O.P.

Sister Isabel Mazarredo, O.P., a native of Cuba, was educated by the Sisters of the Dominican Congregation of St. Catherine de Ricci and entered their novitiate at Elkins Park, Pennsylvania in 1954. Sister earned her Bachelor of Arts degree at the College of St. Rose in Albany, New York and served in the dioceses of Philadelphia, Dayton, and Cali, Colombia. In 1964 Sister Isabel came to Miami and worked at the Centro Hispano Catolico until 1968. She is presently engaged with the migrants at St. Ann Mission in Naranja.

Sr. Immaculata Murphy, R.S.M.

Sister Immaculata Murphy, R.S.M., a member of the original faculty at St. Joan of Arc school in Boca Raton, was born in County Cork, Ireland and entered the Sisters of Mercy of Skibbereen. After her profession of final vows in 1960 Sister Immaculata came to the United States where she earned her B.A. degree in elementary education and taught for twelve years in the parochial school. After studies for the M.A. in Theology at St. Mary's University in San Antonio, Texas, Sister Immaculata became Director of Religious Education for St. Joan of Arc Parish where she is presently serving as Director of Evangelization.

Sr. Carmen Alvarez, R.M.I.

Sister Carmen Alvarez, R.M.I., born and educated in Spain, entered the Claretian Missionary Sisters in 1956. She completed her baccalaureate studies in Tarragona and attended the Conservatory of Music at Madrid. After teaching in Spain for eight years, Sister came to Miami and studied at Barry University where she received her M.A. degree in Religious Education. After two years of pastoral work in St. Benedict's Parish, Hialeah, Sister Carmen became Director of Religious Education for Corpus Christi parish where she is presently engaged.

Sr. George of St. Joseph, O. Carm.

Sister George of St. Joseph, O. Carm., Assistant Administrator of

(Continued on page 11)



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(Continued from page 10)

the Pennsylvania Residence in West Palm Beach, was born and educated in Philadelphia. After making her religious profession in the Congregation of the Carmelite Sisters for the Aged and Infirm, Sister George worked in the nursing homes conducted by the Carmelite Sisters in Michigan, New York, Iowa, Ohio, and Pennsylvania. As a licensed Nursing Home Administrator, Sister has held various positions since coming to Florida in 1975 as assistant at Lourdes Residence. She is presently Director of Admissions and Assistant Administrator at The Pennsylvania.

Sr. Paola Nofori, S.S.J.C.

Sister Paola Nofori, S.S.J.C., a native Italian and a graduate nurse, entered the Congregation of the Sisters of St. Joseph Benedict Cottolengo in 1955. Sister was a member of the original staff of the Marian Center which opened as a school for retarded children in 1963. While spending three years as a nurse at the Center, Sister studied for her Bachelor of Science in Special Education at Barry University. Since 1966 Sister Paola has served in various roles as teacher, principal, and co-ordinator of programs for the retarded.

Sr. Patricia McManus, R.S.M.

Sister Patricia McManus, R.S.M., of Belleek, Ireland, entered the Clogher Sisters of Mercy in 1954. After graduation from Leeds College of Education in England, Sister taught in Enniskillen until 1968. At that time she came to Miami where she followed graduate studies at Barry University and is presently completing her twelfth year of teaching at Immaculate Conception School in Hialeah.

Sr. Grace Dougherty, O.P.

Sister Grace Dougherty, O.P., a native of Chicago, entered the novitiate of the Adrian Dominican Sisters in 1956. After her profession of religious vows, Sister Grace came to Florida where she completed her studies for the B.A. degree at Barry University and spent ten years as teacher and principal at St. Jude School in St. Petersburg. During her residence in that city, Sister served for a time as President of the Sisters Council. Having completed seven years of service at St. Bede school in Montgomery, Alabama and a year of graduate study at Wayne University in Detroit, Sister Grace was elected

SILVER



Sr. A. McMahon



Sr. M. Buettner



Sr. C. O'Rourke



Sr. C. Valentini



Sr. I. Mazarredo



Sr. I. Murphy



Sr. C. Alvarez



Sr. M. George



Sr. P. Nofori



Sr. P. McManus



Sr. G. Daugherty



Sr. L. Bialecki

Provincial of the southern province of her Congregation and is now finishing her sixth year in that office.

Sr. Leonora Bialecka, C.S.F.N.

Sister Leonora Bialecka, C.S.F.N., began her life with the Sisters of the Holy Family of Nazareth at Philadelphia in 1957. After two years at the novitiate of her Congregation in Rome, Sister returned to the United States and devoted herself to teaching at parochial schools in Pennsylvania until 1978. Assigned to St. Brendan School in Miami, Sister has devoted herself to the instruction of children in the first grade.

entered the Daughters of Charity of St. Vincent de Paul at Havana, Cuba in 1957. After studies in elementary education and music lessons at the Santa Teresa de Jesus Conservatory, Sister left Cuba in 1961 and joined the Vincentian Community in Puerto Rico where she studied at the Catholic University in Ponce. In 1972 Sister came to Miami to serve as Religious Educator at Gesu Parish. After a year of pastoral ministry at Our Lady of Divine Providence, Sister began work in the Evangelization Program of St. Theresa parish in Coral Gables where she is completing her sixth year.

Sr. Barbara Geers, S.S.N.D.

Sister Barbara Geers, S.S.N.D., entered the School Sisters of Notre Dame in her home city of St. Louis,

Sr. Rafaela Gonzalez, D.C.

Sister Rafaela Gonzalez, D.C.



Sr. R. Gonzalez



Sr. B. Geers

Missouri in 1955 and studied for her B.A. degree at Notre Dame College in that city. As primary teacher Sister Barbara served in the parochial schools of Missouri, Illinois, and California before coming to Miami in 1977. After three years at Blessed Trinity School in Miami Springs, Sister spent a year at St. Hugh parish in Coconut Grove, and is presently teaching at Annunciation School in Hollywood.



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'Christ was a pacifist'

Noted columnist urges fellow Catholics to lead in social action

By Prentice Browning
Voice Staff Writer

The 60's, a time for social protest and pacifism by America's youth, is just a memory for many former activists more involved now with keeping up the mortgage than helping the poor.

But idealism shouldn't be replaced by "post-60's realism," says *Washington Post* columnist Coleman McCarthy, because the social teachings of the Catholic Church still compel us not to forget the principles of peace and justice.

McCarthy, noted for his liberal, nationally — syndicated columns, carried locally in *The Miami Herald*, exhorted faculty and students to generate the "enthusiasm" for social action during a talk at Biscayne College last week.

A Catholic himself who volunteers several days a week at an Augustinian soup kitchen, McCarthy said "I've been advocating for years that we don't let anyone graduate from high school or college unless they have

'The point is . . . those of us who were given help, having received so much in the way of material goods, and gotten a good education, we have to give that back somehow.'

Coleman McCarthy

taught another citizen how to read."

THE COLUMNIST spoke of the cutbacks in the Peace Corps and Vista programs, where young people can make contact with the poor.

McCarthy, who spent five years doing farmwork and living in a Trappist monastery after he graduated from college, said "there are fewer and fewer supports to get those enthusiasms for service going."

"So enthusiasm isn't going to be generated from the outside, it's got to come from you," he told the faculty.

"One saving factor is that we are a Catholic institution with an extremely rich heritage of social reform and social service and we ought to be drawing on that a little more."

MC CARTHY, WHO has spoken at many Catholic schools, remarked "the teachers are a little bit more amazed every year about how conservative high school students seem to be these days. A lot of them think corporations are God's gift to the hemisphere and so a couple of months in Guadalajara, taking care of the orphans there really do open them up and they come back very much more mature."

McCarthy is an admirer of the pacifist founder of the Catholic Worker Movement, Dorothy Day. He said that when student protestors used to come to her during a height of the Vietnam war she would hand them a scrub brush.

"A lot of kids were really shocked by this, that scrubbing floors for the poor had anything to do with peace. The point is, she connected it with the actual message of the Gospel, that those of us who were given help, having received so much in the way of material goods, and gotten a good education, we have to give that back somehow."

Ironically, McCarthy blames the media for much of the apathy in today's society.

"BACK THEN (during the 60's), it was hot news to go down to Selma and cover the marches. In the 70's we kind of began to yawn a little bit. What's new in the world — student apathy — that became the big issue of the 70's. A lot of this is just a perception of it in the news."

"In my profession we are glamorizing the cheap and ephemeral and saying all this means something, and we are making immense profits off of it."

But he also sees a process of "burn-out" with social causes that are celebrated but soon forgotten by activists and politicians in Washington.

"One year they're on the anti-nuclear, there will be prison reforms, day care centers. Cesar Chavez was big for a while, he was even big out in South Hampton where they were throwing parties for him, but the causes rise and fall very quickly."

MC CARTHY APPLAUDED Archbishop Raymond Hunthausen of Seattle who has refused to pay his taxes until the government stops spending money on nuclear arms.

"I wrote a column urging the government to arrest Hunthausen. It would be very good for the Church. I think the (anti)-nuke movement needs to have a couple of bishops in jail . . . it shouldn't be only the Berrigan brothers."

McCarthy believes these are exciting times to be a Catholic but still harbors some suspicions about the current widespread protest in the Church against nuclear arms.

"It could just be theological chic to be a peace church. It could fade away. Where are the women bishops that we heard about 5 or 6 years ago?"

HE BELIEVES, as Dorothy Day did, that there is no just war and advocates passive resistance instead.

He drew questions from the audience about this absolute view, including one from a lady who brought up the persecution of the Jews during World War II.

"We killed Hitler but not Hitlerism," McCarthy said. "We killed the war, but not the idea that you can lock people up."

"All of us need to be analyzing how close we are to the Church's teachings on this issue."

"Our religion was founded by someone who was killed for civil disobedience. Christ was a pacifist," he said, "don't you ever forget that."

Naples priest: leader, lover of people

"Father Thomas Goggin is a living example of one who follows that philosophy (of loving one's neighbor as oneself)," according to Harry Rothchild, a Naples city councilman.

The 52-year-old Goggin celebrated a milestone April 17 the 25th anniversary of his ordination as a Catholic priest.

After the Sunday Mass, the Council of Catholic Women hosted a reception in the St. Ann's parish hall.

For the last 11 years, Goggin has been pastor of St. Ann's Church, the first Catholic Church in Collier County.

He was an assistant pastor in Miami, West Palm Beach, Ft. Lauderdale and Pompano Beach and was the founding pastor of St. Raphael's Church in Lehigh Acres and St. Gabriel's in Pompano Beach.

He was the leading force in having

St. Elizabeth Ann Seton Church build a church, and has become a builder of schools.

St. John Neumann High School, the first Catholic high school in the county, is now in its second year of operation because of Father Goggin's efforts.

The priest also aided in St. Elizabeth Ann School become a reality this year and has built additions to St. Ann's School in Naples.

But he said, "If I can help someone privately or spiritually, that's more important than all the building projects."

Goggin's presence has been felt in the community. He was a leader in finding new housing for the blacks living in the dilapidated McDonald's Quarters, and has been an advocate of Lely Palms, a health care facility now planned in East Naples.

OBITUARIES

Sister Asuncion, worked with elderly, poor at Cathedral



A memorial Mass was celebrated Wednesday at St. Mary Cathedral for Sr. Asuncion Garcia Torres, R.F., director of Religious Education and pastoral minister at the Cathedral parish in Miami. Sr. Asuncion died of cancer last week while in her native Spain, where she was visiting her family.

The 50-year-old nun, loved especially by the children, elderly and poor of all races and nationalities with whom she worked very closely,

taught school in Valladolid, Spain until 1958, when she joined the faculty of a school in Reno, Nevada. In 1965, she came to St. Jerome School in Fort Lauderdale, where she served as principal until 1971.

It was then that, at Villa Madonna de la Pace, in Miami, she began a ministry of social work, taking care of girls 18-25 who arrived unaccompanied from Cuba and Latin America. In 1973, she became DRE at St. Mary's, a post she still held. In 1980, she celebrated her silver jubilee in the religious life.

Sr. Asuncion was buried in Valladolid, Spain. She is survived by nine brothers and sisters.

Fr. Joseph Nolan, associate at St. John the Baptist

FORT LAUDERDALE — A Mass of the Resurrection was celebrated in St. John the Baptist Church on Wednesday (April 28) for Fr. Joseph L. Nolan, a member of the Holy Ghost Fathers, who died following a heart attack on Sunday.

Archbishop Edward A. McCarthy was the principal celebrant of the Mass for the former missionary who had served at the parish as associate pastor since 1978. He was 53.

Fr. Nolan, who will be buried in his native Ireland, was ordained in 1956

at Holy Cross College, Clonliffe, Dublin. From 1957 to 1967 he was stationed in Biafra, Africa. He came to South Florida in 1968 and until 1973 assisted at St. Jerome parish. From 1973 to 1978 he was associate chaplain at Holy Cross Hospital.

He is survived by two brothers, both priests of the Archdiocese of Miami. Fr. Thomas Nolan was permanently disabled some years ago in Miami's southwest section when he was struck by an auto. His brother, Fr. Peter J. Nolan, returned with him to Ireland to care for him.

Habla el Papa en Boloña de temas vitales



Juan Pablo II ora en silencio por los soldados polacos, enterrados en un cementerio de Boloña, muertos en la II Guerra Mundial. (Foto NC-ÚPI)

Por Nancy Frazier
(Corresponsal de NC)

Boloña, Italia. — Durante una agotadora visita de trece horas a Boloña, Juan Pablo II habló de los más importantes asuntos que él ha recalcado una y otra vez en sus tres años y medio de pontificado. El viaje papal a Boloña comenzó poco después del amanecer con un vuelo de 45 minutos que le llevó a esta ciudad mayormente industrial situada a 200 millas al norte de Roma; el primer evento del día fue una visita al Santuario Mariano de la gran ciudad de unos 500,000 habitantes.

Boloña es conocida como la vidriera del eurocomunismo debido a su tradicional mayoría de votos en favor del Partido Comunista. Paradójicamente, sus alrededores, tienen la población con el más alto nivel de vida en Italia.

Durante la visita, que tuvo lugar el pasado 18 de Abril, Su Santidad habló a multitudes entusiastas, en distintos lugares, sobre el aborto, el celibato sacerdotal, la mejor distribución de los recursos del mundo y del papel de la Iglesia en la cultura. También pidió, muy preocupado, una pacífica solución al conflicto de las Islas Malvinas. Criticó al comunismo y también al materialismo y rezó por los 85 muertos y las doscientas personas heridas en el ataque terrorista en la estación ferroviaria de Boloña

en 1980.

Esta visita papal es la primera de un pontífice a Boloña desde hace más de 125 años. Juan Pablo II la había visitado en tres ocasiones antes de ser elegido papa.

Las emociones del Papa cambiaban según el momento; hizo gala de su buen humor y del placer que le causaba el entusiasmo de más de 40,000 jóvenes que vitoreaban mostrando pancartas de apoyo a "Solidaridad," el movimiento obrero polaco; en el cementerio, donde están enterrados los 1,480 soldados polacos que murieron en la II Guerra Mundial durante la liberación de Boloña, hizo solemne y silenciosa oración por sus compatriotas.

Durante la asamblea pública en la Plaza Mayor de Boloña, dijo a los 40,000 jóvenes que había entre la enorme multitud reunida en aquella gran plaza del siglo XIII:

—Hoy el terrorismo es condenado, justamente, como una violación de los elementales derechos del hombre. Pero al mismo tiempo, el privar al nacido de la vida se considera como "progreso," de "emancipación" que, aun más, se ve como algo conforme con la "dignidad" humana, — Dijo el Papa con énfasis.

—La contradicción es la anulación de la línea de demarcación entre el bien y el mal. Es llamar humanismo a lo que en verdad es un pecado serio

contra la propia humanidad. — Y siguió diciendo a la juventud que "denuncien y prevengan contra tales contradicciones y las superen."

En la región Emilia-Romaña, a la cual pertenece Boloña, se practicaron más abortos costeados por el estado que en todo el resto de Italia.

Después de su discurso a los jóvenes el Papa rezó la oración del mediodía, el Regina Coeli. Pidió a los ciudadanos de Inglaterra y Argentina preguntarse a ellos mismos que pudieran hacer ellos "para evitar el recurso de las armas y que prevalezca la razón y la sabiduría" y rogó para que los dirigentes de ambas naciones "sean iluminados en la búsqueda de "una pacífica y justa solución para ambos países, estimulados y ayudados por las acciones concordantes de otras naciones."

—Las crisis descubren a los que sólo hablan de la paz y a los que realmente trabajan por ella — expresó el Papa sin hacer referencia a ninguna de las partes envueltas en el conflicto.

Los EE.UU. por medio de su Secretario de Estado, Alexander Haig, casi desde el principio de la crisis ha estado mediando para hallar una solución pacífica a la cuestión.

En su encuentro con unos 500 seminaristas Juan Pablo II habló sobre la vida célibe diciéndoles que "tiene una gran significación social en la vida presente por cuanto tiene

de servicio al pueblo de Dios."

—El corazón del sacerdote, para disponerse a este servicio de dedicación al pueblo de Dios, debe ser libre — dijo.

En una reunión con el alcalde comunista de Boloña, Renato Zangheri y otros políticos locales, previno contra "cualquier interpretación parcial de la realidad acerca del hombre."

—Ignorar o impedir el crecimiento de los valores religiosos... no presta ningún servicio a la dignidad de la persona humana total, — añadió refiriéndose a la filosofía atea que propugnan los comunistas. Pero Su Santidad Juan Pablo II también llamó la atención contra el excesivo materialismo en la Misa celebrada en la Plaza Mayor de Boloña ante 100,000 personas urgiendo a las sociedades ricas a ayudar a sus vecinos pobres.

—Es bien sabido que desde tiempos remotos la Iglesia ha permanecido firmemente convencida sobre la dedicación de los bienes materiales para el "uso común," acerca de la subordinación de esos bienes "al bien común." — Expresó el Papa. Juan Pablo II visitó el Centro Cultural que rigen los dominicos para reunirse con los representantes de la cinco universidades de la región, entre las que está la más antigua de Europa, la de Boloña, que se fundó en 1088.

(Sigue en la pag. 4A)

Hablando de...

El árbol milagroso

Por Rev. P. Arnaldo Bazán



Voy a comenzar diciendo que yo creo en los milagros, no sólo en los de antes sino también en los de ahora, pues el Señor nunca ha dejado de manifestar su poder.

Ahora bien, para que exista un milagro se requiere una condición especial y es que el hecho en sí rompa los límites de la ley natural.

Dicho en otras palabras, un milagro resulta algo inexplicable, a lo que no puede encontrarse una justificación natural.

Desde siempre el ser humano ha acudido a diversos medios para resolver sus problemas. Eso es lógico y legítimo, y forma parte de su esfuerzo por superarse y progresar.

Lo que ocurre es que no siempre el hombre ha podido encontrar explicación a ciertos fenómenos y, al no tener una respuesta satisfactoria, ha dado, erróneamente, un carácter sobrenatural a lo que no podía comprender, precisamente, a causa de su ignorancia.

Así, fue común, en tiempos antiguos, explicar muchas enfermedades por supuestas posesiones diabólicas o por la acción de espíritus tenebrosos.

En los mismos evangelios podemos deducir esta mentalidad de la gente al hablarse de intervención diabólica en casos evidentes de epilepsia o desórdenes mentales o nerviosos.

Jesús, desde luego, no trata de corregir esa mentalidad, pues el progreso humano en lo relativo al conocimiento debe seguir un proceso de aprendizaje que lleva mucho tiempo.

Pese a los años transcurridos y a los grandes pasos que ha dado la ciencia, la mentalidad de muchas personas sigue siendo la misma que la de los

antiguos, y por eso vemos proliferar toda clase de supersticiones y creencias absurdas.

Todavía hoy son muchos los que, aun en los países de mayor adelanto científico o tecnológico, aceptan cualquier charlatanería como si fuera verdad.

¿No hay en este país millones de fanáticos de los horóscopos, del espiritismo o la brujería?

Entre los latinos la mezcla de creencias cristianas con cultos africanos ha resultado en una tal confusión que muchos no saben, a derechas, ni en lo que realmente creen.

Esto demuestra una cosa: la gente tiene hambre de lo sobrenatural, y cuando no encuentra la Verdad, se va tras las mentiras que aparecen a sus ojos como verdad.

Muchas veces sucede, sin embargo, que la religiosidad de la gente no pasa de un nivel egoísta y utilitario, es decir, que sólo busca lo sobrenatural para resolver los problemas materiales de la forma que sea.

El mismo Jesús se quejó de los que andaban tras El sólo por los milagros que hacía, olvidándose de lo más importante, que era la verdad que El enseñaba (Ver. Mt. 11, 20).

No podemos burlarnos de los que, oprimidos por el dolor o quebrantados por una enfermedad o una situación difícil, buscan solución por caminos equivocados. La desesperación suele ser mala consejera.

Sabemos que hasta en los países más desarrollados pululan los curanderos, unos de buena fe y otros conscientes de su desvergonzada charlatanería.

La clientela de éstos es realmente increíble. Recuerdo aquella anécdota

del médico francés que encontró una buena forma de ganar más dinero engavetando su diploma y apareciéndose en París como un simple curandero.

Es indudable que la mayoría de las enfermedades que la gente padece pertenecen a las llamadas sicosomáticas. Todo proviene de la influencia de la mente en el cuerpo. Van al médico y éste nada puede encontrar. Para estas personas la curación "milagrosa" es la única eficaz.

Llevados de esa espontánea religiosidad que tiende a dar carácter sobrenatural a todo lo extraño, fue que muchas personas se congregaron junto al árbol "milagroso" de la Pequeña Habana.

Eso me recordó una experiencia que tuve por tierras dominicanas.

Trabajaba yo entonces en una parroquia de la ciudad de Santiago. Un día pasé cerca de una casa frente a la que se encontraba un gran número de personas.

Intrigado, llamé a uno y le pregunté qué era lo que sucedía. Me respondió: "—En esa casa están ocurriendo cosas muy extrañas: los colchones vuelan por el aire; el refrigerador camina de un lado para el otro y un sargento de la policía que entró allí recibió unos cuantos manotazos sin saber de dónde provenían."

Como yo no podía creer en algo tan absurdo traté de informarme mejor. Curiosamente, la casa en cuestión era de un amigo mío y logré localizarlo por teléfono ya que no había manera de entrar a causa de la multitud.

Ese amigo se reunió conmigo horas más tarde y a mi pregunta: "—¿Qué es lo que está pasando, Fulano?", me

respondió: "—Nada, Padre, absolutamente nada. Todo es invento de la gente."

Efectivamente, muchas personas impresionables son capaces de ver, oír y sentir lo que no existe sino en su mente. Basta que ocurra un suceso que funcione como detonador para que se desencadene la multitudinaria impresión de lo maravilloso.

En ese caso fue lo siguiente: La esposa de mi amigo había ido a Puerto Rico. El día del regreso él fue a Santo Domingo, la capital, a esperarla, mientras sus hijas se quedaron en la casa. En un momento dado, mientras las muchachas conversaban con unas amigas en la sala, vino un ventarrón y un cuadro de Nuestra Señora de la Altagracia, patrona de la República Dominicana, se cayó al suelo rompiéndose el cristal.

Las muchachas interpretaron aquello como un augurio de que a su mamá le había pasado algo, quedando muy nerviosas. Así empezaron los comentarios y se formó un barullo que duró varios días.

Con lo del árbol de la Pequeña Habana, pienso yo, ocurrió algo semejante. Sabemos de las muchas creencias extrañas que la gente tiene, pues debemos aceptar, con dolor, la gran ignorancia religiosa de nuestro pueblo.

Antes se decía que si uno cortaba un árbol en Viernes Santo éste echaba sangre. El que a alguien se le ocurriese tratar de cortar la ya famosa uva caleta en los días de Semana Santa y que de ésta saliese agua o lo que fuese, resultó el factor desencadenante que trajo todo lo otro.

Dios se puede valer de cualquier medio para expresar su poder, pero en el caso que nos ocupa creo que se trató de un fenómeno de ilusión colectiva y que allí no hubo nada que pueda ostentar la categoría de milagroso.

Para mí, sacerdote, este caso representa un reto, pues veo lo mucho que tenemos que trabajar para hacer que nuestro pueblo ponga su fe en la Verdad Absoluta y no en pálidas demostraciones de su poder admirable.

Fátima: Santuario Mariano del siglo XX

Por John Maher
(NC, Servicio de Noticias)

El Santuario de Nuestra Señora de Fátima, que será visitado por Su Santidad Juan Pablo II durante su viaje a Portugal este mes de Mayo, está situado en la parte central del país y

era internacionalmente desconocido antes de los milagrosos eventos que ocurrieron allí en 1917, el mismo año de la revolución rusa.

La visita de Juan Pablo II, que durará dos días, Mayo 12 y 13, señalará el 65 aniversario de la primera aparición de la Virgen María a los tres pastorcitos y el primer aniversario del atentado contra la vida del propio Santo Padre el año pasado. El ha agradecido muchas veces a la Santísima Virgen el haberle salvado la vida; y esta ocasión servirá para que el Santo Padre pueda hacer lo en Su santuario.

Esta visita es la segunda que un Papa hace al santuario de Fátima. La primera la realizó Pablo VI hace 15 años, en Mayo 13 de 1967 con motivo del 50 aniversario de las apariciones.

Las apariciones de María hicieron de Lourdes, Francia, el Santuario Mariano del siglo XIX; las apariciones en Cova de Iria hicieron de Fátima el Santuario Mariano del siglo XX.

La muchedumbre que acudía a Fátima desde Mayo 13 a Octubre 13 de 1917, creció de 50 personas en

Junio a 50,000 almas en Octubre, cuando en un día lluvioso y oscuro la "Señora" anunció a los tres niños que ella era Nuestra Señora del Rosario; y pidió a la humanidad toda enmendar sus vidas. Fue la tarde del inexplicable "baile del sol," el cual al cesar en su danza alrededor de sí mismo, se lanzó contra la tierra volviendo sorpresivamente a su puesto en el firmamento. Este hecho fue presenciado por miles de personas.

Una investigación de los hechos llevada a cabo minuciosamente por la Iglesia desde 1922 hasta 1930, guió la declaración del Obispo de Leira, Portugal, en Octubre 13 de 1930 de que "las apariciones de Fátima son dignas de creerse." Y los señores obispos autorizaron el culto a Nuestra Señora de Fátima.

Padre P. Luis Perez: 30 años de sacerdocio

Con motivo de cumplir el 30 Aniversario de su ordenación sacerdotal, el muy querido Padre Pedro Luis Pérez, párroco de la nueva Parroquia San Lázaro, celebrará la Santa Misa en Saint John the Apostle,

En las apariciones la Virgen María solicitaba el rezo frecuente del rosario, obras de mortificación y penitencias por la conversión de los pecadores, pidió devoción a Si misma bajo su título de Inmaculado Corazón de María, que consagrarán el pueblo ruso a su Inmaculado Corazón y que los católicos asistieran a Misa y comulgaran los primeros sábados de cada mes. Pidió también oraciones frecuentes para librar al mundo del horror del comunismo que "traería grandes males al mundo."

En su viaje a Portugal el Papa Juan Pablo II hará paradas en Lisboa, Villa Viciosa, Coimbra, Sameiro, Oporto y desde luego, Fátima, para agradecer en su Santuario a la Virgen Madre de Dios su recuperación total y rápida.

451 E. 4th Ave., Hialeah, el día 4 de Mayo (Martes) a las 8 p.m.

El Padre Pérez invita a todas sus hermanos sacerdotes, religiosos (sas), diáconos, amigos y fieles a compartir con él el júbilo de tan señalado día.

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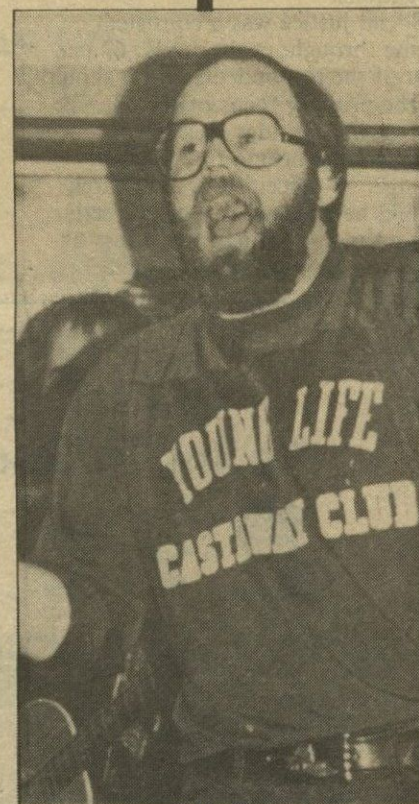
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Both action against racism and action for disarmament were supported by 64 percent of the respondents, and 56 percent said the church should support the Equal Rights Amendment.

Nuns want to change unjust world—survey

CINCINNATI (NC) — Nuns in the United States believe they should be seeking "the transformation of unjust structures in society and the church," said Sister of Notre Dame Mary Augusta Neal, a sociologist.

"There is a strikingly new emphasis on social justice education," said Sister Neal, discussing the results of a survey by nuns in the United States.

Sister Neal, professor of sociology at Emmanuel College in Boston, said the survey, which she designed under the sponsorship of the National Assembly of Women Religious, questioned a random sample of 3,780 nuns in 20 congregations.

Social justice was a consistent theme throughout the study: 62 percent of the respondents said it should be the primary focus of the church; 33 percent consider themselves engaged in working for social change; 53 percent said the church should be engaged in work directly related to alleviating the distress of the poor; an average of 70 percent

said the church should participate in such action with others.

THE SURVEY, an update of a survey made in 1967, was designed to determine how U.S. nuns are implementing the directives of the Second Vatican Council.

Sister Neal said the current survey showed a marked preference for active committees, forums and full membership participation in decisions. The reason given by 55 percent of the respondents for this preference was: "The process of decision-making is so important to the poor of the world that no matter what the difficulties or inconveniences, we should become skilled in it in governing ourselves so that we will do it well wherever we work."

Both action against racism and action for disarmament were supported by 64 percent of the respondents, and 56 percent said the church should support the Equal Rights Amendment.

Not only do sisters support a par-

ticipatory form of government within their own congregations, but 52 percent said the church should become democratized as well.

A vast majority of the nuns affirmed the vows of poverty, chastity and obedience. Eighty-five percent said celibacy provides "freedom to seek God" and serve others; 90 per-

cent viewed poverty as a call to a "simple lifestyle to be available to God and the people" and 91 percent said obedience requires reflection on God's will as it is revealed in Scripture and an ongoing review of people's needs. And 86 percent of those surveyed said a commitment to "corporate action and vision" was part of the vow of obedience.

Pologruto to be ordained

Donald C. Pologruto, CSP, will be ordained May 22 at St. Paul the Apostle Church in New York City. Don Pologruto is a native of Phillipsburg, N.J. and he and his family moved to Broward County in 1961. His mother now resides in Ft.

The OCSHA Priests from Spain serving the Church in Florida will hold their Annual Reunion in Orlando next May 11th, 12th and 13th. A concelebrated Mass will take place the 12th at Blessed Trinity Church, Orlando at 5:00 PM honoring four priests who celebrate the 25th Anniversary of their Ordination.

OCSHA is an Association of priests established by The National Conference of Bishops in Spain to serve America.

Lauderdale and is a member of St. David Church in Davie, Florida.

The Benedictine Sisters of Holy Name Priory in St. Leo are again sponsoring their Share Life program, beginning the week-end of June 25-27. The program is a "spirited and spiritual" way for young women to Share Life with religious women. Three weekends are scheduled: June 25-27 for High School Graduates and above; July 30 — August 1 for Junior High students and; August 6-8 for High School students. Request for further information and application should be addressed to Share Life Program, Benedictine Sisters, Holy Name Priory, Drawer H, St. Leo, Florida 33574.

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Vocations 'call to life'—Pope

VATICAN CITY (NC) — "A vocation is a call to life, to receive it and to give it," Pope John Paul II said in his message for the 19th World Day of Prayer for Vocations, Sunday, May 2.

Jesus has revealed the essence of the Christian vocation, which is "being called to offer one's life so that others may have life and have it abundantly," the pope said in his message. "This is what must be done by every man or woman who is called to follow Christ in total self-giving."

In his remarks cited in the Gospel for May 2, the Fourth Sunday of Easter, (Jn. 10:11-18), Jesus spoke of life, John Paul pointed out. The pontiff defined this life as "that life that comes from the one whom he calls his father," the life which was made manifest and possessed by Jesus himself, the life that continues to be offered through the Holy Spirit, the life that "comes as a gift" through baptism.

Carrying on the mission instituted by Christ, "the church is born to live and to give life," the pope added. "In order to live and give life, the church receives from her Lord every gift, through the Holy Spirit: The word of God is for giving life; the sacraments are for giving life; the ordained ministries of the episcopate, priesthood and diaconate are for giving life; the gifts or charisms of consecration — religious, secular or missionary — are for giving life," he said.

BUT, "THE GIFT that excels about all, by virtue of holy orders, is the ministerial priesthood, which shares in the one priesthood of Christ, who offered himself on the cross and continues to offer himself in the Eucharist for the life and salvation of the world," Pope John Paul said. "Every priestly vocation must be understood, accepted and lived as an intimate sharing in this mystery of love, life and fruitfulness."

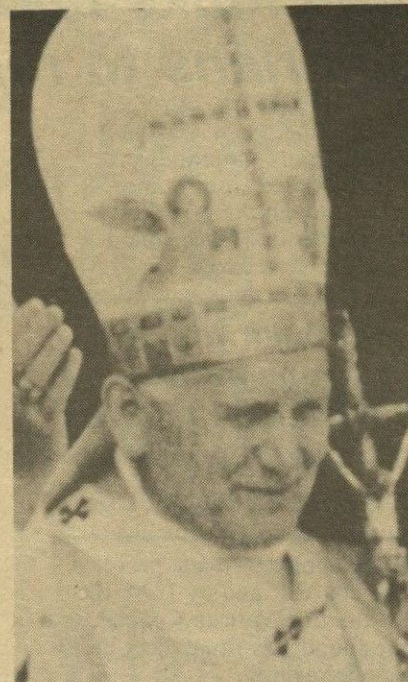
"Life generates life," the pope said. "... The living church is the mother of life and therefore also the mother of vocations, which are

given by God in order to give life." Vocations are both a sign of the church's vitality and "a fundamental condition" for her life, development and mission, he said.

The Pope said he invited every Christian community and individual to be aware of the responsibilities in increasing vocations, by living full Christian lives.

The pope said he invited every Christian community and individual to be aware of their responsibilities in increasing vocations, by living full Christian lives.

"And with sincere confidence I



Pope John Paul II (NC photo from UPI)

invite all believing families to reflect upon the mission they have received from God for the education of their children in the faith and in Christian living," he said.

THE PONTIFF also prayed that the Good Shepherd "grant to us, the community of believers throughout the world, the abundance of your life and the ability to witness it and to communicate it to others."

"Grant the abundance of your life to Christian families, that they may be fervent in faith and in service of the church and may thus favor the appearance and development of new consecrated vocations," he prayed.

"Grant the abundance of your life to all those whom you are calling to your service, especially young men and women . . . make them enthusiastic and courageous in offering their lives, in accordance with your example, so that others may have life," he prayed.

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'I have faith'

A historian looks back on his priesthood, urges seminarians to reject 'immoral' society

By Katharine Bird

Msgr. John Tracy Ellis, 76, views the priesthood through the lens of history sharpened by his experience as a priest for 43 years. An eminent church historian, he continues to teach part time at The Catholic University of America in Washington, D.C.

"I have been wonderfully happy in the priesthood," he testifies simply. "It has been a very positive and joyful influence in my life. If I had it to do over, I would do the same thing again."

Msgr. Ellis recalls he was teaching at a college in Minnesota when he decided to enter the seminary, influenced partly by the example of a young woman who attended daily Mass. He was going out with her at the time.

THE HISTORIAN admits readily he has been fortunate. Ordained in his 30s, he continued his work as a church historian, lecturer and author, picking up many distinguished honors over the years.

Msgr. Ellis is "not in the least discouraged" about the priesthood today. He knows, as a historian, there has been an ebb and flow to the priesthood, from age to age and country to country.

At the time of the French Revolution, he notes, 300 priests were sent

to the guillotine, including 12 bishops. Literally thousands of priests were exiled from France. It seemed as though the priesthood and the church in France would never be able to recover.

'I have been wonderfully happy in the priesthood...If I had it to do over, I would do the same thing again.'

Then, Napoleon "made peace with the church" and by 1870, the time of the first Vatican Council, the priesthood was flourishing in France once again.

What advice would he give to someone now considering the priesthood?

Choosing his words carefully, Msgr. Ellis says no seminarian can prosper with the mentality, "I will do whatever I please," subscribing to the philosophy of the so-called "Me Generation."

Instead he tells young men they should ponder the elements of self-denial involved in the priesthood, in the terms offered by the Master: Take up your cross and follow me. "This is as true now as 2,000 years

ago."

At the same time, Msgr. Ellis continues, "I would tell him how satisfying it is to help others — and what a great privilege it is to offer the Mass each day."

IN MSGR. ELLIS' view, this is a difficult time for priests. He explains, "I listen sympathetically when priests talk to me about not knowing what they are doing, about going through an identity crisis, but I find it difficult because I've never had any grave doubts about being a priest."

Msgr. Ellis thinks many complicated currents affect the priesthood in the United States now. For instance, he feels society does little to reinforce priests or young men who are considering the priesthood.

On the contrary, today's seminarians and priests are forced to steer their "sailboats in a sea of immorality and uncertainty in a society that has all but lost its way morally," Msgr. Ellis states emphatically.

Furthermore, he reflects, this marks a fundamental shift in the United States. From its origins and until a few decades ago, the United States was a country where faith was important.

THE HISTORIAN thinks people were better off then than in a socie-

ty which is publicly "contemptuous of religious fervor."

The historian thinks all this affects seminarians and priests because they "can't live in a vacuum." Living within a particular culture, they are affected by the values and ideas circulating in society. Thus, priests today need strong faith, Msgr. Ellis maintains.

For this observant historian, there are some signs in the United States that people are seeking religious values once again.

• While visiting California in 1981, he "was struck by the number of retreat houses, all of them flourishing."

• He tells how heartened he was by a book he read recently (*The Priest* by Don Gold), a true story of a parish priest in New York City who was utterly "clear about his role and his mission of reaching out to those in need."

The priest in the book "radiates a Christlike goodness," Msgr. Ellis says, whether he is visiting a lonely widow in a tenement or a bewildered young mother. Like Mother Teresa or Pope John Paul II, it is the sort of image people are irresistibly drawn by.

Finally, Msgr. Ellis remarks, "I have faith in Christ's promise that he will be with us for all time."

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Nun and FRED chauffeur students to class



Sister Maureen Adrian and FRED (NC photo)

DE PERE, Wis. (NC) — Driving a 16-passenger school bus named FRED (Fast Religious Education Drive) was not the type of ministry Sister Susan Maureen Adrians, a School Sister of Notre Dame, had in mind when she came to Notre Dame elementary school three years ago.

But because it was the only way to get her students to and from class, she and FRED became good friends. When East De Pere Public High School was within walking distance of Notre Dame, transportation to and from released-time classes was no problem: The students walked. When a new high school was built further from the center of this small northeastern Wisconsin community, the students would have spent more time walking than working. Then Sister Adrians teamed up with FRED.

"I couldn't have class at the public school and I couldn't have a mobile classroom near the school. The last choice was learning to drive the bus myself," she said. "That was my very, very last choice."

A LOCAL BUS SYSTEM driver taught the School Sisters of Notre Dame how to drive a bus, and Sister Adrians got her license only a few days before the 1978-79 school year began.

So, along with teaching in the school, she dons her white-knit hat and scarf to chauffeur personally 275 freshmen, sophomore and junior Catholic High School students. She teaches 19 individual classes with up to 16 students (the limit of the bus) in each.

Though she doesn't get a break between classes, she insists at looking at the bright side of a difficult schedule. Driving FRED gives her a chance to meet the students in a more informal situation. "Sometimes they'll look depressed when they get on the bus and the ride (about five minutes long) gives them a chance to open up. I get to know them on a personal basis."

She said that other teachers have told her that teaching and driving (added to night classes, confirmation preparation classes, retreats and days of recollection) are too much work for the nun.

She admits the pace is physically and emotionally tiring. "When I first drove, my arms ached from turning the wheel of the bus." But FRED is still the only way to teach the students the Catholic faith.

Brother serves poor with backhoe

GUADALUPE, Ariz. (NC) — Franciscan Brother Ivo Toneck has found a new way to serve low income people.

The owner of a large Case 530 backhoe, he uses it to put in sewer and pipe lines and dig foundations at lower rates and he has even dug graves free of charge in the Guadalupe cemetery for those who have no money. In a project financed with public funds, he recently did the digging preparatory to laying sewer lines for 200 homes in the Guadalupe area, where outdoor plumbing is not uncommon.

WITH MONEY borrowed from an aunt, Brother Toneck bought the second-hand backhoe for \$4,500 11 years ago to help low income persons in the California community where he was working with the Franciscan Building Crew.

For the last six years, he has been living in a mobile home in the village of Guadalupe, near Phoenix, a community of about 4,000, including Yaqui Indians from Mexico, Mexicans, a few Anglo-Americans and a few blacks.

Charging \$20 an hour, "a decent fee which is lower than other crews' fees," unless there is an urgent need, Brother Toneck earns his own living expenses. He does all the repair and maintenance work on the backhoe.

He hopes to build a large community center in Guadalupe.

A native of Sherman Oaks, Calif., Brother Toneck served in the U.S. Army Transportation Corps from 1945 to 1947 and studied electronics at Los Angeles City College before entering the Franciscan seminary in 1949.



Brother Ivo Toneck (NC photo)

L SERVE

Priest shares Gospel in youth ministry

ROCKFORD, Ill. (NC) — He takes his cue from the first notes of the guitar and for the next 30 minutes, Father John Clark emits a contagious flow of energy.

The young, bearded man whose T-shirt and blue jeans help him blend into the crowd is the first Catholic priest to serve on the staff of Young Life, a non-denominational Christian organization serving high school students.

In almost no time, East High School students are singing, shouting praises and clapping to the guitar chords and beat of Father Clark's tambourine.

Every Tuesday night a living

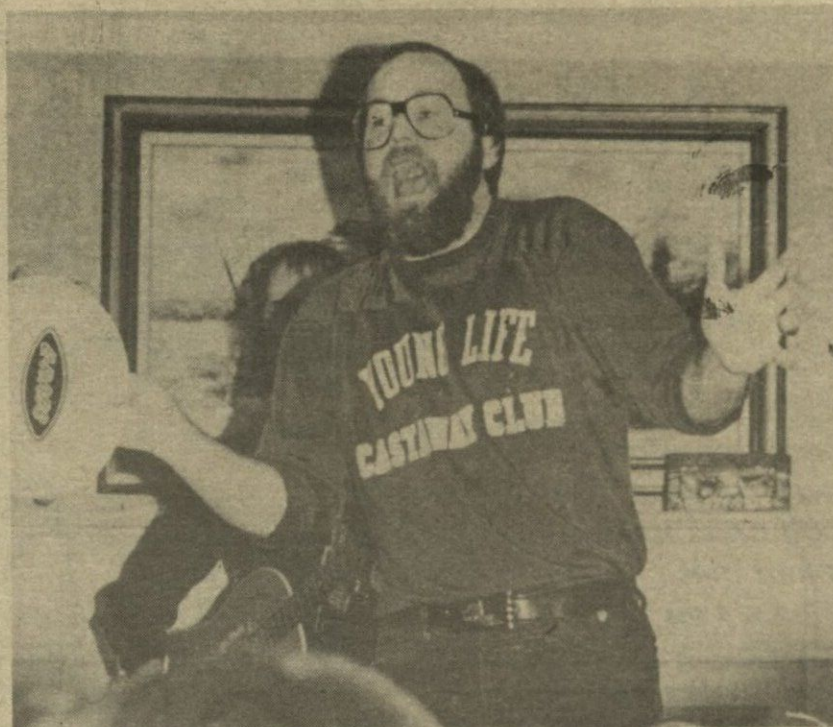
room becomes a Young Life Club room, a sanctuary, and the floor serves as pews. The students and leaders spend an hour singing, laughing, praying and hearing the Gospel.

FATHER CLARK is there — dancing around as he leads songs, choosing students for a skit or standing alone as he delivers the message.

The young, bearded man whose T-shirt and blue jeans help him blend into the crowd is the first Catholic priest to serve on the staff of Young Life, a non-denominational Christian organization serving high school students.

"I felt a very strong need for an additional approach to religious education, to bringing the Gospel of Jesus to our high school kids," said Father Clark, on leave from the Diocese of Davenport, Iowa. "And I saw the Young Life style as being a valuable tool for sharing the Gospel on a lived basis, rather than a taught basis."

Father Clark said Young Life allows him to form relationships with youths no matter what their



Father John Clark (NC photo)

beliefs.

He was first introduced to Young Life while in college in Minnesota. Following ordination in 1974, he was assigned to the Davenport Diocese where he tried to incorporate Young Life music techniques into parish work.

HE DISCOVERED a Young Life club in Clinton, Iowa, and worked with students there. That later led to the fulltime Young Life staff position.

Since joining Young Life in July 1979, Father Clark said he has learned to prepare people to minister to youths better. He would like to encourage more parish youth ministry.

He said he would also like to see more ministries similar to Young Life in Catholic schools. "It would not be some Protestant organization moving in and taking over . . . but a way for parents to sell their faith to a community of high school kids."

Baker-deacon makes bread for Eucharist

HAILEY, Idaho (NC) — Bill Mallory, a permanent deacon in Hailey, is gaining some notoriety for his recipe for homemade eucharistic bread.

A baker for 34 years with a reputation for his artistry in cake decorating, Mallory and his wife, Rose, decided in 1977 to enter the permanent diaconate training program in the Boise, Idaho, Diocese.

Soon after that he decided to put his baker's skills to work to try to make eucharistic bread that follows the church rules for such bread but tastes more like bread than the average Communion wafer.

The recipe he came up with after several months of experiments is now used in his parish and several others in Idaho. It has been publicized in several Catholic periodicals and was brought home last year by a number of participants at a national liturgical conference held in Sun Valley, Idaho.

Mallory Bakes the unleavened whole wheat bread in thin nine-inch rounds for Sunday Masses and smaller three-inch rounds for weekday Masses, where there are fewer communicants. He said that, unlike most recipes for homemade eucharistic breads, it produces very few crumbs when it is broken.



Rose and Bill Mallory (NC photo)

While he was training for the diaconate Mallory also decided that involvement in church work was more important to him than owning his own business, so he sold his

bakery in Sun Valley and went to work in a bakery in Hailey, his home town.

"It was a hard decision," he said.

"I liked what I was doing. But I am now very happy to be working and to be serving the diocese. I'm one of those fortunate people who really likes his work."

Mallory was ordained a permanent deacon in 1980. He and his wife serve St. Charles of the Valley Parish in Hailey in a number of capacities, including marriage preparation, religious education and an outreach program.

While the pastor was in Japan in February he was parish administrator. The Mallorys are also spiritual coordinators in the diocese's Ministerial Development Program.

When his bread was first introduced in St. Charles in 1978, said Mallory, "we had two lines at Sunday Masses for a while. Some people couldn't bring themselves to try the new bread. But now it is the only Communion bread we use for all Masses and everyone seems to accept it."

He said he thinks that using homemade bread has an important symbolic value. "Jesus broke a loaf of bread at the Last Supper, and using homemade bread continues the scriptural tradition. Because of this, we may be more aware of the humanity of Jesus when we receive his body in Communion," he said.

Handicapped seminarian an icebreaker for others

WASHINGTON (NC) — Mike Sullivan sees himself as a government employee, a future priest — and an "ice breaker" about to melt walls that once kept people like himself out of the seminary.

Sullivan, 30, is handicapped, a victim of cerebral palsy since birth.

Last year, he began studies at St. Patrick's, the San Francisco archdiocesan seminary, to prepare for

'It's not that Mike Sullivan made it, even though he is tickled pink and more happy than he's ever been, but that a person with cerebral palsy has received the affirmation he may have a vocation to serve God as a priest.'

ordination. It was a step he contemplated for 12 years.

An equal employment specialist with the Veterans' Administration, Sullivan said his call to the priesthood was reactivated in fall of 1979 when he realized he was "shuffling papers instead of dealing with people."

HE HAD TOYED with the idea of being a priest since high school, seriously acted upon it twice, and then immersed himself in other activities, including serving as a member of the U.S. Catholic Conference Advisory Committee on Ministry with Handicapped Persons.

But in 1979, Sullivan's motivation grew. "I just felt a power within me, the Holy Spirit," he said. Thus, he applied to and was accepted by St. Patrick's.

"I feel very good about entering. Very good and very much at peace," Sullivan said. "I think this is something of an ice breaker, especially for persons with cerebral palsy. I think I'm one of the first, if not the first person, with cerebral palsy to enter the seminary," he said.



Mike Sullivan, an advocate of rights for the handicapped and a victim of cerebral palsy is now a seminarian (NC photo)

Until very recently, it was highly unusual for someone who is handicapped to enter the seminary, Sullivan said.

EXPECTING TO be ordained in 1984, he said he hopes to serve as a parish priest and to continue his activities on behalf of handicapped individuals. Sullivan said he and other USCC committee members helped shape the 1978 "Pastoral Statement of U.S. Catholic Bishops on Handicapped People," which called for greater church awareness of the needs and contributions of physically handicapped persons.

In 1977, to "shake up the government," and protest inadequate affirm-

ative action for the handicapped, he got himself invited to testify before the Senate subcommittee on the handicapped. Later, concerned about the lack of an "international witness to the disabled" by the church, he went to see Archbishop Jean Jadot, apostolic delegate in the United States, to request establishment of a papal commission on the handicapped.

"I think the church has been prejudiced against handicapped individuals in the past," although it is now changing, he said. "Obviously, there is a lot more that needs to be done." He predicted a main duty as a priest will be "just making people aware of the need of handicapped

people to be integrated into the church."

That includes the chance to follow up a vocation, he emphasized.

The current code of canon law discusses "irregularities," impediments — including physical defects — which bar a man from ordination.

The code includes, under those faced with irregularities, "bodily defective men who on account of debility cannot safely, or on account of deformity cannot becomingly engage in the ministry of the altar."

Father Daniel F. Hoye, associate general secretary of the National Conference of Catholic Bishops said that the theory behind "irregularities" was that a person had to be physically able to handle a ministerial role.

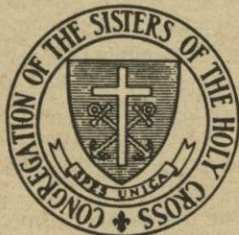
BISHOPS have often been allowed to dispense individuals from the law on some irregularities while others need papal dispensation, he said. Dispensations are more freely granted now, and there is more awareness of what a person with a handicap can do, Father Hoye said. In recent years new men who are blind, deaf or paraplegic have been ordained.

Sullivan said he was twice turned down as a seminary student by the Society of Jesus, apparently not because he was handicapped but because he wasn't ready for the seminary.

Now, he looks forward to a new career, and sees good reason to celebrate: "It's not that Mike Sullivan made it, even though he is tickled pink and more happy than he's ever been, but that a person with cerebral palsy has received the affirmation he may have a vocation to serve God as a priest," he said.

Auxiliary Bishop Pierre DuMaine of San Francisco, whom Sullivan said indirectly encouraged his vocation, knew Sullivan at a parish in San Francisco. Bishop DuMaine said Sullivan's vocation is no different from that of any would-be seminarian. "I've observed his growth, his tenacity," the bishop said. "There seems to be no barrier to his being able to deal with people as a priest."

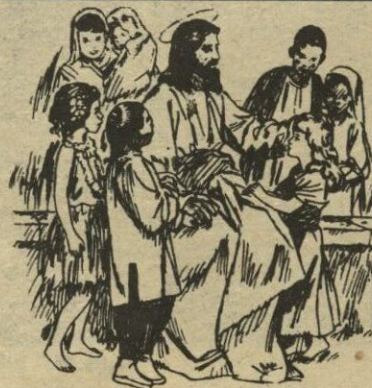
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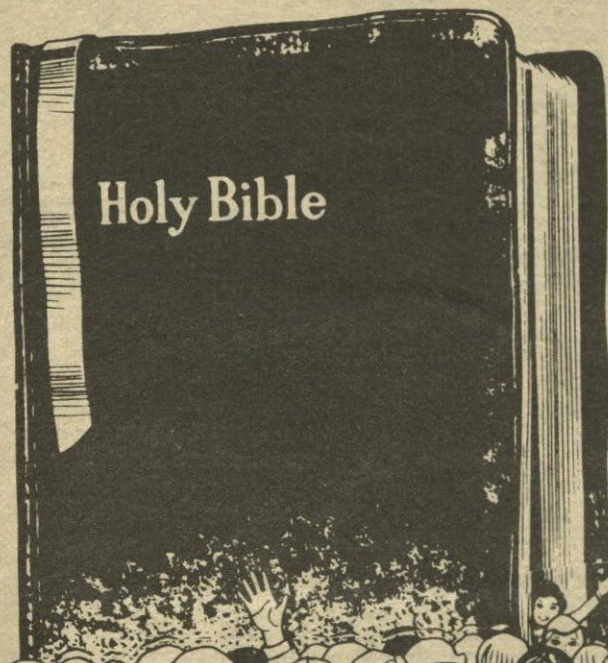
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Sister Flash Flood

Nun keeps track of rainfall for emergency program

GREENSBURG, Pa. (NC) — Somewhere under the rainbow is a benedictine sister measuring how much rain fell.

The nun is Sister Katherine Erickson, who measures the precipitation with a rain gauge outside St. Emma Convent near Greensburg, Pa. She and 21 other persons throughout the area are involved in the Westmoreland County Flash Flood Program. The project is operated by the 911 Department of Emergency Management in cooperation with the National Weather Service. The 911 number is an emergency telephone system.

"THE RAIN gauge has been at St. Emma's for almost five years," said Benedictine Mother Agnes Regensburg. "We received a certificate for regularly sending in the readings."

Sister Erickson records how much precipitation falls on the charts provided by the National Oceanic and Atmospheric Administration (NOAA). "I take the reading each day at 8 a.m. or when I receive a special call from the 911 department," she said. "If we receive 1.5 inches of rain, I call 911. I also make a call for each additional inch."

Elwood Leslie, executive director of the Westmoreland Conservation District, and Capt. John Chrin, former executive director of the non-defunct Westmoreland County Civil Defense Unit, first established



Mother Agnes Regensburg, left, examines the rain gauge at St. Emma Convent near Greensburg, PA., as Sr. Katherine Erickson watches. Sr. Erickson records the daily precipitation and monitors the danger level for flooding in Westmoreland County. (NC photo)

the flood program in 1972 to warn citizens if there is a possibility of a flood.

"WESTMORELAND County has the first successful operating flash flood program in the state and is a model for the country," said Leslie.

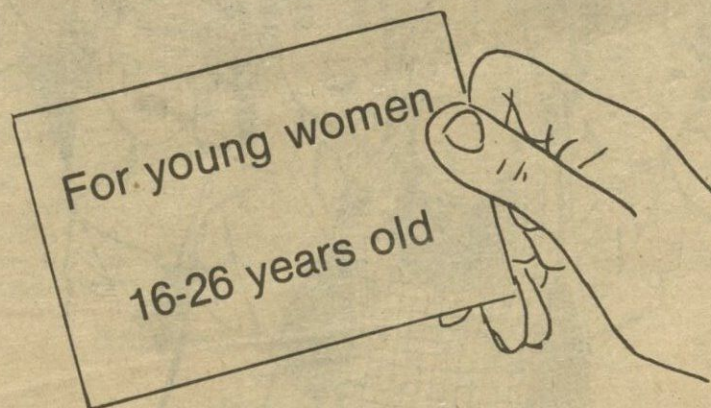
The rain gauges are placed near the headwaters of major streams and rivers. When readings indicate danger of flooding, the 911 system goes into operation by alerting fire companies, police, civil defense directors, community leaders, broadcast stations and the National

Weather Service office in Pittsburgh. In a process which can save lives, citizens are provided with early warnings of flood danger.

And the work of Sister Erickson and her colleagues helps make life safer — so everyone can enjoy the rainbow after the rainfall.



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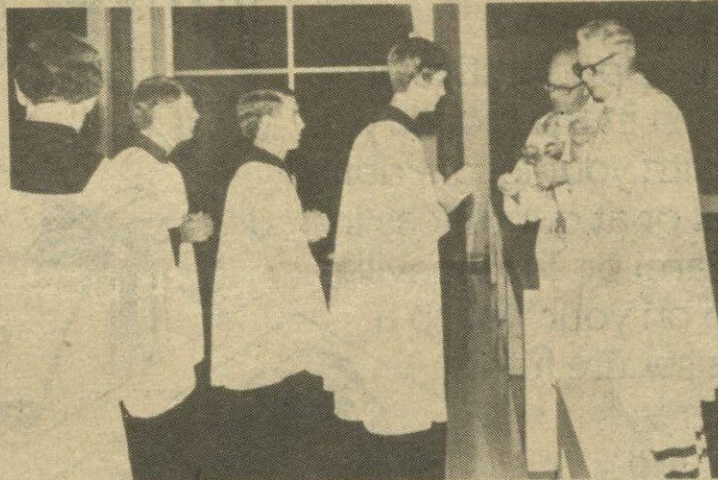
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Federico Ozanam y la Asociación San Vicente de Paúl

Vida ejemplar de la vocación de un laico

Por José P. Alonso

Aunque su nombre de pila fue Antonio Federico, por razones que no dan sus biógrafos, el mundo entero conoce hoy a este singular Cristiano con el nombre de Federico. Posiblemente porque su familia toda le llamaba así sus amigos comenzaron a llamarle también del mismo modo y finalmente todas las naciones llegaron a conocerle con el nombre que le reconoció la fama.

Era hijo del Dr. Juan Antonio Ozanam y de su esposa Maria Nantes: el padre, oriundo de Chalamont y la madre de Lyon, ambas ciudades de Francia. Juan estudio la carrera de medicina en la universidad de Pavia

cortos tiempos de aparente paz para surgir con renovada furia la horrible y cruenta persecución. Muchas Iglesias, obis pados y conventos fueron incendiados y destruidos, religiosos y laicos masacrados por el solo delito de reclamar los derechos que la propia revolución pregonaba.

En esos raros lapsos de paz aun quedaban grandes limitaciones para los católicos puesto que se les negaba ocupar posiciones públicas y en el magisterio tanto elemental como univervitario.

Federico Ozanam fue un extraordinario heroe porque supo, de manera valiente e inteligente, enfrentarse a todo este fanatismo ganándose



Antonio Federico Ozanam

espiritual de Federico Ozanam.

Lammenais dió a Federico esta sabia enseñanza: "Si dijeran a este reloj que va a ser destruido en unos minutos, seguiría cumpliendo su función de dar la hora hasta que le llegase el fin. Suceda lo que suceda, ustedes, los jóvenes cristianos tienen que cumplir su misión hasta el fin."

himno de gloria a Dios.

En la Universidad creó su famosa Conferencia de Historia, reuniones en las que usandó la historia como punto de partida llevaba la luz de las Sagradas Escrituras a los estudiantes y profesores. Algún tiempo después, en una de las reuniones semanales que sostenían los que con él dirigían las Conferencias, Federico propuso hacer algo más puesto que las conferencias sólo no producían tanto bien como él deseaba: ir a los pobres, llevar no sólo la palabra sino también la ayuda material al necesitado.

A la observación de uno de sus amigos en relación con la advertencia del presbítero Olivier acerca de sus estudios y la falta de experiencia para visitar los hogares de St. Marceau Federico respondió:

— Para actuar en política hace falta experiencia y por mas preparado que uno esté corre el riesgo de equivocar el rumbo; pero el que ejerce la caridad, por joven e inexperto que sea, no corre riesgo alguno. El peligro esta en que no tenemos defensa contra la indiferencia religiosa y el egoismo individual.

Así nacio la Conferencia de



Establecimiento típico de la Asociación de St. Vincent de Paul. De un lado el frente y del otro el interior del almacen donde se guarda todo lo que los donantes obsequian y cuyos artículos, limpios y arreglados

cuando necesario, se les entrega a los necesitados. Estas tiendas se encuentran en las principales poblaciones de la Arquidiócesis de Miami y en todas las diócesis de los Estados Unidos.

cuando al renunciar a su rango de capitán del ejército francés, debido a la toma del poder por Napoleón Bonaparte, se mudó a Milán con su esposa y su primer hijo. En Milán nació Federico, quien contaba tres años cuando la familia regresó a Lyon donde nació Carlos, el más pequeño.

Los señores Ozanam eran muy devotos católicos y también muy activos en la Iglesia. Sus hijos Fueron muestra patente de la educación recibida en el hogar, todos tenían un vasto conocimiento de las Sagradas Escrituras y de la responsabilidad evangélica del buen cristiano de llevar el mensaje "a todas las gentes."

Temprano en su vida, siendo sólo un adolescente, Federico fundó la Internacional Vicentina del Amor Fraternal y obtuvo el apoyo de unos cuantos estudiantes católicos movidos por su espíritu apostólico.

Los conocedores de la historia europea pueden comprender fácilmente la heroicidad de Federico al enfrentarse a una Francia que desde Luis XIV y más tarde la Revolución y los subsiguientes cambios de gobierno sobrevino cada vez mas atea, persiguiendo sacerdotes, monjas, hermanos y laicos que no se doblegaran a las exigencias de los gobernantes en turno. Dentro de esta atmósfera hubo

el aprecio y la lealtad de muchísimos estudiantes, a muchos de los cuales convirtió a la fe católica. Algunos de ellos, poco antes acérrimos anticatólicos fueron los más fieles cooperadores en sus obras.

Pero como cada gran tribulación trae aparejados grandes frutos, Francia, durante este tiempo dió también grandes apóstoles dentro del clero de la Iglesia Católica, muchos de los cuales influyeron en la vida y acción del joven Ozanam.

De Chateaubriand recibió este consejo: "Actualmente la Iglesia debe ser defendida no tanto con argumentos como con el ejemplo de una vida pura y sin manchas. Rehabilitar al cristianismo por la santidad: he ahí la misión que incumbe realizar a la juventud de su generación. Tal es la voz de orden de un viejo apologista, que aunque se ha extraviado algunas veces, su fe ha permanecido siempre intacta."

El abate Marduel, sabio sacerdote, fue el director espiritual del joven Ozanam desde que pisara tierra parisién y a quien acudía cada vez que debía tomar alguna seria decisión. Su relación con él y otras figuras católicas como los abates Lacordaire y Lammenais, éste en sus tiempos mejores, Balanche, Gerbert y otros fueron de gran valor en el desarrollo

Con algunos antecedentes de la época en que vivió y luchó Federico Ozanam volvamos ahora al momento de su primera experiencia con los pobres de París.

Hacia escasas horas había llegado a París y deambulaba buscando una dirección. Había perdido el rumbo y se adentró en el barrio Saint Marceau, un barrio pobrísimo. Al cruzar una de las callejas vió un cuadro que le conmovió: una Hermana de San Vicente de Paul daba el brazo a un anciano mendigo que caminaba con dificultad por la edad y los achaques. Había frío y la hermana con gesto maternal se quitó su chal de lana para cubrir el aterido cuerpo del anciano. Conmovido, Federico se acercó y brindó su ayuda. Ella aceptó y después le invitó a tomar parte con ellas en algunas obras de caridad. La monja se llamaba Sor Rosalía. Al despedirse del joven murmuraba como un canto el apellido del recién conocido.

— Ozanam... Ozanam... Ozanam... — cantaba al alejarse. — Es curioso el apellido de este joven suena como una alabanza al Altísimo: ¡Hosanna, Hosanna, Hosanna!

Y fue cierta la inspiración de Sor Rosalía, no solo el hombre sino toda la vida de Federico Ozanam era un

Caridad, madre de las futuras Conferencias de las Asociaciones de San Vicente de Paul que trascendieron las fronteras y conquistaron a todas las naciones, llevando no sólo el pan material sino también el pan del alma: la Palabra de Dios. Federico Ozanam comprendió, ya en esta época, el interés y la preocupación de la Iglesia por el problema social y a través de las Conferencias de Caridad también se preocupó por llegar a los obreros cuyas vidas miserables y mal alimentadas le llenaban de pena. Así, dentro de las limitaciones de la época se interesó en llevar la enseñanza social de los Evangelios y de los santos padres y doctores de la Iglesia a los obreros del pobre barrio de Saint Marceau, combatiendo la filosofía del que después pudiera llamarse "padre del comunismo francés," el ateo Conde Enrique de Saint-Simon.

Las Conferencias de San Vicente de Paul invadieron America, desde la Argentina hasta el Canada, conquistando también la Florida.

La Asociación de San Vicente de Paul tiene en Florida capítulos en cada una de sus diócesis. En la Arquidiócesis de Miami tiene varios consejos particulares (locales): Miami, Hollywood, Lauderdale, Central Broward, Palm Beach y

(Sigue en la pag. 4A)



MONJA BOMBERO. — So Sofía Winiarsky toma la presión de un compañero bombero durante una sesión de entrenamiento en el Departamento de Incendios de Sea Cliff, N.Y. Se tiene entendido que Sor Sofía es la primera y única monja bombero en la nación. (Foto de H.T. Kelner para NC.)

El IV Festival de colores en St. Michael

El "tremendo" Festival anual "De Colores", del movimiento Cursillos de Cristiandad, tendrá lugar en los terrenos de la Iglesia St. Michael, 2987 Flagler Street, Miami, los días de Abril 29 a Mayo 2.

Este IV Festival De Colores está planeado para ser mejor que nunca antes, con mas diversiones, aparatos de entretenimiento y una mayor variedad de comidas típicas latinoamericanas. Además, los premios de la rifa son fabulosos: imagine, un terreno para construir su

casa, para el propósito que usted quiera, vivirla, veranear o alquilarla; un auto Escort nuevo, del 82 con muchos extras y por último un crucero de tres días a Nassau.

También, como atracción adicional y conveniente, los tickets para los "rides" pueden ser adquiridos con anticipación a precio reducido. Ahorre y compre ahora tantos cuantos sus niños de 1 a 90 años puedan necesitar. Y recuerde que así ayuda a Cursillos en la construcción de la nueva Casa de Emaús.

Federico Ozanam . . . (Viene de la pag. 3A)

Naples. Cuenta además en cada consejo con establecimientos de caridad conocidos como "St. Vincent Stores" donde recogen artículos que luego pasan, a costo nominal o gratuitamente, a personas según el grado de necesidad. Los artículos donados son siempre revisados y reparados si es necesario, antes de darlos a los pobres.

La Asociación de San Vicente de Paul visita a los desafortunados en sus hogares, les provee alimentos y medicinas y consuelo a los enfermos. Es decir, la acción de la caridad de los vicentinos se extiende a toda la gama de las necesidades humanas: espiritual, material, física y social.

El bien que la caridad de los numerosos vicentinos, suman millones dispersos por el mundo, ha hecho en los más de ciento cincuenta años de apostolado de la caridad suma tanto dinero, que puesto junto podría comprar el país más rico del planeta; y la labor desinteresada y heroica de estos soldados de la caridad podría llenar todos los volúmenes de la más grande biblioteca del mundo. y es bueno recordar que ellos siguen escribiendo su

historia cada día y seguirán llenando páginas porque Cristo Señor estará con ellos hasta el fin de los tiempos, porque son columna fuerte de Su Iglesia.

Los interesados en conocer la localización de una de las Asociaciones de San Vicente de Paul deben preguntar en su parroquia donde casi seguro hay una y sino la hay pueden dirigirlo a una cercana.

No podemos cerrar esta breve reseña de la vida de Federico Ozanam sin rendir tributo a quien fue su más ardiente seguidora, su constante apoyo e inspiración: Amelia Soulacroix, esposa de Federico, quien compartió sus afanes y penas y con abnegación materna le cuidó en la terrible enfermedad que a los 42 años le costó la vida. Después de la muerte de su esposo, Amelia se dedicó a dar a conocer al mundo la obra heroica de aquel santo laico, que no ha llegado a los altares pero a quien el Señor con seguridad le dijo: "Ven a mi derecha, bendito de mi padre, porque tenía sed y me diste de beber, tuve frio y me abrigaste y hambriento me diste de comer." Ozanam lo hizo doblemente, espiritual y materialmente.

NOTICIAS DE LA SEMANA

OBISPO CAMARA DONA PREMIO A POLONIA

Vaticano (NC) — Mons. Helder Cámara, arzobispo de Olinda y Recife en Brasil, donó a Polonia, por intermedio del Papa Juan Pablo II, el premio de \$38,500 como Artesano de la Paz que le otorgó el Servicio Juvenil Misionero con sede en Turín, Italia, que también honró al dirigente obrero Lech Walesa, del movimiento Solidaridad en Polonia. Aunque su región es muy pobre, Mons. Cámara dijo que "a Dios le gusta que los pobres piensen en sus hermanos que sufren" en otras latitudes.

SE ACABO EN POLONIA LA ALEGRIA

Roma (NC) — Los polacos no se recobran de la sorpresa de la ley marcial impuesta en Diciembre, como si el país hubiese declarado la guerra contra sí mismo, es la impresión que recogieron varios sacerdotes norteamericanos que estudian en Roma, al visitar durante una semana a Polonia entre los primeros turistas después del decreto de Diciembre. "Esa gente no ríe, no da bromas," dijo el Padre Jerome Gabis. Cuando fueron a una feria de juguetes, la impresión del Padre Robert Haranan fue que pese a centenares de familias, "no había vida ni entusiasmo y la policía con sus metralletas se mezclaba con la muchedumbre." El P. Thomas Salemi narró que la policía arrestó en el aeropuerto al niño que les ofreció un taxi y observó: "El gobierno se lleva a la gente por cualquier cosa, y por eso viven con miedo." El P. George Sullivan señaló que los vuelos domésticos llevan policías para evitar que los pilotos puedan sacar a sus familias del país. Agentes del gobierno escuchan sermones en las iglesias, y hasta los

coros populares en los mercados y plazas, para reportar todo signo de disidencia. A la represión se agrega la escasez de alimentos.

ROJOS PONEN "CARNADA" A CRISTIANOS

Santo Domingo, Republica Dominicana (NC) — El Arzobispo de Santo Domingo, Mons. Nicolás López, contestó a una proclama electoral del Partido Comunista de que "cristianos y comunistas deben luchar por la justicia social," con la advertencia de que "la lucha de clases se apoya en el odio, lo cual imposibilita al cristiano cooperar." En las elecciones del 16 de Mayo se disputan la presidencia diez partidos, con dos en la delantera, el oficial Partido Revolucionario Dominicano y el Partido Reformista de la oposición. El arzobispo pidió a todos que se abstengan de la violencia en la campaña, que ya costó heridos y un muerto.

CONDENA EL PAPA TERRORISMO EN ESPANA

Vaticano (NC) — El Papa Juan Pablo II condenó "el doloroso fenómeno de la violencia" en España, aparentemente en relación con una amenaza de los separatistas vascos de incrementar su lucha contra Madrid si el gobierno no retira las fuerzas de seguridad destacadas en las vascongadas. En audiencia a siete obispos españoles el 17 de abril dijo que "llena de preocupación a muchas almas buenas esas noticias de muertes, secuestros, ataques contra instalaciones públicas y casos de extorsión. Me da dolor esa serie de golpes a vuestra tierra," les dijo. Los españoles esperan la visita del papa para Octubre, con ocasión de las fiestas de Sta. Teresa de Jesús.

Recibe SEPI donación de Sociedad Católica

Chicago — La Sociedad Extensión Católica ha concedido una donación de \$14,000 para ayudar al Tean Regional Móvil del Instituto Pastoral del Sureste en sus esfuerzos de evangelización entre los hispanos de la region, de acuerdo con declaraciones del Reverendísimo Edward Slattery, presidente de la sociedad de 77 años de existencia.

El dinero será usado para facilitar al grupo religioso movable en su trabajo a través de la región Sureste

de los Estados Unidos, cuya misión incluye talleres y encuentros para promover y vitalizar la fe tanto como el trabajo litúrgico y apostólico entre los hispanos católicos.

La Sociedad Extensión fue crada en 1905 por los obispos americanos y aprobada por el Vaticano para ayudar a las misiones internas más necesitadas en todo el territorio de EE.UU. y sus protectorados. El año pasado Extensión respondió a pedidos de ayuda con un total de \$5.75 millones.

Habla el Papa . . . (Viene de la pag. 1A)

evento del día: su visita a la estación ferroviaria donde los terroristas rojos volaron la estación en un "criminal atentado." Juan Pablo II condenó las "manos asesinas que cortaron 85 vidas y dejaron heridas a otras 200 personas." Rogó a Dios el perdón para "los perpetradores de tan inhumano crimen."

—Abre sus ojos, Señor, ciegos y distorsionados por el odio para que puedan comprender que una nueva y mejor sociedad no se puede edificar sobre el odio y menos aún, sobre la exterminación de hermanos y hermanas.

En un almuerzo-conferencia habló con los 21 obispos de la Región Emilia-Romana y de allí se dirigió al cementerio donde reposan los restos de los 1480 soldados polacos muertos en Italia.

Agradeció a los boloñeses la "buena acogida que le dieron a sus conciudadanos" y la que le brindaron "al Papa polaco cuando llego a tierra italiana."

Avanzada la tarde celebró Misa en la Catedral de Bolonia a la cual asistieron unos 4,000 sacerdotes y religiosos, precediendo al último

Back to the drawing board?

Vatican faults Anglo-Catholic unity report for being unclear, leaving key issues unresolved

WASHINGTON (NC) — The Vatican's doctrinal congregation has sharply criticized a report on Anglican-Catholic unity for failing to deal with a number of important historical controversies and resolving others only verbally, using language which can be accepted by both sides only because each side interprets it differently.

While the congregation praised the Final Report of the Anglican-Roman Catholic International Commission for "the quality of doctrinal rapprochement achieved," ARCIC's report was rebuked for being ambiguous or inadequate on a number of key points.

In the report the theologians of ARCIC declared that they had reached "substantial agreement" on major doctrinal issues concerning the Eucharist, ministry and ordination, and authority in the church. They urged the Anglican and Catholic communions to take concrete steps toward reunion as a means of helping to overcome remaining barriers to full communion.

In place of the commission's recommendation for establishing some sort of new institutional relationship as the next concrete step, the doctrinal congregation called for continuing of the dialogue, giving it a mandate to resolve issues "already addressed, where the results are not satisfactory," and to extend the discussions to additional topics.

The doctrinal congregation's critique, promised when the ARCIC Final Report was published at the end of March, was sent in April to Catholic Bishops' conferences around the world, including the U.S. bishops' conference with headquarters in Washington.

Some problems not touched

In addition to criticisms aimed specifically at particular conclusions or formulations of ARCIC in the series of agreements which make up the Final Report, the doctrinal congregation added several issues which the theologians did not explicitly treat.

Among these were the ordination of women in the Anglican Communion, the question of apostolic succession in ordained ministry, and the question of moral teaching.

On the ordination of women the congregation said, "The new canonical regulations which have recently been introduced on this point in some parts of the Anglican Communion . . . are formally opposed to the 'common traditions' of the two communions. Furthermore, the obstacle thus created is of a doctrinal character, since the question whether one can or cannot be ordained is linked to the nature of the sacrament of holy orders."

Papal succession unclear

The congregation said the question of apostolic succession "has been at

the center of all ecumenical discussions and lies at the heart of the ecumenical problem."

Despite ARCIC's assertion of consensus on this point, it said, "we may ask whether the text itself provides a sufficient analysis of the question." It suggested that the topic be taken up again in future dialogue and treated in greater depth.

It also suggested that the mandate for further dialogue include the topic of moral teaching.

It said that ARCIC "quite properly" focused on Eucharist, ministry and authority as topics of its dialogue, but added that "since the dialogue has as its final objective the restoration of church unity, it will necessarily have to be extended to all points which constitute an obstacle to the restoration of that unity. Among these points it will be appropriate to give moral teaching an important place."

The congregation did not spell out areas of discussion, but they would likely include divorce and a number of areas of sexual and reproductive morality, where Catholic teaching is generally stricter than Anglican teaching.

'Inadequate' presentation of Catholic teachings

The congregation specifically said ARCIC's Final Report failed to achieve the following:

- To express the full Catholic belief on the nature of the Eucharist as a sacrifice;
- On the real presence of Christ in the Eucharist, to indicate "adequately what the (Catholic) Church understands by 'transubstantiation,'" and to answer possible objections to the so-called "Black Rubric" of the Anglican Book of Common Prayer, which forbids the adoration of the eucharistic species;
- On priestly ministry, to express clearly the dependence of the priesthood on the sacrificial nature of the Eucharist, to affirm adequately the divine institution of holy orders as a sacrament, and to deal with the obstacle of Anglican ordination of women;
- To give sufficient weight to Catholic teaching on the primacy of Peter in the New Testament, or to interpret the Second Vatican Council accurately in its understanding of papal primacy and universal jurisdiction;
- To reflect adequately the Catholic Church's belief in papal infallibility;
- To reach an agreement adequately reflecting Catholic belief in papal infallibility as existing truly and independently of the assent of the faithful.

Before the doctrinal congregation's recommendation that the dialogue be continued, it had been generally accepted that with the publication of the Final Report, ARCIC had completed its mandate and would be ter-

minated as such.

The doctrinal congregation's recommendation seemed to suggest that, rather than forming a new commission at this time, the mandate of ARCIC should be extended until more complete doctrinal agreement is reached.

ARCIC which is co-sponsored by the Secretariat for Promoting Christian Unity on the Catholic side and the archbishop of Canterbury, England, on the side of the worldwide Anglican Communion, is made up of nine Catholic and nine Anglican representatives.



VISIT PROTESTED — A marching band and drum band performs in London's Trafalgar Square during a demonstration by about 3,000 people opposed to the upcoming visit of Pope John Paul II to England. (NC photo from UPI)

2 Million to see Pope — Britain trip hinges on war

LONDON (NC) — About 2 million people over 16 are planning to attend the papal events during Pope John Paul II's visit to Britain (May 28-June 2), and about 2.5 million people over 16 are planning to line the streets to catch a glimpse of him, according to a Gallup Poll.

The survey was published in *The Universe*, the Catholic weekly newspaper.

The two categories overlap, and in both cases children are omitted. Adding children, Gallup Poll figures suggest crowds of about 5 million trying to see the pope. This represents nine percent of the population. About 47 percent of the population plans to watch television coverage of the visit.

THE SURVEY was taken before Cardinal George Basil Hume of Westminster, England, said the pope may cancel the trip if Britain is at war with Argentina at the time. In Rome Vatican sources also said the trip may be cancelled if a war is going on because the papal visit could be construed as support for one country.

Meanwhile, some indication of the amount Catholics may be expected to pay to cover the cost of the pope's

visit is contained in a pastoral letter by Archbishop Derek Worlock of Liverpool, England, asking Catholics in his diocese to give three pounds (\$5.30) each.

If the average is applied to the Catholics of England and Wales, this formula would raise nearly 5 million pounds (\$8.55 million), with a further 1.25 million pounds (\$2.2 million) coming from the Catholics of Scotland.

Planners of the papal visit estimate the church's share of the cost to be 5.4 million pounds (\$9.6 million).

What is not known is how much will be contributed by royalties from officially licensed souvenirs and commemorative items.

Insurance underwriters at Lloyd's of London think it is highly likely that the Falklands crisis will lead to the cancellation of the Pope's visit, and they have raised the premium for contingency coverage against the visit being cancelled to 20 percent of the face value of the policy, with half the premium being returned to the client if no claim is made. This compares with a premium of 3 to 5 percent being charged before the crisis arose April 2.

On the backs of children

These days I'm reading a lot about the recession and U.S. budget cutbacks. I wince over the fact that the rise in unemployment is getting applauded by some recession-watchers, because high unemployment often brings down inflation, and that's what the recession is mainly about.

But what really bothers me is the undeniable fact that an innocent group of Americans are the main ones to suffer from the current recession. The Reagan administration cuts are being carried on the backs of our children.



By Antoinette Bosco

One look at the way the cuts are affecting essential programs for children, and it becomes clear that the government doesn't put a high priority on their needs.

Look at the cuts in the federal childhood immunization program. The United States finally has gotten to the point where childhood killers such as polio, measles and whooping cough are all but wiped off the face of the American earth, thanks to immunization. Then, suddenly, a new obstacle appears.

IN 1981, the federal government spent about \$30 million to immunize children — that's the cost of two attack helicopters. In fiscal 1982, the government will pay only about \$28 million.

Meanwhile, vaccine prices are up about 30 percent this year over last year. This means that while 6 million children were immunized in 1981, only about 4 million will be protected this year.

Do I have to point out that unvaccinated children can still become victims of these diseases?

Mr. Reagan makes a proposal

The *New York Times* and the *Washington Post*, not wishing to be dilatory, did not wait for President Reagan to make his tuition tax credit proposal before coming out wholeheartedly against it. The *Los Angeles Times* was no less opposed but it did exhibit that journalistic peculiarity of waiting until the proposal was made before viewing it with alarm.

What alarmed the editorialists most of all was that they saw in the tax credits a threat to public schools. It would, the *Los Angeles Times* said, "undermine public schools." Obviously



By Dale Francis

no one wants to undermine the public schools. The public school system has served this nation well, still educates the overwhelming majority of children. Those parents who choose parochial schools and other private schools for the education of their children do so — or should do so — not in negation of the public school system but because they want another dimension in education for their children.

It is often pointed out that Catholic parents who send their children to parochial schools pay twice, for both public school and parochial school education. That is true but there is something else even more significant — Catholics vote for public school taxes. In the last quarter of a century, I've often lived in communities voting for additional taxes for public school systems. Not only have I never seen Catholic opposition to those taxes but I have heard pastors from their pulpits tell the Catholic people they should vote for those additional funds.

Catholics and others who have sought some relief from added financial burdens through tuition tax credits are not seek-

Then there is the 30 percent cutback in funding for the National Center on Child Abuse and Neglect. In the next fiscal year, the program will be further reduced, adding up to total cuts of 80 percent, and allocated in the form of grants to states.

The butchering of this program is hard to understand. Nationally, the program has increased reporting of child abuse by doctors and hospitals, thereby saving children from life-threatening parental abuse; established foster homes; carried on preventive and educational programs, particularly psychological counseling for child abusers.

THE WOMEN, Infant and Children program is to be cut 30 percent too. This provides food and care for poor nursing mothers.

Reagan, during a recent press conference, defended that cut, saying it has been merged with another program and "is in there at much greater money than it ever had before."

That statement, unfortunately, did not stand up when the facts were brought out. A *New York Times* editorial explained that the program was being merged with Maternal and Child Health, which also was being cut. The combined total of the two programs is presently \$1.3 billion, and after the merger, will be \$1 billion.

In addition, school lunches were cut 30 percent and Aid to Dependent Children by 18 percent. Food stamps are being reduced and 2 million needy students will be denied a higher education because of cuts in grant and loan programs.

The whole package is rampant with a basic inconsistency. On the one hand, the Reagan administration espouses a return to strong traditional family values.

ON THE other hand, administration policies appear to put economics before ethics when it comes to protecting children.

I would like to propose a new movement called, "A Right to a Decent Life for Children." Here, people could fight to assure that children can survive with decency and grow to meet their intellectual potential.

If, as a nation, the United States cares little about its children, God help us when the day comes to pay the price for this neglect. (NC News Service)

ing to undermine public schools but desperately trying to keep an inequitable situation from undermining their private schools.

The *Los Angeles Times* points out that the public schools educate 90 percent of the children in the state. That may well be true. But does that justify an arrangement in which those schools get 100 percent of the funds for the education of children? It would seem perfectly logical if 90 percent of the children educated by the system should receive 90 percent of the tax benefits provided for education. But it would seem there is a basic injustice when the public school system receives 100 percent of educational benefits while educating a lesser percentage of the students — there are areas in the nation where Catholic schools educate more than half the students and the inequity would seem even more evident.

The reason many do not see this comes from a misunderstanding of the level on which public schools operate. There are many who believe that it is the public schools which have the right to educate and that parochial schools exist through tolerance, not through any right but as a privilege.

BUT WHAT HAS been established through the Supreme Court dating back to the early part of this century, what is integral to an understanding of the right to educate, is that the primary right to educate rests with parents. Parents then delegate that right to educate to the school system of their choice. Obviously most choose public schools but the right does not rest in the public schools but is delegated to it by the parents who possess that primary right. Public schools and parochial schools exist on exactly the same level, as instruments of delegation of primary parental rights.

President Reagan is the first president over to propose some rectifying of the inequities. Some commentators snidely suggested he did it for political advantage. What political advantage? He has aroused opposition from virtually every secular media source and from powerful elements in Congress. A politically astute handling of the question would have been to have promised but proposed nothing. Mr. Reagan obviously acted out of conviction, a strange thing for a political to do.

Better protected than rejected

Q. My father is overprotective. This annoys me very much. I wish he would let me grow up. What can I do about this? (New York)

A. If your father actually is overprotective, it's easy to understand the annoyance you feel.

But overprotection beats rejection any day of the week. Ask those teenagers whose parents not only don't love them but would like them out of the house.

Many's the teen-ager who has run away from hate-filled parents and has ended up sleeping in a cold garage or getting involved in a hellish life of prostitution.



By Tom Lennon

Still, you do have a problem that is upsetting you. What to do?

Your father may be wrestling inwardly with the question of how much to protect you. He may not be sure where to draw the line between reasonable concern, underconcern or overconcern. Being a parent, like being a teen-ager, is filled with difficult decisions.

BEFORE YOU say anything to him about his problem, watch how he shows his concern for other members of the family. Is he overconcerned about them too? Or does it seem to be only with you?

At some point talk to him about what is troubling you. But talk calmly, quietly and reasonably. Think beforehand about what you want to say. Your conversation will be most fruitful if you can present specific examples of what you see as overprotection.

Listen carefully to his responses and give them thought. Try to see what his concerns and perhaps fears are.

If, after careful consideration, you still think he is being overprotective, try to be forgiving. His fault would seem to spring from love, not from a desire to irritate or dominate you.

This overprotection may be bothersome, but it isn't likely to permanently damage your personality or ruin your life. It is something you'll just have to live through.

And it does beat rejection and hatred.

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

Faith is a gift from God

Let's stay on the subject of faith for awhile. It really is a problem that never is completely solved in a lifetime, and that is all to the good. We never reach the point where we can stop rowing in the bark of Peter and feel the job of believing is at long last finished.

When Pope John opened his ample arms wide at Vatican II to the Protestant scholars, he suggested that we all stress much more what unites us than what divides us. And surely this question of faith is deemed as necessary by our Protestant friends as we view it. Nothing is more necessary. And, therefore, it follows reasonably that no greater tragedy can befall a human being than the loss of faith.

When we are healthy, and full of vitality and things to do and find the days too short, we don't think about the treasure of faith in this light. We want it and keep it usually, but somehow so much else in life seems more important, because at that stage we are dealing with the material, concrete necessities of home, children, food, bills, taxes, etc. We can easily forget the "other" world for which we were created and act as if it doesn't even exist.

FOR INSTANCE, faith enables us to "see" beyond the reach of our minds, the very realities which must be faced now if we are to fulfill the purpose for which God created us. Faith brings us in contact with the revelation of God and makes it possible for us to accept without shame truths which otherwise would appear meaningless or contradictory. Faith thus becomes the first necessity of life. Mull that one over.

Move a step further and realize more intensely that faith is a gift from God. Yes, a gift, and if you don't have it, you really are left out in the rain. Maybe it is your fault. Very likely it is. But maybe, too, it isn't.

Paul used to fill the squares with the full throated statement, "By grace you are saved through faith, and that, not of yourselves for it is the gift of God."

The reason some "born" Catholics are half



By Msgr. James J. Walsh

blinded now to God and his truths is that what they were handed on a silver platter, they sniffed like last week's meat. Or they may have tried as an adult to live on the scraps of religious information gained as a child in the catechism. Or they may have had a certain unconscious contempt for the religious practices of their parents who were too forceful in passing them on, and, instead of separating the essential from the non-essential, they threw the baby out with the bath water.

SO IN THIS all important matter of personal relationship with God and his truth, each person is obligated to think, examine, question, investigate for himself what he has been taught, and not to forget that all the while, faith is not a collection of facts from the Bible but a gift of God.

It's also unfortunately a gift that can be lost. A person can go blind spiritually about the supernatural world of God and actually feel pretty smart and sophisticated, and maybe a little bit superior to those dumbos who do believe. It's a strange twist of the mind, but it happens.

You know, the gift of faith is not easily lost. Union with God in the soul can indeed be destroyed by any mortal sin. A serious sin kills the supernatural life of grace. Murder separates me from God, and therefore spiritually I am dead.

But faith is not lost in that way. Only a sin directly against faith can destroy it, a deliberate rejection of a revealed truth or an active rebellion against the teaching authority of God and the church.

NOW THE PRACTICAL point here and now is that there are many steps leading up to this kind of rejection. You don't develop that overnight as you would a case of hatred or lust. That builds up gradually and has much to do with one's child-like attitude to God and the church. You not infrequently hear Catholics denying a teaching which they don't even understand. Or, in the matter of the variety of Respect-life attitudes, they are against one to the exclusion of the others, not realizing the reason for accepting one is the same reason for accepting all.

Take the question of doubts. Even the saint who could move mountains with faith remains a target of temptations against faith. All its enemies are by no means identified only with the world and the flesh. Willful doubt is a sin against faith. What's that mean? I believe it was John Cardinal Newman who said last century that ten thousand difficulties do not make one doubt. A "difficulty" is a lack of understanding of a teaching, the inability to harmonize it in our thinking on faith process. It is a problem of the intellect or the mind.

It hammers home the need to get more information — either by reading or studying or questioning a priest. It demands that one take the time and trouble to remove the problem caused mainly by ignorance. I think this bothers most Catholics who as adults are still clutching the catechism.

A willful doubt, however, is something else. This concerns primarily the will, not the intellect. This has to do with one's attitude. Often this person is a non-conformist, or an intellectual show-off, a hot head about religion, one who likes to downgrade or rebel. But not always. Many very sincere people can, perhaps subconsciously, pit their wills and minds against God and adhere to that foolish position until the light of faith flickers out.

Doubts should be treated like temptations against purity. Discuss them with a priest. We have nothing to fear from facing truth, and above all pray, "Lord, I believe; help my unbelief; increase my faith." (Msgr. Walsh is pastor of St. Agnes Parish in Key Biscayne)

Secretary Haig's view of nuclear weapons

The nuclear bomb is at once the most remarkable and the most terrible of all the mechanisms of our time.

In an April 17 talk at Georgetown University's Center for Strategic and International Studies in Washington, D.C., Secretary of State Alexander M. Haig presented an impressive case for nuclear deterrence.

He began: "It is a melancholy fact of the modern age that man has conceived a means capable of his own destruction. For 37 years mankind has had to live with the terrible burden of nuclear weapons . . . It is right that each succeeding generation should question anew the manner in which its leaders exercise such awesome responsibilities."

Haig was very careful in his remarks on the morality of these weapons. He said that it is unrealistic to believe that the Soviets will agree to reduce the number of their multiwarheaded intercontinental missiles unless persuaded that they must do so to keep the United States from deploying similar systems.

THE ISSUE is a moral one. Haig said that confronted by the perils of the world situation, America has responded in a manner that best preserves both security and peace; that protects our society and our values; and that offers hope without illusion.

The basic issue however is not yet clear. There are angles of the problem that demand close and painful scrutiny, especially the problem of the



By Fr. John B. Sheerin, CSP

morality of the use of nuclear weapons.

We are living during a revolution in moral values. A new value system is developing and the problem is to discover which of these new values actually represents basic Christian values.

I have in mind a number of changing values that, I feel, are "signs of the times," phenomena that are occurring so constantly and pervasively in our culture that they indicate the presence of God.

For instance, there is the widespread recognition and advocacy of the dignity of the human person. That dignity is implicit in all the New Testament teachings on salvation.

THEN THERE is the desire for the good life: people who want the good life for themselves and for others. Often they display a strong sense of community responsibility even in their care of the environment.

Many today, especially young people, believe in the right of social protest. The blind obedience of my younger days have been replaced by reasonable obedience.

I realize there are some youngsters who talk a blue streak about the moral revolution of our times: Some of the talk is full of zany ideas but much is quite healthy.

In any event, there is a moral quest that characterizes our times. This quest has found its way into the discussion of many of the important public issues that affect our lives.

So it is interesting to note that Secretary Haig, in his talk at Georgetown, kept emphasizing the moral issue. "For those who first elaborated the strategy of deterrence and for those who seek to maintain its effect this issue is also pre-eminently moral. A familiar argument is that, in a nuclear age, we must choose between our values and our existence."

HAIG'S CONTENTION is that by maintaining the military balance, we protect the essential values of Western civilization — democratic governments, personal liberty and religious freedom.

And, while debate on that point will continue for some time to come, it is interesting to note how Haig summed up the whole question, pointing to nuclear war as a horrible threat: "No one has ever advocated nuclear war. No responsive voice has ever sought to minimize its horrors." (NC News Service)

Matter of Opinion

More bigotry in S. Florida

One of these two cartoons is an infamous Thomas Nast anti-Catholic cartoon from the 19th century. The other one appeared in the Miami News a few days ago. Apparently not much has changed since the Know Nothing days.

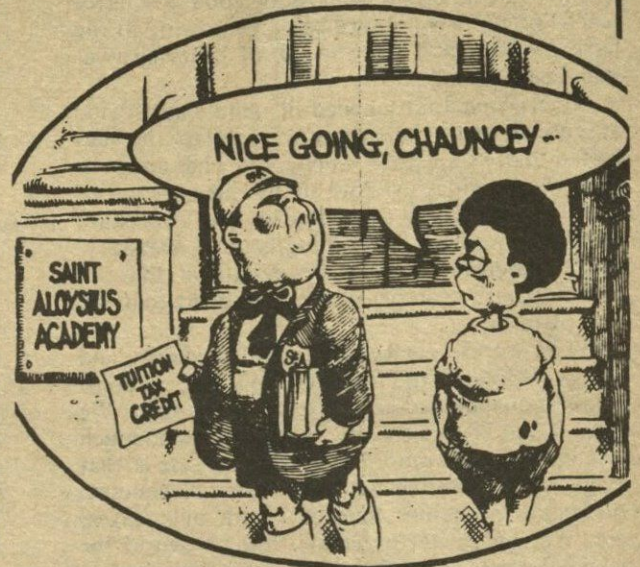
The Ben Sargent cartoon at right (only a portion is shown here) is syndicated and appeared all over America. Notice how the fat, Bible-burning Pope in the Nast cartoon at left compares with the fat pig-like depiction of the Catholic child at right.

If Catholics have any pride left, they should raise you-know-what with the Miami News, through calls and letters demanding a public apology for this bigoted slur. The Catholic Church has been in the forefront of the struggle against racism and has spoken out vigorously against Reagan's cutbacks in school lunch programs, food stamps and such, and our schools help educate blacks, both Catholic and non-Catholic in the inner-cities.

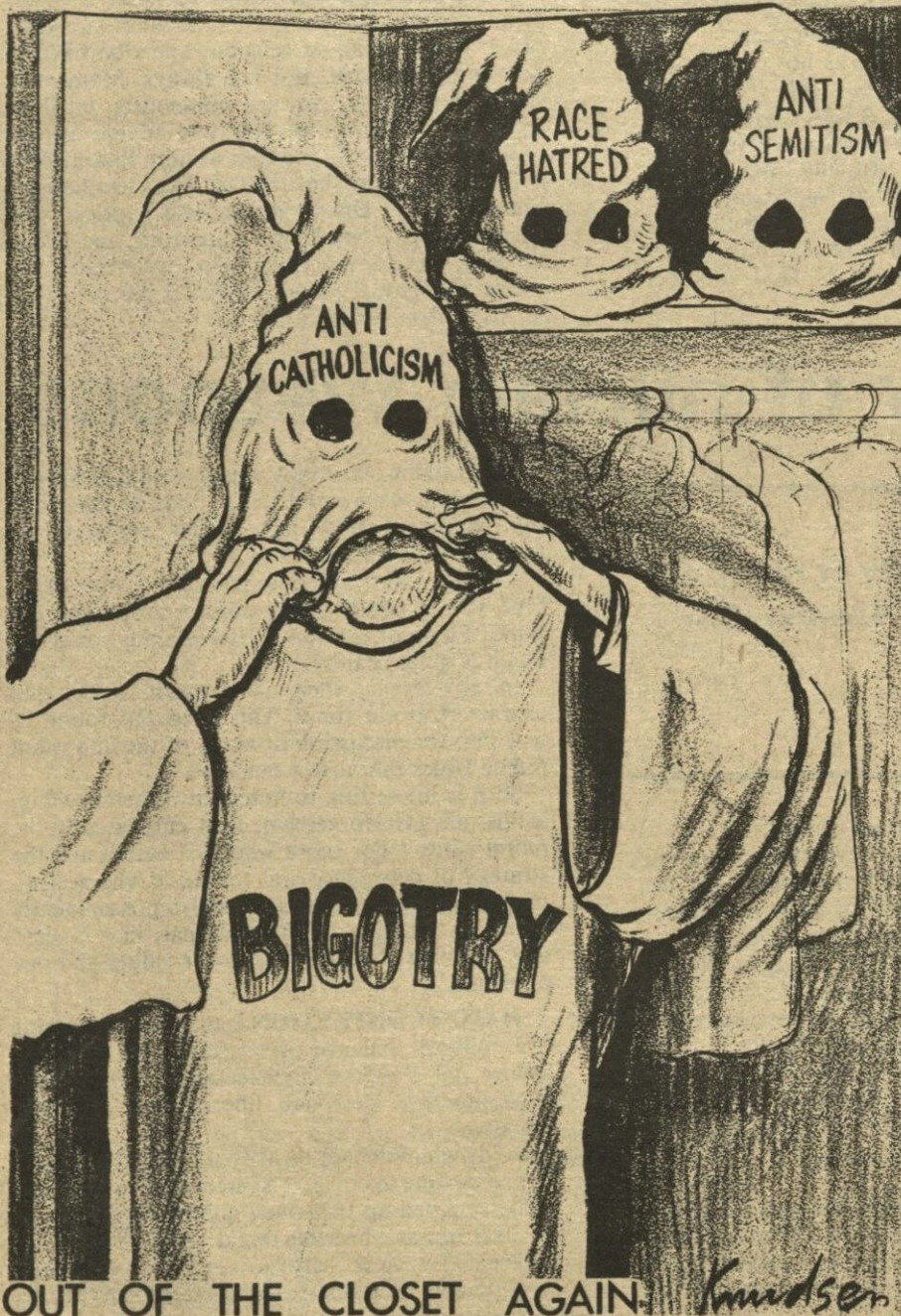
Our desire for tax credits is based on the fact that we pay school taxes like everyone else while separately educating millions of American children, thereby justifying a little help from our own tax dollars.



Burning the Bible.



Anyone who has ever been a Catholic school child or who now has children in Catholic schools and is aware of the Church's teaching on racial equality should be incensed at the depiction of a Catholic child as a pig-faced bigoted snob as displayed in the Miami News.



OUT OF THE CLOSET AGAIN.

Letters to the Editor

School tuition rising too fast

To The Editor:

Our children have, since kindergarten, attended our school parish. For the last 2 years, school rates have drastically suffered an increase. For a family of three children, the increase the first year was over 100%! The change not only affected the school tuition but also the catholic policy and tradition. For the new 82/83 school term, another increase of 30% has been announced!

Our oldest boy is going (hopefully) to catholic high school next year and the other two children will remain in the parochial school they now attend. This would mean that our monthly school payments will run around \$300.00 a month (not counting books, uniforms, transportation, lunches & school fund raisings). Also note that this is the registered-Catholic rate (established by contributing to Sunday donations). We are a middle class family, both parents working full time.

We did not chose to put our children through parochial school for a few years and then drop it, we always thought of long-term Catholic education. We, of course, did not think that an increase over 130% could possible occur in a 3-year term. Our salaries have not changed more than 50% over the last 10 years, so how could you think of such drastic increase! This represents a big dilemma to us and other families that have already been forced to take their children out of school. We do know about inflation, high-cost of living,

etc., but definately not 130% in 3 years!

The archdiocese should help support the school system. Through the Church's fund raisings, the ABC drive, etc. some portions should be allotted to help the school system. Perhaps by FACILITATING catholic education to the families of the parish (all budgets), some of the actual and future problems of our society will be alliviated.

We hope the administration of the Church help make available to all budgets of the registered Catholic the priviledge of sending their children to Catholic schools.

Name Withheld
Fort Lauderdale

Porno corrupts teens

To The Editor:

A good book or movie betters our intellectual, moral, and spiritual capabilities, and leads often to good actions.

An immoral book or movie that degrades woman, stresses moral degradation and violence often leads to immorality.

Is it possible that porno newspaper and telephone ads help to increase V.D., teenage pregnancy, runaway children, child molesting, leading more souls to hell?

Christianne Caggiano
West Palm Beach, FL

Should this woman live alone?

Dear Folks:

I am an arthritis cripple, 77, a widow, living alone. The doctor said that I must have someone here, one who needs a home, to help with picking up when I drop things, opening jars, etc.

I have an automatic chair which gets me up and down. I also sleep in it, as I can't get into bed. I have an electric lock on the door. I push a button



By Dr. James
and Mary
Kenny

from the chair to let someone in after I speak on the intercom to him or her. Also I wear a pendant which summons help (police, doctor, two nearby neighbors, etc.).

My home has three-bedrooms, living room, combination kitchen and dining area, a two-car garage and basement. I have a large garden and garden furniture. There is a medical center across the road. It is an ideal place which I don't want to leave.

The doctor said that I have to go to a nursing home if I cannot find someone to live with me. He will not let me advertise, as you do not know who would answer.

I hope you can read this. I sometimes tape the pen to my finger when I can't hold it.

I am a Catholic. The priest comes on First Fridays. I have a cleaning lady and others who help me with shopping, mail, etc. I have two cats, a calico and a white angora. I hope you can find me help. (Pennsylvania)

No one should have to live alone. God saw that in the very beginning when he made a helpmate for Adam. The problem is to find the right person or persons.

You certainly are spunky and ingenious. What an inspiration it is to hear all the arrangements you have made to manage on your own. I hope you are able to stay out of an institution. You seem delightfully independent.

Where is your parish? Your pastor and fellow parishioners should be able to recommend someone to live in. If not your pastor, what about the chairperson of the family life committee? What about Catholic Charities?

SENIOR CITIZEN groups can also be a resource. Who knows better the special needs of the aged than other elderly persons? Perhaps another older but less physically handicapped person

would be available.

What about your family and friends? Ask them to look for a suitable live-in companion. If you do have to advertise, ask them to interview and screen any applicants.

Another possibility might be to reframe your outlook. Instead of simply thinking where to find someone to help you, you might consider how you can help others.

These are hard times economically. You have a fine resource, a three-bedroom house. What a wonderful opportunity to share your living space with a young couple who is having a hard time getting a financial start in life. A low-rent plus services to help you might be just the break they need at this time.

PERHAPS THERE is an older retired couple in your parish. Your home would guarantee them room and board. In return they could care for your basic needs.

There is no ideal person or couple. Every adult has a mind of his or her own. Living together will bring some friction. However, more possibilities will open to you if you will think of persons whom you can help.

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

Family, become what you are

By Terry and Mimi Reilly

"Family, become what you are." These words of encouragement from Pope John Paul II in his apostolic exhortation on the family, "Familiaris Consortio," calls us to be exactly what we are — a family. That certainly means we are to be the domestic church or the church of the home, but it also means that we are to recognize and utilize the charisms we have as "family." These charisms or gifts are for the family itself and for each member of the family.

We recently did family sculpturing for a family night. Each of us was to sculpture or put the family, and each member, into a statue-like form depicting the way the family would be four years from now. One of us put the three little ones in a circle holding hands, while we parents held our hands around them. Our two oldest, Sean and Wendy, were to hold our hands and face away from the circle to indicate their breaking away and being gone from the home in four years. A few tears were shed as we all realized and recognized that their time left in the family was really short.

Families are really places for nurture and love. We parents are to teach our children the "Vocation of love" as John Paul says. We so often fail to recognize the beauty of our family and the beauty of each family member until after they leave. Being a family is a calling to become more of who we really are. God calls us to "be" as much as we can be. He says He'll help us along the way. The same is true with families. When John Paul says "Family, become what you are," he affirms us in lived experience. God wants us to be a family

and wants us to be as much of a family as we can be. He recognizes the reality and pain that being a family sometimes includes. He knows that some families are ones with both parents, others with single parents, yet others who have no children left at home. The Holy Father tells us God doesn't want us to be something other than we are; we are to do the best we can with what we have, and the situation in which we live.

We live in a real world and the family truly plays a pivotal role in the church. When John Paul writes of the personal community of the family extending to the larger church, he says, "Thanks to the love within the family, the Church can and ought to take on a more homelike or family dimension, developing a more human and fraternal style of relationships."

Just as the family is called to become what we are, so we as a Church are called to be a family of families. The renewal of the Church is without question dependent on the renewal of the family. We all know that everyone in the Church, whether it be mothers, fathers, religious brothers and sisters, priests, bishops, and pope, were all born into a family. That experience never leaves any of us. We as parents have the additional experience and responsibility of nurturing our children in the Faith, and we are not alone. If we try to be alone, then we do not really live up to the calling of being a family of families — the Church.

It's sometimes easier to be private. Who wants to have a church that has a homelike dimension? Remember, Jesus was raised in a family; yes, he came to us through a family. He remained there for 30 years! He visited

other families. He had a grandmother and grandfather, Joachim and Ann, and he had many cousins, including John the Baptist. In His public ministry, He stayed with families and told His disciples to do the same. Lazarus' home was a favorite place for Him to stay — probably because of their friendship, and because of Lazarus' family.

The early Church met in homes.

A Meditation For Today!

I was hungry
and you formed a humanities
club and discussed
my hunger.

I was imprisoned
and you crept off quietly to
your chapel and prayed for
my release.

I was naked
and in your mind you debated
the morality of my appearance.

I was sick
and you knelt and thanked God
for your health.

I was homeless
and you preached to me of the
spiritual shelter of the love
of God.

I was lonely
and you left me alone to pray
for me.

You seem so holy; so close to
God,

But I'm still very hungry and
lonely and cold.

(... from the Mid-Atlantic Community Educator as reprinted by the National Nutrition Review)

With the exception of St. Paul and St. John, all the apostles were married and probably had a number of children. We know they were striving to be effective Christian spouses and parents in those very trying times.

It's really nothing new then, for our Pope to ask us, the Church, in these present times to take on a more homelike dimension, to become who we really can be — FAMILY!



PRAYER FOR RESPECT FOR ALL HUMAN LIFE

Heavenly Father,
your cosmic gaze focused on dust
and you fashioned in your image
and likeness
every man and woman;
give us, we beg you, a keen eye
to recognize that image
so that respect for all human life
becomes our way of life.
Grant this through Christ our Lord.
Amen.

Committee for Pro-Life Activities
National Conference of Catholic Bishops
1312 Massachusetts Ave. N.W.
Washington, D.C. 20005

Drawing by David A. Sampson, Atlanta, GA

Scriptural Insights

THE GOOD SHEPHERD

Readings: Acts 4:8-12; 1 John 3:1-2; John 10:11-18

By Fr. Richard Murphy, O.P.

As a people we have become very security-conscious. The law requires automobiles to have safety-belts; banks are protected by complicated electronic devices, and the nation is protected by police, the FBI, CIA, and the national guard. We consume vast quantities of natural foods and vitamins to maintain our health. Security is a major concern.

We need protection from many things, especially from subtle spiritual enemies. It is reassuring to hear Jesus' words about the Good Shepherd. We have in Him an invincible defender.

SHEPHERDS and their sheep were once a common sight in the streets of Jerusalem, and in the countryside. You could see the shepherd leading his flock out into the land. He would find them food to eat, and would watch over them by day and by night.

He was the decision-maker, for his charges were not resourceful animals and were quite unable to defend themselves. He was their champion and they sensed it.

Jesus described Himself as the Good Shepherd. Holy cards often show Him carrying a lamb on His shoulders. He looks quite mild, even rather passive. The holy cards are wrong and give a false picture of a shepherd. They certainly do not do justice to the Good Shepherd.

Jesus' public ministry was anything but calm and tranquil, for it was marked by sharp clashes with the Scribes and the Pharisees. Jesus was fearless, and no doormat. Sometimes disappointed at the behavior of His disciples, or of the self-seeking and curious crowds, He was always in the best sense of the words, a Good Shepherd.

After the coming of the Holy

Spirit, Peter spoke boldly in the midst of the Sanhedrin (the Supreme Court of that day) and proclaimed Jesus to be "the stone rejected by the builders." The "stone rejected by the builders" as Psalm 118:22 puts it, "proved to be the keystone." Mysterious, prophetic words, but the idea is clear: the Messiah was strong and important, a very keystone, which some would find to be a "stumbling-block."

Peter's companion, John, saw in Jesus visible proof of the love the Father has for us. Quite a combination: a loving Father, and a Son who was the Good Shepherd.

JESUS' WORDS are always startling, like a flash of lightning. The Good Shepherd will die for His sheep! In our world, this just does not make sense. A shepherd had to fight for his flock but not die for it; otherwise he and the flock would both be

lost. How astonishing are God's ways: Jesus by His death for his flock, does more for them than any living shepherd could do for his.

Jesus' death is our ultimate security; it is our salvation from spiritual death. By His death He satisfied for all the sins of the whole world, and flung open the gates of heaven.

The gospels are not so much a story of what man did to Christ, as they are the story of what God has done for us. By dying for us, Jesus made it possible for us to gaze upon the loveliness of God's face.

We are among the most fortunate of peoples. Jesus the Good Shepherd is always in our midst, providing us with food and drink, and defending us from the snares and wickedness of the devil. We are never so perfectly secure in this life as when we follow our Shepherd, and learn from Him.

Alt Publishing Co.

An impediment to marriage

Q. An article I read by a national columnist has me confused. It referred to an Illinois couple who wanted to marry, but were refused because the man was impotent. Later the bishop intervened and granted a dispensation so that marriage could take place in a Catholic church.

Some television reports I heard confused impotence with sterility. I know the difference, but when I was in a Catholic high school we learned that impotence was an impediment to a valid marriage. A person cannot make a contract he cannot fulfill.

Impotence is as much an impediment as insanity, close blood relationship or previous marriage. I would certainly like to have an explanation. (Pennsylvania)

A. I received many questions on this subject from various parts of the country, partly inspired I imagine by the same newscasts that confused you.

You seem to remember your high school marriage class well, but for those who don't we should make sure



FR.
JOHN
DIETZEN

of the difference between sterility and impotence.

An individual is sterile, in the legal sense of the word, when he or she is incapable of parenting a child because of a defect in the natural internal process of generation; in other words, in the elements of that process that are involuntary. A man who produces no sperm, for example, or a woman who has no ovaries, is said to be sterile.

Impotence, on the other hand, is the inability to have sexual intercourse because of some physical or emotional defect.

You are right that impotence is an impediment to a valid marriage. As you know, however, time is not

available in a high school religion class to examine many details. And one detail is vitally important in this case.

In order for it to be an impediment to marriage, impotence must be absolute, in the sense that it is permanent, with no hope of rehabilitation that might in the future make sexual relations possible for that individual.

The bishop and other officials of the diocese involved received medical opinions from some of the best authorities in the country that such absolute impotence is very rare.

Rehabilitative techniques for people who suffer from paralysis-related impotence (as the man did in this case) are improving all the time. All experts consulted suggested that these improvements hold out some hope here. Where there is any such hope, the impotence is legally doubtful and the couple have a right to marry.

This was the final decision made by the bishop. He gave no special permission or dispensation. He simply followed basic principles of our church laws (and, incidentally, of some civil laws) and told the couple they

were free to marry in the Catholic Church.

(Questions for this column should be sent to Father Dietzen, St. Mark's Parish, 1113 W. Bradley, Peoria, Ill. 61606.)

Knights' bible program a success

Robert Anderson, Chairman of the Knights of Columbus State Bible Placement Program announced that the Florida Councils have distributed over 19,000 New Testament Bibles since the program began less than two years ago.

Anderson stated that the Bible Program has been enthusiastically received by our Bishops and Clergy and remains the outstanding program of the Florida State Council in the aiding in our Holy Mother Church's work of evangelization.

Anderson said that there are 118 local councils in Florida's jurisdiction and that the Bibles may be obtained through any one of them. If your church, or school, hospital or institution would like to spread the word of the New Testament, contact a Council near you. If you can not, write direct to: Robert J. Anderson, 14423 Bay Villas Drive N., Largo, Florida 33540 and he will contact one for you in your area.



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Entertainment

Kids and R-rated movies

By Michael Gallagher

NEW YORK (NC) — I got a letter recently from a rather indignant 13-year-old. He had written me earlier wanting to know why I, whom he seemed to view as a conscious agent of a vast international conspiracy working to undermine immorality, was keeping him from seeing movies that he had every right to see since there was "nothing wrong with them." I had written back, trying as best I could to answer his complaints and also taking the occasion to remark casually that I wondered how he had happened to get in to see one of the movies at issue, since it had been R-rated.

Now, in his response to my letter, he wrote, "How I got in to see it is none of your business."

Taking that in good part, I, jaw only slightly clenched, slit open my next letter. Coincidentally, it was from a gentleman living in the same large Midwestern city as the indignant 13-year-old, and he gave every indication that he thought that the matter of younger teen-agers getting into R-rated movies was something that was very much my business.

HE WAS WRITING, he said, to ask me to give special emphasis in my reviews to the kind of R-rated movies designed to appeal to boys and girls younger than the age limit of 17 imposed by that classification — movies such as "Endless Love," "Private Lessons," and the recent "Porky's," which is now making waves at the box office.

My correspondent then went to tell me about a local theater in a predominantly Catholic neighborhood that made no effort whatsoever to enforce the age restriction when R movies were shown and would sell a ticket to anybody with the purchase price. Thus, he said, most of the youngsters he talked to at the local Catholic grammar school, younger teens and even pre-teens, had seen the theater's current offering, "Private Lessons," an unabashed exercise in softcore pornography.

He concluded with an observation that I believe is especially perceptive and one whose sentiments I share completely: "I am disturbed when I think how effectively such films neutralize the church's efforts at

evangelizing the young."

Unfortunately, I've had all too many experiences that corroborate the situation he describes, both with regard to the laxity of theater owners and the zest with which even Catholic boys and girls rush to see the likes of "Porky's" and "Private Lessons." One such experience of the latter sort was especially memorable.

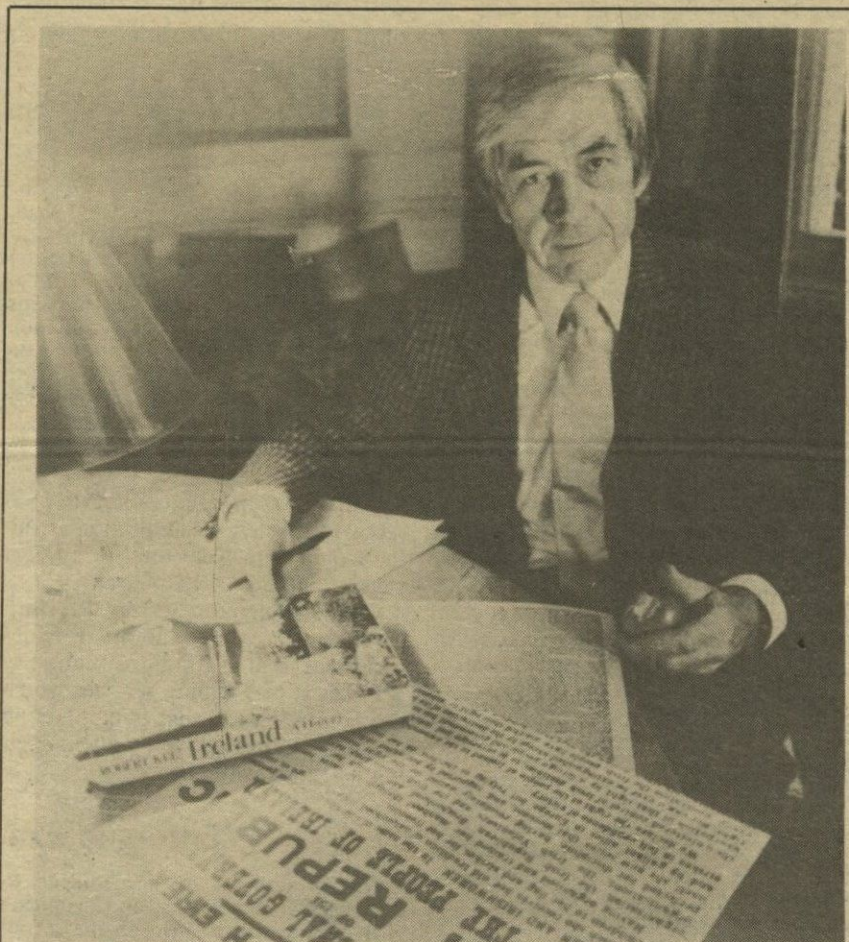
I GAVE A TALK at a Catholic girls school, and I noticed in the course of the questions that followed that many in my audience, most of whom were sophomores, were quite familiar with "Dressed to Kill," one of the horrible examples I had given in the talk.

One question almost floored me. "But, sir, if you go to see something like 'Dressed to Kill' with an open mind, not looking for anything nasty, isn't it OK?"

The problem here is complex. First of all, the Motion Picture Corporation of America, if it wishes to maintain the credibility of its classifications, must find some way of cracking down on theater managers who don't enforce the "under 17 must be accompanied by parent or adult guardian" provision of the R rating.

This first aspect of the problem is largely out of parents' hands, short of writing Jack Valenti, head of the MPAA or banding together to start working for a government-sponsored classification system that will have legal sanction. But a second aspect is not. Parents have got to become a lot more aware than they seem to be about the kind of material that gets into movies these days and they must have the courage to act upon that knowledge.

Would you want your 11 or 12-year-old-daughter to see a movie in which a giant contraceptive is used in a comic sequence, a movie that has a nude shower room sequence of some length, a movie that plays a graphic sexual encounter in a locker room for laughs, a movie that treats virginity in either sex as ludicrous, a movie, finally, that is filled with some of the foulest language I've ever heard in a movie? Well, unless you're careful, she might easily do so when the gang gets together to go see "Porky's."



IRISH CHRONICLES — Robert Kee is the writer and host of "Ireland: A Television History," a 13-part series of one-hour programs that began airing April 29 at 9 p.m. on WPBT, Channel 2. The series traces 8000 years of Irish history and was produced by the British Broadcasting Corp. and RTE, the Irish broadcasting service. (NC photo)

THE CATHOLIC press also has a responsibility in this area. In order to help parents discharge their responsibility it must give the kind of coverage to the local movie scene that my correspondent asks for.

The really frightening aspect of all this is the kind of environment that makes youngsters feel that they have every right to see movies of the most offensive kind short of outright pornography. So I fully realize that saying no is tough when "all the other

kids are going," but it's an essential first step.

Finally, let me say just this: religious formation and cultural formation must go hand in hand. If teenagers are cultural illiterates, the moral precepts they learn in school will be resting on thin air and they'll never feel the need to apply them to the movies they see and the television shows they watch.

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

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Very Reverend J. Kershner

Fr. Kershner named first U.S. Piarist Provincial

Monday, April 12, 1982, marked the beginning of the Piarist Fathers Provincial Chapter held at Devon Preparatory School, Philadelphia, Pennsylvania, and elected the Very Reverend Joseph J. Kershner, Sch. P., as the first American Provincial in the history of the 16th Century Order.

Father Kershner is a native of Roxborough, Philadelphia, and attended St. Mary of the Assumption School and graduated from Roman Catholic High School, Catholic University of America, Gregorian University in Rome, Italy, and Florida Atlantic University. He taught for six years as a lay teacher in Philadelphia at St. Matthew's in Conshohocken, Monsignor Bonner High School and Deven Preparatory School.

After his ordination in Rome, he returned to Devon Prep for six months and then was assigned to Cardinal Gibbons High School, Fort Lauderdale, Florida, where he has been for the past 17 years, first as Boys' Principal and later as Supervising Principal, which office he continues to hold. The provincial residence will be moved to Fort Lauderdale from Washington, D.C.

Respect Life training

A new training course for counseling on life line and face to face counseling will begin in May at the Respect Life office, 900 54th Street, West Palm Beach, Florida. Anyone interested, please call Ginny, 844-1488.

It's a Date

Speakers

The S.W. Broward Ministry for the Divorced and Separated will have as their guest speaker, Dr. Henry McGinnis, psychologist, in St. Stephen's trailer, 2080 S. State Rd. 7, Miramar. Dr. McGinnis will speak on "What you can learn from divorce."

Queen of Peace Pre-fraternity of the Secular Franciscan Order will meet Sunday, May 2, 1982, at St. Richard Church, 7500 S.W. 152 St., Miami, Fl., beginning with Benediction at 1:00 p.m. The Southern Regional President Mr. Robert Blackburn, S.F.O., will speak on "The Franciscan Fraternity." All professed members and all those aspiring to membership are invited. Visitors are welcome.

Social clubs

St. Juliana's Separated and Divorced Support Group will hold their next regular meeting Wednesday, May 5th, at 8 P.M. in the cafeteria at 4500 S. Dixie, W. Palm Beach. Our topic for the evening will be "Relationships after Separation and Divorce." Discussion Panel to be lead by Father Greg Comella, our Spiritual Director, and Fran Gabaldon, Director of Marital Stress and Divorce Center in W. Palm Beach. For further information, please call us at 833-8255 or 655-4653.

Parish will help others start hunger programs

In the minute it will take you to read this, 28 children will have died of starvation.

Every day, 40,000 people die of hunger.

These grim statistics pricked the consciences of the parish community of St. Maurice in Ft. Lauderdale. So much so, that they decided to do

something about it. In 1975, they began the St. Maurice Hunger Program, whose goal is to find worthy projects throughout the world that feed the poor and teach them to feed themselves. A single program of the many now supported by the parish feeds 2000 people a day in Africa.

If you think, "Whatsoever you do

to the least of my brothers, you do unto me," is Christ speaking directly to you, St. Maurice would like to help you start a hunger program of your own. Any parish, group or organization interested can contact St. Maurice at 961-7777. Ask for Sheila Benson.

Biscayne offers Jewish fiction lecture series

Declaring that: "This is a great milestone for Biscayne College and for the Jewish community", Father Pat O'Neill, College president announced that the College will offer a 13-week lecture series on the topic "From Assimilation to Affirmation — American Jewish Fiction." The series will be aired over radio station WLRN-FM, 91.3 in Miami, starting on Tuesday evening, May 4th from 7:30 to 8:00 P.M. Rabbi Rubin R. Dobin, Adjunct

Professor of Jewish Studies at Biscayne College Pastoral Institute is serving as coordinator for the series. The lectures are being sponsored in cooperation with the Jewish People's University of the Air, a division of Touro College in New York City. Father O'Neill explained that the new series is following the first series of lectures on the Holocaust which was aired during the past few months. Thousands of listeners in South Florida so en-

thusiastically received the Holocaust series that it was decided to sponsor another radio series on a Jewish theme. Father O'Neill does not find it odd that a Catholic Institution should present a program of Jewish learning. He feels that in this effort "a whole new dimension is being added to the life-learning process in South Florida."

For additional information communicate with Cecilia Bennet, Center for Continuing Education, Biscayne College, 16400 N.W. 32nd Avenue, Miami, Florida 33054, or call 305-625-6000, ext. 140. Rabbi Dobin will be glad to assist other college and universities in establishing such a series in their areas. He can be reached at Biscayne College.

Catholic Services earns accreditation

Catholic Community Services has recently earned accreditation from the Council on Accreditation of Services to Family and Children.

Council Director Jeffrey P. Hantover said "accreditation provides assurance that Catholic Community Services is performing services which the community needs; is conducting its operation effectively and managing its funds wisely."

During the first week of February Council inspection teams visited 18 of CCS's programs. The Council is sponsored by the Child Welfare League of America; Family Service Association of America; Association of Jewish Family and Children's Agencies; Lutheran Social Service System and National Conference of Catholic Charities. It accredits over 438 agencies in the United States and Canada.

Entrance Exam at Chaminade

The entrance test for new students to the 1982-83 school year at Chaminade High School will be held on the school campus, 500 Chaminade Drive, Hollywood, Saturday, May 22nd at 8:00 a.m. Students taking the exam will be required to report to the Main Office by 7:45 a.m. the day of the test.

Registration forms for this test are available by calling the Admissions Office at Chaminade, 989-5150 (Broward), 624-1681 (Dade), or by visiting the Main Office weekdays between 8:00 a.m. and

3:30 p.m. The forms must be mailed to Chaminade no later than Monday, May 17.

Jesus Christ Superstar is back

"JESUS CHRIST SUPERSTAR, a musical by Andrew Lloyd Webber and Tim Rice, is back by popular demand. It will be presented at St. Paul of the Cross Church, North Palm Beach on May 9th and 10th at 8:00 P.M. Admission is free. The show is also going to tour in South Florida this summer.

Legislator and judge to speak at Barry graduation

MIAMI — A Florida legislator and a Dade County judge are scheduled to address separate commencement exercises Sunday, May 9, at Barry University.

State Representative Walter C. Young of Pembroke Pines, chairman of the House Education Committee and a trustee of Broward Community College, will speak during the undergraduate commencement which begins at 2 p.m. for invited guests only.

County Judge Leah A. Simms will speak during the graduate commencement which begins at 5 p.m.

Both graduating ceremonies will be held in the auditorium on campus.

Men and women scheduled to be awarded baccalaureate degrees total 218, and men and women scheduled to be awarded master's degrees total 132.

The Greater Hollywood Catholic Widows and Widowers Club May 7th meeting and social, 8 p.m., Nativity Church Parish Hall, 700 Chaminade Dr., Hollywood. Live music, refreshments, dancing, election of officers. Tickets on sale for June 4th installation dinner dance, \$10 each. Reservations necessary, call 987-5252 or 776-5906.

The Catholic Widow and Widowers Club will have a social gathering on May 3 at 7:30 p.m. at St. John the Baptist Social Hall, 4595 Bayview Dr., Ft. Lauderdale. Refreshments. For more information call 772-3079 or 561-4867.

The Dade Catholic Singles Club will be having a meeting and social on May 2 at St. Brendan's Church at 8725 S.W. 32nd St. On May 4th there will be a Bible Study at 8 p.m., Knights of Columbus Hall 270 Catalonia Ave. in Coral Gables. All Catholic singles ages 20-39 are welcome. For more information call Frank at 553-4919.

Rosary marches

The Legion of Mary and the Knights of Columbus will hold a Rosary March in honor of our Blessed Mother on May 2nd to petition help for the people of Poland and El Salvador. The assembly will take place at 2:30 p.m. at Providencia Park, S.W. corner of Flagler Dr. and P.B. Lakes Blvd. in West Palm Beach. Rain or shine. Everyone invited.

Knights of Columbus, Palm Beach Council, on Sunday May 12 has scheduled a living rosary march in celebration of the Knights of Columbus Centennial Year. The March will start at 3:00 PM at the Park near Good Samaritan Hospital. They will walk down south Flagler Street to The Pennsylvania Hotel. Other groups participating are The Legion of Mary and The Blue Army. On display will be a portrait of The Immaculate Conception, blessed by Pope John Paul II. The Public is invited.

The 12th semi-annual international Rosary March will be held on May 2nd at 3 p.m. world-wide. The march in this area will begin at St. Joan of Arc Church, 370 S.W. 3rd St., in Boca Raton. The theme will be "In petition of conversion of the communists countries." Rain or shine. Public invited. For more information call 392-0007 or 482-1091.

Potpourri

The Patrician Club of St. Patrick Church, 3900 Garden Avenue, Miami Beach, will install their new officers at a special ceremony during the 10:30 a.m. Mass on Mother's Day, Sunday, May 9th at St. Patrick Church. On Tuesday, May 11th, outgoing president, Caroline Pollard, will honor past and present officers at the traditional founder's day luncheon to be held at the home of Margaret Auerbach, 3148 Royal Palm Avenue, for further info, phone 538-2177.

The Dominican Laity, Third Order of St. Dominic, will hold their annual day of Reception and Profession at Barry University on Sunday May 2, 1982. Members will meet at 10:30 A.M. in the Board Room of Thompson Hall, and the Rosary will be recited at 11:00 A.M. in Cor Jesu Chapel.

Reception and Profession will take place during the mass which begins at 11:30 A.M. Prayers will follow the mass. Immediately after the service in the chapel, there will be a social hour.

St. Jude's Church in Jupiter-Tequesta is holding a Mother's Day Breakfast the morning of May 9th following the morning masses. Prizes will be awarded for the oldest mother and the one with the most children. Donation \$2. If you wish to attend please call 746-3942 or 746-0122.

The Ladies Club of St. Martha's Catholic Church is sponsoring a colossal flea market on May 1st from 9:00 A.M. till 6:00 P.M. on the grounds located on the corner of N.E. 2nd Avenue and N.E. 19th Street.

Our Lady of the Lakes Catholic Church wants to express its appreciation to all the mothers in its parish community by serving them a COMPLIMENTARY pancake breakfast in an outdoor setting after the 9, 10:30, and 12 o'clock Masses on Mother's Day, Sunday, May 9. Other members of the family are welcome also at \$2.00 per adult and \$1.00 per child. For further information, please call 558-2202.

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Thanks to St. Jude for prayers answered. Publication promised. H.H. & K.H.

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The mind's eye

By David Gibson
NC News Service

The human mind is fascinating. For thousands of years philosophers have concentrated on the mind — how it works, whether it could work better.

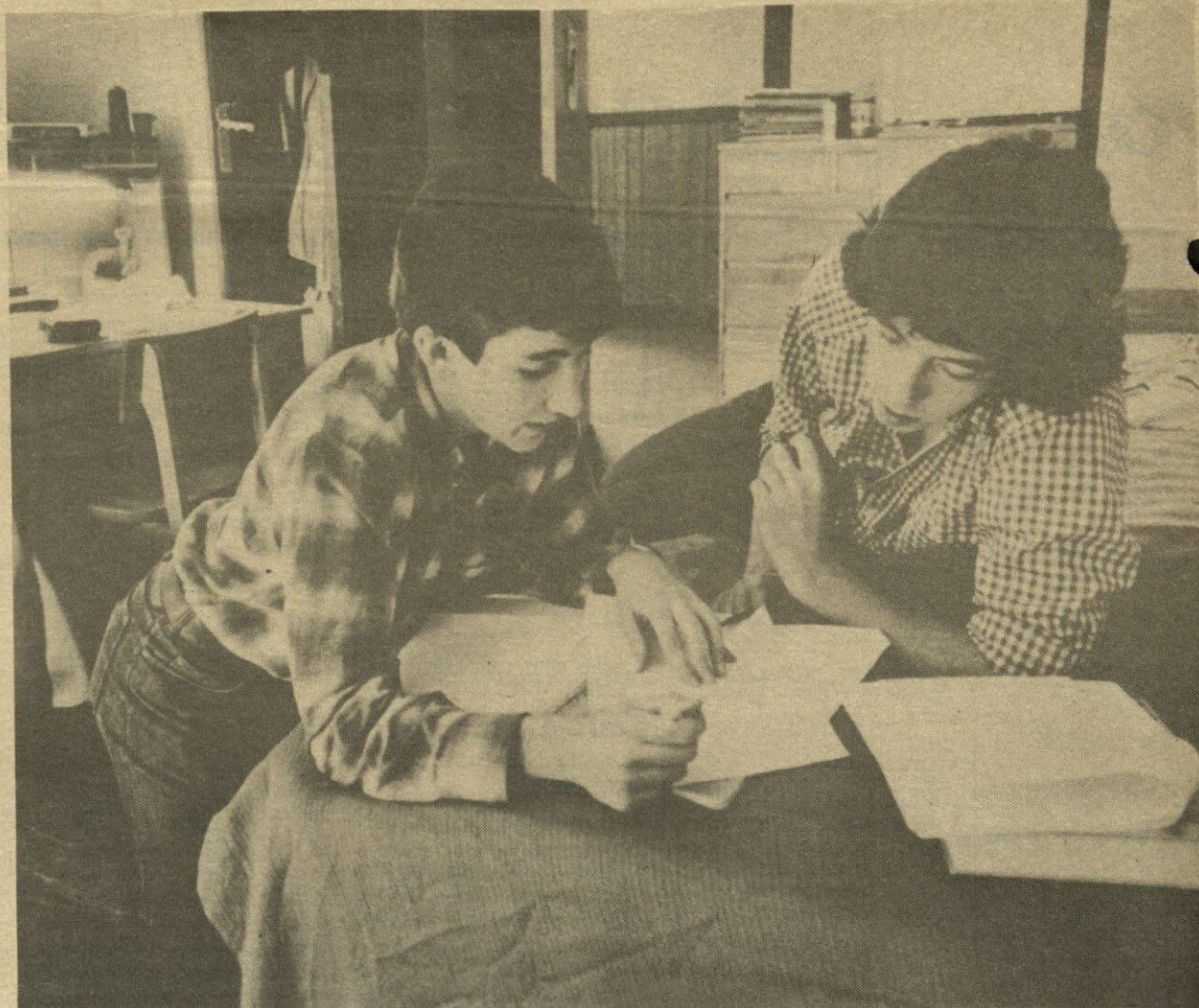
High praise of the human mind has been heard through the ages:

- Wisdom entices people who want to touch life's meaning.
- Insight reaps admiration — and is valued for its practical application in solving the problems of daily life.
- Understanding long ago came into its own as a virtue.

Of course, the human mind's reputation is hardly unscathed. It is widely believed, for example, that the mind sometimes operates like a prankster. According to a popular slogan, the mind plays tricks of its own.

THE RESULT of one common trick of the mind is that misunderstanding gets labeled as understanding. Another is that the beginning of an insight is thought to be full knowledge; thus a great power of the mind is overlooked — the power to move from one level of understanding to another; the power to learn more.

The value of the human mind is sometimes questioned by those who think it has the power to drive people apart. A person busy with thoughts is often described as "lost in thought," temporarily beyond reach, perhaps temporarily out of touch with the needs of other people



At a Holy Cross College dorm in Worcester, Mass., two students compare notes for an upcoming exam. Our intellect helps us understand what faith is all about. Through the ages, Christians have debated many fascinating questions of belief: How do we know there is a God? Why is there evil in the world? Discussing various questions of belief helps us understand better how to live as Christians (NC Photo)

nearby.

But the intriguing potential of the mind means that just as it can drive people apart, it can help to drive them together; and just as it can deceive, it can enlighten.

The mind — like numerous other human capacities that might be mentioned — can be used well or abused with vigor. That is, and has been, the case. But when used well, the mind can recognize ways of dignifying life; it can disclose needs of the human environment that have gone unfulfilled; and it can discern beneficial ways to plot the future.

When the mind's eye sees clearly, the real potential in life comes into view.

MOST PEOPLE appreciate the value of the mind's eye when it helps them view other people and current events. Without understanding what other people are doing and why they are doing it, without understanding how events in the environment affect us, we may begin to lose control over our own lives. We become victims of events.

But the real fascination with the mind's eye is derived from another of its capabilities: service in the quest for self-understanding. The mind's

eye, you see, can look inward.

Trained inward, the mind can view the direction a life is taking; the talents one possesses; the need for the love of others.

By looking inward — and watching attentively — the mind's eye may even glimpse the gentle movement of God's Spirit. For the God who acts in our lives is not entirely hidden.

SOMETIMES THE HUMAN mind winds up on the receiving end of contempt — the contempt of others who find a mind has become arrogant; that a little bit of knowledge has gotten misrepresented as a lot of knowledge.

But development of the mind need not lead to arrogance for anyone. Quite the opposite. For, it is humbling when one level of understanding, of which one was quite proud, yields some years later to a fuller or even a very different understanding of things. You begin to suspect that the real power of the mind must not be underrated nor its real achievements overestimated.

The human mind might well be termed a gift of God. If it is, then like other gifts of God, its role in life becomes clearer. For the gifts of God are meant to be used in one's own development and in the service of others.

**I Believe ...
We Believe**

**know
your
faith**

By Father John Castelot
NC News Service

It is important to remember that Mark composed his Gospel to serve the needs of his Christian community. His Gospel's obvious emphasis on the cross seems designed to counter what scholars now call a "theology of glory," the tendency to overemphasize the resurrection at the expense of the cross.

The danger of such an overemphasis is clear. Christians risked getting so caught up in the awareness that they were one with the risen Christ that they would forget they were one with the Jesus of Good Friday as well. That kind of forgetting could lead to disillusionment and

discouragement when they faced the harsh reality of persecution.

Mark had to make it clear to his community that they could share in Christ's victory only if they followed his path to glory. Just as "the Son of Man had to suffer much . . . and rise three days later," so did they.

BEGINNING WITH verse 34 in Chapter 8, Mark gives an instruction on the cost of discipleship which is addressed significantly to the crowd as well as to Jesus' inner circle.

Mark spelled out the cost of discipleship with almost brutal clarity. But to keep people from becoming discouraged, Mark assured them that

if they were faithful they would one day witness "the reign of God established in power."

Mark then takes up the mysterious incident of the Transfiguration — an experience which is very difficult to explain with complete satisfaction.

The account in Mark is so colored with apocalyptic imagery and Old Testament allusions that it looks like a magnificent statement of the role of Christ in salvation history. In many ways, it resembles the appearance of the risen Lord to the disciples on the mountain in Galilee.

For Mark, it is a revelation of the victory of Christ. The "high mountain" in the New Testa-

(Continued on page 23)

The transfiguration...

I Believe

... We Believe

The man, Chesterton

By Katharine Bird
NC News Service

British author G.K. Chesterton was a "wonderfully witty author, and a master of paradox" who had the knack of shooting holes through pretentiousness and absurdity, said Otto Bird, a retired University of Notre Dame professor — and my father.

To illustrate Chesterton's technique, he told the following story, taken from the novel "Manalive."

In a memorable scene from the fantasy, Chesterton's hero, Innocent Smith, is at the university and decides to pay a call on a renowned professor, a professional pessimist. The professor has attracted a great deal of attention with his dark view of life and his constant comments on how he wished he didn't have to go on living in a dreary and meaningless world.

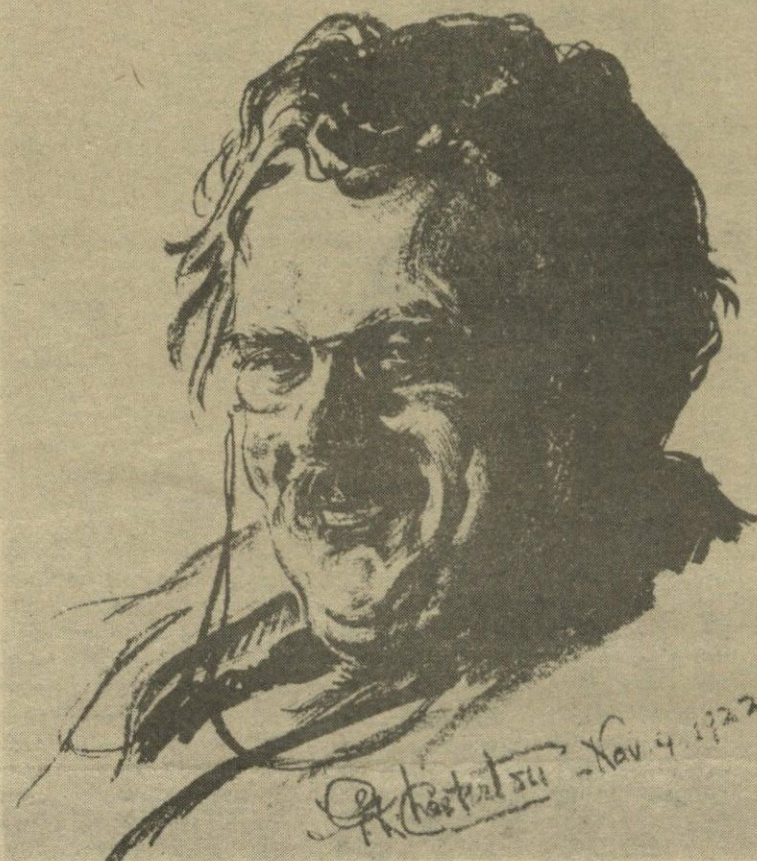
FACE-TO-FACE with the pessimist, Smith tells him that he has come to give the professor what he wants — and pulls out a gun. Smith then says he is going to shoot the professor to put him out of his misery.

The professor naturally is taken aback at the sight of the gun, and ducks for cover. He quickly realizes that he does not want to die.

The upshot of the encounter, Bird commented, is that the professor changes his viewpoint and begins to see that there is something good in the world after all — life itself.

"Manalive," one of Chesterton's most exuberant works, "celebrates the goodness and greatness of life," Bird said. Chesterton was a master at portraying "the romance of the common place," the wonder of a blade of grass, the delight of a rippling chase.

According to the retired



In his prolific writing, author G. K. Chesterton demonstrated time and again that faith has an intellectual content. He frequently dealt with important questions of belief, sometimes writing in a serious vein but other times writing more humorously. Chesterton provides a classic example of a Christian for whom the intellectual content of belief was vitally important (NC Sketch)

philosopher, Chesterton, whose writings cover the first three decades of the 20th century, campaigned long and hard to combat his day's devaluation of human beings. He presented a strong defense for the Christian view that there is meaning in life; that human beings have a place in the universe and a relationship with God.

CHESTERTON wrote at a time when the intellectual world was not

interested in religion, Bird said, adding that people with a bent for serious intellectual questions would not usually turn to religious topics.

One of Chesterton's greatest achievements, according to Bird, was his ability to demonstrate convincingly that religion had enormous riches to challenge the intellect.

Bird has been a lover of Chesterton since the age of 14 when he read

"The Man Who Was Thursday," at his father's recommendation. Bird added that he "couldn't make head nor tail" of the highly imaginative fantasy at the time.

The puzzle, he said, is to figure out who Thursday is. "Sometimes it seems that Thursday is God." But the identification is "always hidden and questionable" in the adventure story.

Chesterton's writings were influential in Bird's eventual decision to become a Catholic. Chesterton deals with many important Christian themes and his prolific writings "celebrate the joy and fun of the Christian religion," Bird added.

A WRITER who considered himself a journalist first and foremost, Chesterton wrote a weekly column in London for many years as well as a wide variety of novels, poems and serious works. In 1936 Pope Pius XI gave him the title "Defender of the Catholic Faith."

A convert to Catholicism at the age of 48 in 1922, Chesterton was a founder and first president of a detective writers' guild in Britain. Some time after his conversion, he created the popular detective, Father Brown. Yet, even though the Father Brown stories detail the fictional antics of a detective-priest, Bird explained, Chesterton used the series "to talk about the mystery of evil and sin as well as the mystery of charity in the world."

Recently, there has been a renewal of interest in Chesterton's writings. His books, long out of print, are being published again. According to Bird, this new interest may be because people today have a growing concern with religious questions.

People see once again that religious topics are a worthy intellectual endeavor, just as Chesterton thought long ago, Bird concluded.

...a mystery indeed

(Continued from page 22)

ment is the conventional setting for such a revelation.

THE TRANSFIGURATION of Jesus anticipates his risen glory and that of Christians whose bodies will be transformed "according to the pattern of his glorified body" (Phillippians 3:21).

In his resurrection Jesus gives meaning to all of salvation history. He is the fulfillment of the Mosaic law and the prophets. The cloud, in this story, is an easily recognized symbol of the divine presence, in which Jesus is revealed as God's Son, his beloved one.

Peter has been reluctant, as Mark's Christians are, to listen to Jesus' message of the cross. Now they are being told that they must listen, they must take Jesus seriously.

But perhaps most important of all is Peter's

'The account in Mark is so colored with apocalyptic imagery and Old Testament allusions that it looks like a magnificent statement of the role of Christ in salvation history.'

bewilderment. It underscores once more his inability to understand. But the reason for this lack of understanding is explained by the command of Jesus to tell no one "before the Son of Man has risen from the dead." Understanding is simply impossible before the cross and resurrection.

This is brought out further by the notice that the disciples were puzzled by the meaning of "to rise from the dead." In spite of the glorious vision of the Transfiguration, the lesson of the cross must not be forgotten. Jesus must first rise "from the death." Until then, the disciples can see "only Jesus."

Skidrow nurse

For \$3 a week, Rosemary Occhiogrosso delivers poor women's babies, cures various ills

LOS ANGELES (NC) — Midwifery is the newest service offered to families at the free walk-in medical clinic in at the Catholic Worker house on Los Angeles' skidrow.

Rosemary Occhiogrosso, a registered nurse at the clinic, also has been serving as midwife since she passed her examination in January. She com-

'These women need help before, during and after birth. We must offer alternatives to the economically deprived.'

pleted a one-year postgraduate course at the University of California and San Francisco General Hospital, then interned for two months at St. Mary's Hospital in Philadelphia to become a state-licensed midwife.

"We are open five days a week, but lack of staff and supplies limit our caseload capacity," she said of the clinic. "In the past we've seen 60 patients in a single day. But now we must limit the number to 40."

PATIENTS come to the medical clinic for an infinite number of ailments, according to Ms. Occhiogrosso, who earned her degree at Hunter College, Bellevue School of Nursing, New York.

She took midwifery training to meet a community need. The cost of tuition and books was financed by friends and a fund-raiser which cleared \$3,500 for her education.

"These women need help before, during and after birth," Ms. Occhiogrosso said. She doesn't think it's simply to be anti-abortion. "We must offer alternatives to the economically deprived."

She called it wrong simply to say abortion is sinful, and look the other way.



Nurse Rosemary Occhiogrosso, a state-licensed midwife, checks young mother's baby at the Catholic Worker free clinic on Los Angeles' skidrow. (NC photo)

Ms. Occhiogrosso thinks the solution is centers where the poor can have prenatal care, birth care and professional followup attention in a "continuing Christian relationship." So the Catholic Worker is exploring ways of establishing its own

non-profit obstetrical center with the volunteer help of obstetricians, nurses and midwives.

A NEW YORK native, Ms. Occhiogrosso came West in 1976 to help families of poor migrant field workers. She was paid room, board and \$5 weekly by the United Farm Workers Union at Delano, Calif.

Two years ago a Delano co-worker convinced Ms. Occhiogrosso to attend a Mass and potluck supper for members of the Catholic Worker apostolate in Los Angeles. There she met one of its leaders, Jeff Dietrich.

"Hi Rosemary," he said, "I hear you're going to nurse in our clinic?"

Taken off guard, she replied impulsively: "Okay. When do I start?"

Skidrow became her place of work and residence the following Monday. She wrote home informing her family of the new wage scale: room, board and \$3 a week. Her mother wrote back from Brooklyn, N.Y., tongue in cheek, in mock shock:

"Rosy, how can you afford a 40 percent cut in pay?"

Last year Stephen Fischer, who has a master's degree in public health, became a volunteer at the Catholic Worker complex. In April he and Ms. Occhiogrosso will be married in Brooklyn. They plan to return to the Los Angeles Catholic Worker house.

Also in April Ms. Occhiogrosso's 21-year-old twin sisters Christa and Julie will join the Catholic Worker crew. "They were out last summer and took a trial run," Ms. Occhiogrosso said. "Now they intend to work for CW full time."

They will concentrate on the children's playground area which adjoins the free food kitchen and medical clinic where the children play while their mothers get medical attention.

Walkathons, jogathons, rockathons, etc., etc....

By Hilda Young
NC News Service

Question: What's based on blackmail, group pressure, false advertising and a sympathy sell, is tax deductible, and could become the force that saves the economy?

Hint: If you guessed Tupperware parties, you were close.

Answer: Walkathons.

For the few remaining uninitiated people, a walkathon is a fund-raising program by which children are sent to roam neighborhoods in large herds, each armed with a sign up sheet to record your pledge to pay their group a certain amount for every lap, kilometer or other specified distance this child might cover on the day of the walkathon.

In other words, if you pledge a dime per kilometer and the kid walks two kilometers, your bill is 20 cents.

Sounds simple? No more, my friend.

IN OUR NEIGHBORHOOD, within the last two weeks, there was a walkathon for the CCD, a jogathon for the high school band, a jump ropeathon for the school, a rockathon for El Salvador, and a bikeathon for the retired teachers' home.

Would you deny a runny-nosed second-grader 10 cents a lap to raise money for his school library? What he doesn't tell you is that 35 of his classmates are hiding behind a bush and will be on your porch before you've had a chance to dot your i's and cross your t's. Nor does he mention that a lap is the circumference of a double bed and that he's a professional speed walker.

"Hey, you pledged 10 cents a lap for Mark. How come only 5 cents for me?" demanded a spindle-legged kid last night, trying to raise money to send her principal to Ireland.

"Are you trying to blackmail me?" asked my husband.

"Oh, no, sir," she smiled. "You'll probably want to know I'm going next door now. And they always pledge 20 cents. You wouldn't want them to think you're cheap, would you?"

I wonder if walkathons are David Stockman's idea?

the Saints *by Luke*

STS. NEREUS and ACHILLEUS



NEREUS AND ACHILLEUS, LEGEND HAS IT, WERE PRAETORIAN SOLDIERS IN THE ROMAN ARMY WHO WERE CONVERTED TO CHRISTIANITY. BECAUSE OF THEIR NEW RELIGION THEY REFUSED TO BEAR ARMS AND THEY LEFT THE ARMY. THEY WERE CAPTURED, EXILED TO THE ISLAND OF TERRACINA AND BEHEADED THERE FOR THEIR FAITH DURING THE REIGN OF EMPEROR TRAJAN. THE BURIAL PLACE OF THE FAMILY VAULT IN WHICH THEY WERE BURIED LATER WAS NAMED THE CEMETERY OF DOMITILLA.

ACCORDING TO ANOTHER LEGEND THEY WERE EUNUCHS IN THE HOUSEHOLD OF FLAVIA DOMITILLA, GRANDNIECE OF EMPRESS DOMITIAN AND WERE EXILED WITH FLAVIA TO TERRACINA, WHERE THEY ALL SUFFERED MARTYRDOM. SHE WAS BURNED TO DEATH AND THEY WERE BEHEADED.

THE FEAST OF STS. NEREUS AND ACHILLEUS IS MAY 12.