U.S. BISHOPS VOTE IN MAY

3rd Nuke draft shifts some

By Jim Lackey

WASHINGTON (NC)-Continued condemnation of any first use of nuclear weapons along with a subtle shift away from support for the nuclear freeze is contained in the third draft of the U.S. bishops' proposed pastoral letter on war and peace.

The third draft, mailed to the bishops just before Easter and released for publication April 6, includes much of the same material found in the second draft, which condemned several aspects of U.S. deterrence policy.

But in response to criticisms of the second draft by the bishops and others, the third draft expands on redevelops several selections, making the 178-page document considerably longer than the second draft it replaces.

The new draft will be considered by the nation's more than 500 bishops at a special meeting in Chicago May 2-5. Though approval of the document is by no means certain, a majority of bishops said at their November general meeting - at which the second draft was the major topic of discussion - that they supported the general thrust of the proposed pastoral.

Same outline

Because of that the third draft follows almost exactly the same outline as the second. It begins with religious perspectives on peace, moves into a discussion of war and peace in the modern world, follows with a section on proposals for the promotion of peace, and concludes with commentary on the pastoral challenge facing the church.

But there are several key differences between the second and third drafts:

- The implicit support that the second draft gave the nuclear freeze movement is downplayed in the third draft. Whereas the second draft urged the arms control process essentially as a non-nuclear alternative, the third draft simply urges negotiations to curb such testing and deployment.

- The section condemning all first use of nuclear weapons is amended to include recognition of the role that NATO's "flexible response" doctrine has played in deterring Soviet aggression in Western Europe. But the draft also urges that flexible response - the policy that permits first use of nuclear weapons if NATO forces seem in danger of losing a conventional war - be replaced quickly with an adequate non-nuclear alternative.

- Portions of the second draft's section on deterrence are rewritten in response to comments by several bishops that the section was the pastoral's most crucial and needed to be strengthened. But the revised discussion leads to many of the same conclusions, including a "conditional acceptance" of deterrence as a policy for preventing nuclear war.

- A 2,200-word "precis" summarizing the points made in the third draft is included at the beginning of the pastoral in response to arguments that many will not read the entire pastoral because of its length.

- Sections of the just war and non-violence parts of the second pastoral in response to arguments that many will not read the entire pastoral because of its length.

- Portions of the second pastoral's section on non-violence are rewritten in response to arguments that many will not read the entire pastoral because of its length.

Great artworks prepared in Miami

A craftsman readydes three granite plaques for mounting in the new Pastoral Center of the Archdiocese of Miami. The plaques were rendered by internationally famous sculptor Ivan Mestrovic in 1959 for Archbishop Joseph Hurley and depict Cardinal Joseph Mindzenty of Hungary, Cardinal Stefan Wyszynski of Poland and Cardinal Aloysius Stepinac of Yugoslavia, all of whom suffered under communism as did sculptor Mestrovic, himself, who was imprisoned in Yugoslavia in 1941. These and Mestrovic's four-ton Pieta may be seen at the Pastoral Center open house next week. See page 3. (Voice photo by Prentice Browning).

PAPAL Plot to put Pole in St. Peter's denied P.5

MARRIAGE ADVICE offered by local experts in KNOW YOUR FAITH Pages 22-23

CULTS Membership not limited to weirdos P.9

P.10

Continued on page 12

We're here to save babies!

Prolife group wins court fight

By Ana Rodriguez-Soto

Voice News Editor

The Christians were back marching around the lion's den last Holy Saturday, witnessing to prevent the slaughter of innocents.

"By the end of the year, we're going to be at every abortion clinic in Fort Lauderdale," promised the blonde and blue-eyed leader of OMEGA (Organizational Model to Eliminate Genocide in America). Fresh from a court victory which upheld the group's right to picket the Summit Women's Center, an abortion and birth control clinic on Sunrise Boulevard in Fort Lauderdale, Hairston waxed philosophical about the group's mission over a Chinese lunch Saturday.

Since 8:30 that morning, almost a dozen OMEGA members, joined off and on by a dozen more volunteers and sympathizers, had been picketing the clinic and offering alternatives to interested women.

The group also pickets regularly at the All Women's Clinic on North Federal Highway.

The precedent-setting court ruling permits OMEGA to counsel women who agree to talk to group members before entering the clinic and to hand them prolife literature if they accept it.

Plan to spread

Across the street from where Hairston stood the object of his "righteous indignation," a two-story, non-descript beige building where abortions are performed on the second-floor. A U.S. Post Office leases the space below from the building's owner who also owns a large share in... Continued on page 11
The words of Pope John Paul II in Hiroshima in 1981, "war is the work of human beings," moved Catholic officials in that city, in Nagasaki and elsewhere in Japan to become active participants in the peace movement, Franciscan Father Jack Wintz reported after visiting Japan.

In a February issue of St. Anthony Messenger, a monthly published in Cincinnati, Father Wintz, the magazine's associate editor, said the pope's works made clear that "if war was the work of human beings, then so was peace."

The liberating impact of the pope's words, Father Wintz said, was felt particularly in Nagasaki, which has the largest number of Catholics of any city in Japan. The long history of persecution of Catholics in Nagasaki led many of them initially to regard the atomic bombing of the city on Aug. 9, 1945, which killed 70,000 people, as "part of their ongoing martyrdom," he said.

"THE CATHOLICS in Nagasaki," the city's mayor, Hitoshi Motoshima, who is a Catholic, told him, "have a long history of persecution and they do not usually come out and assert themselves. I belong to a family whose Christian roots go back 300 years but who for a long time were secret Christians. Many relations and friends have had a difficult time speaking out. The Catholics here were very much encouraged by the pope's visit, and I believe now they will be an important part of the peace movement, broadly speaking."

While stressing the importance of prayer, the mayor said, "at the same time, however, to only rely on God's providence goes precisely against God's providence. As our old proverb says, God helps those who help themselves. I believe Catholics in Nagasaki must stand up and make new efforts, and only then leave the rest to God."

Another Nagasaki Catholic, Dr. Tatsuzo Akizuki, is the author of "Nagasaki 1945," the first full-length account of the atomic bombing.

"I STRONGLY believe," said Akizuki, who is still director of the hospital, "that those in religious circles should be more active in the work of peace. A Catholic must aware of the impossibility of coping with the large numbers who would be exposed to radiocative in any generation, he said. "Prevention is the only way to help."

A Catholic woman in Nagasaki who survived the bombing, Tsuyo Kataoka, said her meeting with the pope last summer was the first time in the last 37 years that she had been happy to be alive.

Ms. Kataoka said she was working in the Mitsubushi ship factory a little more than a mile from the hypocenter, the place on the ground directly under the midair explosion of the bomb.

BECAUSE of the pain she experienced, she said, "At the time of the bombing and for a long time afterwards, I wanted to die."

Until the pope spoke in Hiroshima, Ms. Kataoka said, "I accepted war as the providence and will of God and felt that I had to offer myself to the will of God. I thought that we Catholics were like sacrificial offerings for the sake of bringing peace to the world and aton- ing for the crimes of war. But when the pope said war is human, not God, I started to see that the world is at the brink of a nuclear crisis, and that I must make my own active contribution to peace."

Page 2-THE VOICE-Friday, April 8, 1983

Beatification of John XXIII underway

ROME - The process for the beatification of Pope John XXIII is entering its final phase and could be completed during the 1983-84 Holy Year, according to an article in the Italian weekly magazine, Oggi. The Vatican's Congregation for Saints' Causes neither denied nor confirmed the report, the first of a three-part series written by Gian Carlo Zizola, a well-known Vatican affairs journalist who has written a biography of the late pope. The article said two miracles credited to the intercession of Pope John have been accepted as valid by archdiocesan beatification tribunals, although the report will not go to the Vatican until after a cardinals' commission discusses the late pope's "heroic virtues."

'God's banker' believed murdered

LONDON - A British appeals court has ordered a new inquest into the death of Roberto Calvi, a controversial Italian banker connected with the Vatican Bank, found hanging from a bridge in London last June. The initial inquest had judged his death a suicide. The appeals court made its decision in response to an appeal by the lawyer of the Calvi family, which believes Calvi was murdered. The president of the Banco Ambrosiano, Italy's largest private bank, Calvi was popularly known as "God's banker" because of his ties to the Vatican. He held more than 1 percent of Banco Ambrosiano stock. The Vatican bank was also involved in bad loans of the Banco Ambrosiano through a series of letters backing some of the loans. Calvi's June 18 death sparked an Italian investigation into his bank, which showed it to be deeply in debt because of those bad loans. The bank eventually collapsed.

California coalition objects to military aid to El Salvador

SAN FRANCISCO - Refugees from El Salvador are in the United States because they realize "that the only place they can flee our bullets is in the midst of us," said Lutheran Pastor-Gustav Schultz at a press conference at which a coalition of California religious, labor and political leaders voiced objection to Reagan Administration proposals to send an additional $100 million in military aid to El Salvador. The Latin America Task Force of the San Francisco archdiocesan Commission on Social Justice sponsored the press conference. Thomas Ambroggi, executive director of the archdiocesan commission said he was "participating in an effort to send a very small amount of military aid "can only aggravate that conflict and prolong bloodshed."

Among the speakers present were representatives of the Maryknoll Fathers and Brothers in San Francisco, the public policy advisor to the Oakland, Calif., Diocese and representatives of California's congressional delegation.
Pope: Church suffers
in Christ;' civil war, and the "martyrs of the faith solidary with the hungry, the
world.

"We are with you who suffer from
misery and hunger, sometimes assisting
at the agony of children who are calling
out for bread," he said in his "Urbi et
Osir" Easter message to the city and to
the world.

"We are with you, all the victims of
terror, locked up in prisons or concen-
tration camps, consumed by ill treat-
ment or by torture," Pope John Paul
added. "We are with you who live in
the nightmare of 'daily threats of
violence or civil war.'"

THE POPE also included in his
Easter greetings "families who pay for
your faith in Christ by suffering
discrimination" and "martyrs of the
Church" who persecuted "violence of
often hidden or unknown oppression
enrich the church by silent prayer, by
patient endurance and by asking for
the pardon and conversion of those
who persecute you."

Others receiving papal prayers in-
cluded refugees and "young people
who are discharged at not finding
work; a home or the social dignity to
which you aspire."

The pope ended his Easter Sunday
message by using 44 languages to greet
a crowd of more than 250,000. The
number of languages used was a new
record and one more than the number
used last year.

The pope's Easter morning Mass,
celebrated in St. Peter's Square, was
marred by often violent rains and
strong winds.

BUT DESPITE the weather, more
than 250,000 people - including 20,000
participants in an Easter march against
hunger and the arms race - had reached
the square by the time the pope went to
the basilica's central loggia for his
semi-annual "Urbi et Orbi" talk.

The Easter Mass and message were
broadcast live to 25 countries and on a
delayed basis to a dozen others.

Pope John Paul, who often has ex-
pressed a willingness to go to Lebanon,
might also want to include the
Lebanese capital of Beirut, the sources
added.

In an interview with the West Ger-
aman newspaper, Frankfurter Allge-
meine Zeitung, Archbishop Peter John
Butelzli of Bloemfontein, South
Africa, said a regional bishops' meet-
ing scheduled for May in Hare
Swaziland, Mozambique, the sources
said.

VATICAN CITY - Pope John Paul
II plans to visit southern Africa and
possibly Lebanon late this year,
Vatican sources said.

The report was neither confirmed
nor denied by Vatican officials who
generally do not announce papal trips
until the dates, itinerary and details of
the visit are firmly established.

The sources said the proposed papal
visit, which would be his third trip to
Africa, would allow the pope to par-
ticipate in an interregional meeting of
the bishops of southern Africa, sched-
uled for Harare, Zimbabwe, in
November.

OTHER COUNTRIES under con-
ideration for the papal trip are South
Africa, Lesotho, Angola, Botswana,
Swaziland and Mozambique, the
sources said.

Pope John Paul, who has often ex-
pressed a willingness to go to Lebanon,
might also want to include the
Lebanese capital of Beirut, the sources
added.

In an interview with the West Ger-
man newspaper, Frankfurter Allge-
meine Zeitung, Archbishop Peter John
Butelzli of Bloemfontein, South
Africa, said a regional bishops' meet-
ing scheduled for May in Hare
Swaziland, Mozambique, the sources
said.

VATICAN CITY - Pope John Paul
II plans to visit southern Africa and
possibly Lebanon late this year,
Vatican sources said.

The report was neither confirmed
nor denied by Vatican officials who
generally do not announce papal trips
until the dates, itinerary and details of
the visit are firmly established.

The sources said the proposed papal
visit, which would be his third trip to
Africa, would allow the pope to par-
ticipate in an interregional meeting of
the bishops of southern Africa, sched-
uled for Harare, Zimbabwe, in
November.

OTHER COUNTRIES under con-
ideration for the papal trip are South
Africa, Lesotho, Angola, Botswana,
Swaziland and Mozambique, the
sources said.

Pope John Paul, who has often ex-
pressed a willingness to go to Lebanon,
might also want to include the
Lebanese capital of Beirut, the sources
added.

In an interview with the West Ger-
aman newspaper, Frankfurter Allge-
meine Zeitung, Archbishop Peter John
Butelzli of Bloemfontein, South
Africa, said a regional bishops' meet-
ing scheduled for May in Hare
Swaziland, Mozambique, the sources
said.

VATICAN CITY - Pope John Paul
II plans to visit southern Africa and
possibly Lebanon late this year,
Vatican sources said.

The report was neither confirmed
nor denied by Vatican officials who
generally do not announce papal trips
until the dates, itinerary and details of
the visit are firmly established.

The sources said the proposed papal
visit, which would be his third trip to
Africa, would allow the pope to par-
ticipate in an interregional meeting of
the bishops of southern Africa, sched-
uled for Harare, Zimbabwe, in
November.

OTHER COUNTRIES under con-
ideration for the papal trip are South
Africa, Lesotho, Angola, Botswana,
Swaziland and Mozambique, the
sources said.

Pope John Paul, who has often ex-
pressed a willingness to go to Lebanon,
might also want to include the
Lebanese capital of Beirut, the sources
added.

In an interview with the West Ger-
aman newspaper, Frankfurter Allge-
meine Zeitung, Archbishop Peter John
Butelzli of Bloemfontein, South
Africa, said a regional bishops' meet-
ing scheduled for May in Hare
Swaziland, Mozambique, the sources
said.

VATICAN CITY - Pope John Paul
II plans to visit southern Africa and
possibly Lebanon late this year,
Vatican sources said.

The report was neither confirmed
nor denied by Vatican officials who
generally do not announce papal trips
until the dates, itinerary and details of
the visit are firmly established.

The sources said the proposed papal
visit, which would be his third trip to
Africa, would allow the pope to par-
ticipate in an interregional meeting of
the bishops of southern Africa, sched-
uled for Harare, Zimbabwe, in
November.

OTHER COUNTRIES under con-
ideration for the papal trip are South
Africa, Lesotho, Angola, Botswana,
Swaziland and Mozambique, the
sources said.

Pope John Paul, who has often ex-
pressed a willingness to go to Lebanon,
might also want to include the
Lebanese capital of Beirut, the sources
added.

In an interview with the West Ger-
aman newspaper, Frankfurter Allge-
meine Zeitung, Archbishop Peter John
Butelzli of Bloemfontein, South
Africa, said a regional bishops' meet-
ing scheduled for May in Hare
Swaziland, Mozambique, the sources
said.

VATICAN CITY - Pope John Paul
II plans to visit southern Africa and
possibly Lebanon late this year,
Vatican sources said.

The report was neither confirmed
nor denied by Vatican officials who
generally do not announce papal trips
until the dates, itinerary and details of
the visit are firmly established.

The sources said the proposed papal
visit, which would be his third trip to
Africa, would allow the pope to par-
ticipate in an interregional meeting of
the bishops of southern Africa, sched-
uled for Harare, Zimbabwe, in
November.

OTHER COUNTRIES under con-
ideration for the papal trip are South
Africa, Lesotho, Angola, Botswana,
Swaziland and Mozambique, the
sources said.

Pope John Paul, who has often ex-
pressed a willingness to go to Lebanon,
might also want to include the
Lebanese capital of Beirut, the sources
added.

In an interview with the West Ger-
aman newspaper, Frankfurter Allge-
meine Zeitung, Archbishop Peter John
Butelzli of Bloemfontein, South
Africa, said a regional bishops' meet-
ing scheduled for May in Hare
Swaziland, Mozambique, the sources
said.
Romantic Europe...

...Tour sponsored by The Voice this summer will include, not only stops in Austria and Germany such as Vienna, Salzburg, Berlin and others, but Switzerland and the beautiful Lake Geneva region, some of which is depicted in these photos. There will be Cathedrals, castles, theaters, museums, international shopping, breathtaking scenery, boat excursions, wine-tasting, international cuisine, luxury hotels, air-conditioned buses...and unbeatable group rates. For further information, see below.

For further information, see below.

JOIN THE SPECIAL GROUP TOUR SPONSORED BY THE VOICE

Spiritual Director, Fr. Jim Reynolds
June 14—July 5, 1983 .... $2190 from/to New York

Hotel reservations must be booked soon or lost. Don't delay.

For free information, brochure contact Elvira & Ian Herold

The Catholic Pilgrim
Division of Conducta Tours Inc.
150 SE 2 Ave., Suite 1110, Miami, Fl.
305) 358-1276

CRAVEN CURLEY -- NOTRE DAME HIGH SCHOOL HONORS

FATHER GERALD F. McGRATH

ON THE OCCASION OF THE SILVER ANNIVERSARY OF HIS ORDINATION TO THE HOLY PRIESTHOOD

Please join us in celebrating by attending the Anniversary Liturgy on Sunday, April 17th at 4 p.m. at St. Rose of Lima Church, Miami Shores.

There will be a Testimonial Dinner at the Hyatt Regency, 400 S.E. 2nd Ave., at 6 p.m.

Reservation ($25) may be made by calling the school at 751-8367.

CLERGY APPAREL & Supply, Inc.
7 South Andrews Avenue
Fort Lauderdale
764-6645

Church goods, altar ware; vestments & cassocks in stock or made-to-measure.

Open 9:00 A.M. to 5 P.M. Saturday 9 A.M. to 3 P.M.

Religious jewelry, rosaries, medals and memorials

ARCHBISHOP CURLEY -- NOTRE DAME HIGH SCHOOL HONORS

Former migrant now travels to make Hispanics active in Church

CLEVELAND (NC) - Being on the road almost constantly is a way of life for Olga Villa Parra. That never-ending stretch of blacktop and concrete has always been a part of her life, from her roots as a migrant farm worker to her present position as executive director of the Midwest Region of the Spanish-Speaking Catholic Commission.

"I GUESS I'm still a migrant at heart," she said in an interview after spending a day in the Cleveland Diocese. "It's not out of the ordinary to have breakfast in Detroit, lunch in Chicago, spend an evening in Cleveland, then fly back to South Bend, Ind., to sip tea with the cat on my lap.

The Spanish Speaking Catholic Commission, in existence since 1974, is an affiliate of the Secretariat for Hispanic Affairs of the National Conference of Catholic Bishops. The Midwest headquarters of the commission is located at the University of Notre Dame in South Bend.

In 1975, Villa Parra began working for the commission and last month she was named its executive director.

The Midwest region of the commission includes Illinois, Indiana, Michigan, Ohio and Wisconsin. The commission's purpose is to lead as many as possible of the more than 1 million Hispanics who reside in these states to become active in the church.

THE COMMISSION plans and implements short-term programs of evangelization, supports Hispanics in seeking social justice, gives them pastoral support and seeks to sensitize pastors and other church personnel to the Hispanics in their parish neighborhoods.

It supervises programs for those preparing to be deacons or catechists and an intensive four-year program in leadership development at the parish level in 15 dioceses.

In the United States, "a new era for Hispanics began with the ordination of some Hispanic bishops beginning in the early 1960s," said Villa Parra, a native of Mexico. "Also, a lot of self-help and community oriented groups began to come of age. People began to realize that we Hispanics have specific needs."

She cited the results of a 1980 census which determined that Hispanics...about 22 million of them...comprise 22 percent of the U.S. Catholic Church.

The Voice--about 22 million of them--comprise 22 percent of the U.S. Catholic Church. Statistics show, too, that their number is on the rise, and that their median age is going down.

Statistics show, too, that their number is on the rise, and that their median age is going down. In 1960 that median age was 18; and in 1980 it was 16.

THE U.S. BISHOPS estimate that the church is meeting the needs of only 15 percent of all Hispanics in the United States.

Villa Parra said Hispanics differ from other ethnic groups like Poles, Italians or Irish in that they come to the United States without their own clergy. But vocations are on the rise in the Hispanic community, she said, noting that 47 Hispanics are studying for the priesthood in the National Hispanic Seminaries and about 200 are studying for the diaconate.

Villa Parra calls herself a "product of the church." As a seven-year-old migrant, working farms in the Michigan area with her parents and eight brothers and sisters, she spent a good deal of time with the Holy Cross Sisters, whose apostolate was to the migrants. "And because of that background in the church, I've always had a sense of community," she said.

"WE WERE what you might call 'high class' migrants. My mom, even though she couldn't read or write, contracted all the work for our family. Each of the nine children went to college, and today the other eight are in some aspect of business, Villa Parra said.

In the "old days," Villa Parra said, "being a migrant was, in a way, a glorified lifestyle. I really enjoyed it, that sense of community. We lived, worked, played and prayed together."

"But it was a rough life in which you had to learn to survive. Our saving grace was our family."

Today, being a migrant is a demeaning lifestyle, she said. "People feel they're bought and sold like cattle."

HISPANICS--about 22 million of them--comprise 22 percent of the U.S. Catholic Church. Statistics show, too, that their number is on the rise, and that their median age is going down.

Statistics show, too, that their number is on the rise, and that their median age is going down. In 1960 that median age was 18; and in 1980 it was 16.

THE U.S. BISHOPS estimate that the church is meeting the needs of only 15 percent of all Hispanics in the United States.

Villa Parra said Hispanics differ from other ethnic groups like Poles, Italians or Irish in that they come to the United States without their own clergy. But vocations are on the rise in the Hispanic community, she said, noting that 47 Hispanics are studying for the priesthood in the National Hispanic Seminaries and about 200 are studying for the diaconate.

Villa Parra calls herself a "product of the church." As a seven-year-old migrant, working farms in the Michigan area with her parents and eight brothers and sisters, she spent a good deal of time with the Holy Cross Sisters, whose apostolate was to the migrants. "And because of that background in the church, I've always had a sense of community," she said.

"WE WERE what you might call 'high class' migrants. My mom, even though she couldn't read or write, contracted all the work for our family. Each of the nine children went to college, and today the other eight are in some aspect of business, Villa Parra said.

In the "old days," Villa Parra said, "being a migrant was, in a way, a glorified lifestyle. I really enjoyed it, that sense of community. We lived, worked, played and prayed together."

"But it was a rough life in which you had to learn to survive. Our saving grace was our family."

Today, being a migrant is a demeaning lifestyle, she said. "People feel they're bought and sold like cattle."
WASHINGTON (NC) - The State Department has called "a clear forgery" a memorandum allegedly drafted by former national security adviser Zbigniew Brzezinski detailing a plan to influence a papal election and contribute to destabilizing Poland.

The alleged plan included persuading U.S. cardinals to vote for Cardinal Karol Wojtyla of Cracow, Poland, who was elected in October 1978 and now reigns as Pope John Paul II, the first Polish pope in history.

"THE MEMORANDUM in question is a clear forgery and was never drafted by Dr. Brzezinski," the State Department's deputy spokesman, Alan Romberg, said March 30.

Brzezinski, a native of Poland, was national security affairs adviser to former President Jimmy Carter.

Romberg said at a news briefing that "suggestions that the U.S. government in some way influenced the election of Karol Wojtyla as pope are absurd and an insult to the Roman Catholic Church."

AN ACCOUNT published March 30 by columnists Rowland Evans and Robert Novak said the memorandum was "apparently first published recently in a center-left wing Madrid weekly, El Tiempo, then picked up by the Washington correspondent of Zycie Warszawy (Warsaw's major Communist Party newspaper) and published in that newspaper last month under a Washington dateline."

The memorandum was supposedly drafted March 13, 1978, by Brzezinski for Carter.

"Shortly after the October 1978 election of Pope John Paul II," Evans and Novak said, "U.S. intelligence agents uncovered an undoubtedly authentic, but wholly erroneous KGB analysis portraying in elaborate detail how the United States has plotted to elevate the Polish cardinal to pope."" THIS KGB analysis, the columnists said, asserted that Brzezinski and Cardinal John Krol of Philadelphia, an ethnic Pole, organized the U.S. cardinals to vote in a bloc for Cardinal Wojtyla.

The KBG also said, the columnists reported, that Brzezinski and the Carter administration sought to persuade West German Catholic leaders to support Cardinal Wojtyla.

"The purpose, as the KBG reported, was to set the stage for anti-Soviet revolt in Poland and 'reconciliation' between Poland and West Germany," Evans and Novak said.

"Intelligence specialists who have read this KGB analysis," they continued, "told us its authenticity is beyond question. Even though its purpose could have been disinformation, it appears to have been based on no facts at all. Nothing in the written record of either Carter or Brzezinski bears remote resemblance to the KGB analysis."

Evans and Novak said that the KBG took this analysis, developed it into the forged memorandum and backdated the memorandum five years.

WASHINGTON (NC) - Italian lawyers for a Bulgarian suspect in the papal assassination plot have said they have "concrete, incontrovertible documentary evidence" that their client was not involved in the case.

Invanov Antonov, the Bulgarian suspect who was arrested Nov. 25 and several other Bulgarians and Turks have reportedly been named by Mehmet Ali Agca, the convicted papal assassin, as participants or co-conspirators in the May 13, 1981 attempt on the pope's life in St. Peter's Square.

The lawyers, Giuseppe Consolo and Adelio Larossa, showed reporters what they said were photocopies of a hotel register from Yugoslavia which they said proved that Rossitza Antonov, the suspect's wife, had spent the right of May 8, 1981, in Yugoslavia.

They also said they had Bulgarian documents showing that Mrs. Antonov had arrived in the Bulgarian capital of Sofia May 9 for an extended stay.

ITALIAN PRESS reports have quoted unnamed Italian judicial sources as saying that Agca told Judge Barto Marrasella, chief Italian investigator of the alleged papal assassination plot, that he met Mrs. Antonov in the couple's Rome apartment on May 10, 1981.

"We have concrete, incontrovertible documentary evidence that Agca was lying," Consolo said. "His entire credibility has collapsed."

An Italian court recently turned down the third request from Antonov's lawyers for his release.

Judicial sources have been reported as saying that Antonov and Agca had a face-to-face meeting in Rome's Rebibbia Prison two days before the press conference.

The sources said that Agca repeated his accusations about Antonov's involvement in the plot, and that Antonov replied: "I don't know you. You accuse me falsely. I don't understand why."

.Invanov Antonov, the Bulgarian suspect who was arrested Nov. 25 and recently turned down the third request from Antonov's lawyers for his release.

Judicial sources have been reported as saying that Antonov and Agca had a face-to-face meeting in Rome's Rebibbia Prison two days before the press conference.

The sources said that Agca repeated his accusations about Antonov's involvement in the plot, and that Antonov replied: "I don't know you. You accuse me falsely. I don't understand why."

"Intelligence specialists who have read this KGB analysis," they continued, "told us its authenticity is beyond question. Even though its purpose could have been disinformation, it appears to have been based on no facts at all. Nothing in the written record of either Carter or Brzezinski bears remote resemblance to the KGB analysis."

Evans and Novak said that the KBG took this analysis, developed it into the forged memorandum and backdated the memorandum five years.
In early May, when the Greek Orthodox celebrate Easter, thousands of believers, tourists and even Israeli officials crowd into the Church of the Holy Sepulchre to witness the spectacular ceremony of the Holy Fire, which symbolizes the triumph of the Christian faith.

To protect the church that day the Israeli government will send 70 policemen to the site, plus firemen — whose salaries the Government will pay.

The gesture is just one element of the highly complex relationship between the state of Israel, the city of Jerusalem and more than 35 Orthodox, united Catholic and Protestant denominations established in the Holy Land to take care of about 100,000 Christians.

OF THE 100,000 Christians in Israel and the West Bank, more than half are Greek Orthodox. About 25,000 are Roman Catholic. Then come the Greek Catholics, Maronites, Armenians, Syrians and Copts. Western denominations — especially evangelical Christians — have also come. Most of the indigenous Christians are ethnic Arabs who belong to the Eastern or monophysite churches.

The relationship of these churches with the Israeli establishment has deteriorated somewhat in recent years, allegedly due to growing fanaticism on the fringes of Israeli society and a lack of interest in Christianity by the current government.

However, it is a relationship that has not been strained, but on law. And as much as the Government may want to tamper with it, the rights of the Christian churches in Jerusalem are near to sacrosanct.

"You don't compare Israel with Jordan," said Israel Lippel, former director general of the Ministry for Religious Affairs, as he proceeded nevertheless — with the comparison between the two countries: "Jordan," Lippel noted, "ruled over Christian Jerusalem from 1948 until 1967 when Israel seized East Jerusalem and the West Bank."

He said, "Jordan is a monarchy. Israel is a state of law, Hussein was good to the Christian leadership. But the Moslem society hurt the Christians. We gave them legal rights."

UNDER ISRAELI law and administration, the Christians have the right to free religious expression and prayer. They can build on their own land, if they get the building permits. They control their own holy sites. They practice marriage, divorce and family law in their communities without interference from Israeli authorities — a privilege not even Jews and Moslems enjoy.

They operate their own schools and hire their own teachers without any outside control. And they also benefit from exemptions on import taxes and on Jerusalem's municipal taxes, although they do not receive subsidies from the Israeli government like Jewish institutions do. In their inter-church disputes, the Israelis offer to mediate something all governments have done since the 19th century when the so-called status quo regarding holy sites crystallized.

One seemingly insoluble problem is the random attacks on church property by Jewish extremists. These attacks have multiplied in recent years, culminating in the murder of a Greek Orthodox monk in 1980 at Jacob's Well in Nablus and the arson of the Baptist Church in Jerusalem last year. Speeches decrying such violence have not stemmed the tide, and the police have not caught the culprits.

The Rev. Pierre Medebielle of the Roman Catholic Church blames the violence on the 1977 anti-missionary law, passed under the first Begin government. "We protested strongly," Father Medebielle declared. "This is an anti-Christian law, and there have been attacks on Christians since. We don't have confidence in the police," he added, "because they too are politicized."

Despite certain disagreements between Christians and the Israeli government, Daniel Rosing, head of the Christian-affairs ministry believes there is cause for optimism over long-term prospects for the relationship.

TRAVEL TOURS INT'L
1165 Stirling Road
Ft. Lauderdale FL 33311
(305) 584-9664

ST. BERNADETTE GOLDEN YEARS CLUB
PILGRIMAGE TOUR TO THE HOLYLAND
11 Days - Departures on
MAY 17, 1983 or JUNE 6, 1983
Round trip airfare from Miami - 9 nights first class hotel accommodations
- Full Israeli breakfasts and dinner daily, entrance fees and Portage
- Full sightseeing incl. English speaking guide from Miami, Boat ride on Sea of Galilee, Cable car ride at Masada. Including a visit to Rome on way back.

$1390 from Miami or New York
Information and Reservations: Amila Kline 434-5261.

Visiting Israel, retracing the footsteps of Jesus, is more than just a journey, it is a pilgrimage to the very source of faith.

"Beautiful for situation, the joy of the whole earth..." (Psalms 48:2)

CUSTOM MADE HOLYLAND PACKAGES TO YOUR GROUP NEEDS
WITH-WITHOUT ROME EXTENSION R-T AIRFARE FROM MIAMI AND NEW YORK
WITH-WITHOUT MEALS COMPREHENSIVE SIGHTSEEING FULLY ESCORTED.

Excellent Fund Raising Project.
FUND RAISERS-Church Leaders Call Us Now for Very Special Rates.

TRAVEL TOURS INT'L Inc.
4408 Stirling Road
Ft. Lauderdale, FL 33314

Mail to:
Lithgow
485 N.E. 54th St.
Miami, FL 33137
757-5544

Yah Please send me "Preparing Today for Tomorrow" and also information about the Lithgow Funeral Plan.

Mail to:
Lithgow
Miami, FL 33137
757-5544

Sincerely,

Don L. Lithgow

Correct record file.

Along with this helpful file which organizes vital information concerning your personal and financial affairs, you will also receive information about the Lithgow Funeral Plan which guarantees complete protection against final expenses. Mail the coupon below, with no obligation whatsoever.

LITHGOW FUNERAL CENTERS
CHAPEL LOCATIONS: MIAMI: 485 N.E. 54th Street
• NORTH MIAMI: 1501 West Dixie Highway
• CORAL WAY: 3232 Coral Way
• SOUTH MIAMI: 8080 S.W. 67th Avenue

PAGE 6-THE VOICE-Friday, April 8, 1983
Actor defends ‘Thorn Birds’

By Anthony J. Spence
NC News Service

The ABC-TV ministries, “The Thorn Birds,” which aired during Holy Week, was criticized by a Catholic Church official and others, but the Catholic actor who portrayed the show’s “other priest,” thinks the timing was appropriate and the show portrayed “the joy and pain of service to God.”

The TV production, taken from the book “The Thorn Birds” by Colleen McCallen, is a story of a priest in Australia, Father Ralph de Bricassart, whose hard work makes him a cardinal but whose career and emotions are torn by his love for Meggie Cleary, with whom he has an affair and a son, who himself becomes a priest.

The story, besides showing the joys and sorrows of serving God, was “absolutely appropriate for Holy Week,” said Philip Anglim, a star of the Tennessee Register, Nashville’s diocesan newspaper.

ANGLIM, a soft-spoken, amiable 30-year-old actor whose credits include a Tony Award for his portrayal of the “Elephant Man” on stage, played Dane, the illegitimate son of Meggie and her beloved Father Ralph. Anglim noted that the airing of the TV production during Holy Week was not the first time the series came to the attention of the ABC’s fiscal quarter when profits and commercial spots are highly important.

The San Francisco native remarked that ABC “has not said anything negative about the series because it had sent letters to ABC affiliates advising them. He also commented that several Jewish groups object to airing “The Thorn Birds” during Passover.

“I object to ‘The Thorn Birds at all,” said Anglim, a member of Our Lady of Malibu Parish, Malibu, Calif. “The book never condones (Father Ralph’s) behavior,” he said. “It never even suggests that the priest is being too hard on himself or that he should allow him his indiscretions. It is a very moral book.”

“I think it is one of the best documents to explore what it means to be a Catholic, what priestly life is, what the ideals are.”

WASHINGTON (NC) - A group of anti-pornography and religious leaders, including Cardinal John Krol of Philadelphia, Supreme Knight Virgil Dechant of the Knights of Columbus and Jesuit Father Morton A. Hill, president of Morality in Media, urged President Reagan recently to enforce the nation’s laws against pornography.

The group met with Reagan at the White House after briefings by high-level federal officials, among them William Weir, director of the Federal Bureau of Investigation, and Postmaster General Ray Bogler.

During the visit with Reagan, “we were asking for more vigorous enforcement of existing laws” against pornography, Cardinal Krol said later. He said the president was “totally sympathetic.”

“Pornography is a $6 billion industry in the United States,” the cardinal added. “It’s true that 90 percent of this is controlled by organized crime. If they simply enforced the laws on the books, this could break the back of the pornography industry.”

The group also asked Reagan to consider appointing a federal coordinator of anti-pornography efforts carried out by such agencies as the Justice Department, Customs Service, Postal Service, FBI and others.

The meeting was set up by the New York-based Morality in Media, a national anti-pornography organization. In a press statement, Father Hill said that the federal government has not done enough to combat pornography.

HE SAID

President Regan recently to enforce the nation’s laws against pornography. The group met with Reagan at the White House after briefings by high-level federal officials, among them William Weir, director of the Federal Bureau of Investigation, and Postmaster General Ray Bogler.

During the visit with Reagan, “we were asking for more vigorous enforcement of existing laws” against pornography, Cardinal Krol said later. He said the president was “totally sympathetic.”

“Pornography is a $6 billion industry in the United States,” the cardinal added. “It’s true that 90 percent of this is controlled by organized crime. If they simply enforced the laws on the books, this could break the back of the pornography industry.”

The group also asked Reagan to consider appointing a federal coordinator of anti-pornography efforts carried out by such agencies as the Justice Department, Customs Service, Postal Service, FBI and others.

The meeting was set up by the New York-based Morality in Media, a national anti-pornography organization. In a press statement, Father Hill said that the federal government has not done enough to combat pornography.

HE SAID

By George: We love happy affairs! Let us help plan yours.

WEBBING PARTIES

Receptions and dinners are beautiful at the

HARRIS IMPERIAL HOUSE

A1A at Atlantic Blvd. Pompano Beach

18-Day Bargain European Holiday

under spiritual direction of Father Edward C. DOHERTY

Vatican International Traveler: Biscayne College Miami.

$2299 plus airfare. June 22nd.

Ireland France Vatican Portugal Spain

Shannon Intervale Limerick

Newry Blarney Waterford Dublin Limerick

New York Madrid Fatima Lisbon

Palm Beach

The first step is to send in this coupon and regardless of the method used, we will

CALL FOR EVERYTHING YOU GIVE IS TAX DEDUCTIBLE

St. Vincent de Paul Stores

AID THE POOR

donating RESALABLE FURNITURE, clothing, merchandise to

ALL OUR PROFIT

callery for free pick up

EVERYTHING YOU GIVE IS TAX DEDUCTIBLE

You get a Tax Receipt

COLLIER COUNTY
3190 Davis Blvd.
Naples 770-2907

DANE COUNTY
8780 West State Highway 141
Sun Prairie 826-9300

BROWARD COUNTY
1500 N. University Drive
Pompano Beach 497-2422

PALM BEACH COUNTY
2547 N. Dixie Hwy.
West Palm Beach 843-5502

BROWARD COUNTY
3232 North Dixie Hwy.
Pompano Beach 924-2422

PALM BEACH COUNTY
101 S. Ocean Blvd.
Delray Beach 243-0800

COLLIER COUNTY
3190 Davis Blvd.
Naples 770-2907

DANE COUNTY
8780 West State Highway 141
Sun Prairie 826-9300

BROWARD COUNTY
1500 N. University Drive
Pompano Beach 497-2422

PALM BEACH COUNTY
2547 N. Dixie Hwy.
West Palm Beach 843-5502

THE VOICE-Friday, April 8, 1983-PAGE 7
Women's equality

Church must follow words with action, bishop says

BOISE, Idaho (NC) -- "Words alone are not enough" when it comes to promoting equality of women in the church, Bishop Sylvester Treinen of Boise said in a pastoral letter on women's issues.

In fact, he added, "rather than discriminate unfairly, church leaders should actively promote and welcome approved roles for women everywhere in the church."

He criticized centuries of unequal treatment of women, physical and sexual abuse against them and other indignities but left open the question of women's ordination and said that a married woman's career is less important than her role at home as wife and mother.

TITLED "An Elusive Search," the pastoral, released in March, cited the statements of Pope John Paul II, Vatican Council II and U.S. church officials in recognizing the rights of women in society and in the Catholic Church.

"The words that have been spoken are good, are hopeful to women," Bishop Treinen wrote. "Now, let us take a look at what has been done, because words alone are not enough."

He noted that the new Code of Canon Law, although it "may fall short of the hopes of women... does broaden the role of women in the church."

The church's reliance on women in teaching, health care, missionary work, parish life and diocesan departments "has been significant," he wrote. Vatican II gave women greater roles in the liturgy, he said.

While saying church authorities should move to broaden the role of women in the church, Bishop Treinen urged married women to place their family above their careers.

Therefore, "in view of the many authorities quoted above, there should be no basis for discrimination against women by anyone in the church, especially not by those who have authority and are in leadership positions," he said.

When they seek liberation and recognition - especially after knowing about Pope John Paul II's insistence on human rights for all persons - "women are simply asking for equality as human persons," he wrote.

HE NOTED that the exclusion of women from the sacrament of orders poses a major problem for many women and some men. He offered no direct opinions on that issue itself and said the discussion is likely to continue.

"As to the ordination of women, the teaching authority (magisterium) in the church must make the final decision," he wrote. "I do not know whether the magisterium can change its present teaching. I will gladly accept whatever happens because I know that the voice of God speaks through his church and I desire the kind of equality between women and men that God desires."

He also said that a married woman's primary role is to serve in the home.

"The happiness, holiness and permanence of their family depend so much on them that married women, realizing the great need for their love and inspiration, must place the importance of other careers second to their irreplaceable presence in the home as wife and mother," he said.

The bishop wrote that "as they seek recognition on all levels, most married women do realize their vital role as the mainstay of their home, although for economic reasons many of them must seek work outside the home. Other women seek work outside their home for reasons of self-fulfillment and they may do this if it does not do harm to their home life."

HOLY YEAR 1983

ARCHBISHOP EDWARD A. McCARTHY PILGRIMAGE
ROME AND THE HOLYLAND
SILVER JUBILEE - MIAMI ARCHDIOCESE

TOUR A

DEPART - MIAMI OCTOBER 17, 1983 - 14 DAYS - 12 NIGHTS - $1,849 per person

TOUR B

DEPART - MIAMI OCTOBER 17, 1983 - 9 DAYS - 7 NIGHTS - $1,239 per person

Please note a detailed itinerary of both tours available upon request by contacting:
MEEGAN TRAVEL CORP., 87-14 116th Street, Richmond Hill, NY 11418
(212) 949-9000

TO MAKE YOUR RESERVATION,
MAIL COUPON AND DEPOSIT

TOUR A

Please reserve ______ single room accommodation for Rome-Holyland package.

TOUR B

Please reserve ______ single room accommodation for Rome only package.

Enclosed is my deposit check, payable to MEEGAN TRAVEL in the amount of $300 per person.

NAME (First) ______ (Last) ______
ADDRESS ___________________________
CITY ______ STATE ______ ZIP ______
PHONE ______ (Home) ______ (Work) ______

I request a single room accommodation for Rome/Holyland package $157 additional.
I request a single room accommodation for Rome only package $30 additional.

Please mail this coupon to:
MEEGAN TRAVEL CORP., 87-14 116th Street, Richmond Hill, NY 11418
(212) 949-9000

Please note a detailed itinerary of both tours available upon request by contacting:
MEEGAN TRAVEL CORP., 87-14 116th Street, Richmond Hill, NY 11418
(212) 949-9000

PAGE 8-THE VOICE-Friday, April 8, 1983
Who joins cults?

Weirdos and odd-balls, right? Wrong. Read on...

By Betsy Kennedy
Voice Staff Writer

Who gets hooked on cults? Radicals, unbalanced persons, aging hippies, vulnerable teens from poverty-stricken homes?

Wrong, say the experts. The average cultist is 21 years old, intelligent, clean cut, from an upper middle-class background and searching for a place to "fit in."

These were just a few of the surprising facts revealed by speakers at the Biscayne College pastoral counseling center seminar, "An Appraisal of Cults in America: Is It Brainwashing Or Free Choice?" which was held Saturday.

Despite poor attendance at the event, those who were present con- sidered it a success, including one mother who stood up nearly in tears to say, "My daughter is still in a cult...please keep up what you're doing...there are a lot of us who need you."

Can hook anyone

Her remarks were directed to two ex-cult members, Helen Friedman (former Moonie) and "Amy" (former Maharaj Ji worshipper) who told their stories.

Friedman explained, "It can happen to the best and the brightest, I really want to impress that on people. Everyone asks, "what is a nice Jewish girl like you doing with the Moonies?" Anybody who quickly extinguished any doubts about self-appointed gurus she worshiped."

"Anytime you join a cult you are taking the pain and sweeping it under the carpet. A young man who has been in for 12 years told me he wouldn't know what to do if he found out the whole thing wasn't real. He says there is no other life and refuses to believe it."

"After I was out I remembered thinking my very first thought. I was lying on the bed and I realized it was the first time I'd had in so long. Now when I enter a new relationship even if it brings me pain it feels good," said Amy.

Parental fault?

During a question and answer session Amy was asked by a member of the audience if her parents could have resisted, they had helped her seek an alternative identity.

"There wasn't quite enough guidance or directing... parenting skills are essential in helping someone resist cults," she said.

"When do the deceivers become the deceived?" was a question posed to Helen Friedman.

"The people you meet are really sincere and it seems someone has come along who has all the answers. By the time you reach the upper echelons of the group...you are the one doing the deceiving," she said.

In addition to the speeches by the ex-cult members, the highlight of the program was provided by the out-spoken Rev. Randy Griffith, a protestant minister for 21 years who charged that the Protestant church is "dead." Rev. Griffith was addressing the topic, "Why Do Cults Frighten Us?"

"There needs to be a total and absolute radical revision of the practices and procedures of mainline Protestant religions," he said.

He pointed out that 46% of those who become involved in cults are Protestant.

Looking around the room at the many empty chairs, Rev. Griffith said "Cults do not frighten most church people-this is a perfect example."

Young people who try to untangle themselves from a web of cultism find no substantial help through church programs or staff, he said.

Protestantism

"The Protestant church has been operating on the wrong rules; the end justifies the means, appearance sells. Empiricism and pragmatism have become its hallmarks. What it has not done is challenge its principles. It has not sought meaningful prayer and meditation. It has left its constituents open for proselytizing."

Another clergyman who examined the role of the church and cultism was Fr. Juan Sosa, director of the permanent diaconate of the archdiocese.

His topic was entitled, "What are Cults Telling Us About Ourselves?"

"There is a need to worship and be bound by a common vision. Society has moved from a structured to anti-structured setting with a mythical world view," he said.

People are trying to find their room in this mythological world said Fr. Sosa.

Symbolism

"Feasts and rituals are important in Catholicism just as they are in Judaic tradition. The past becomes important and the past and tradition meet. A lot of young people are turned on by these experiences when time and space are liminal. One answer to cult influence is for the church to permit people to have the liminal experience... to express themselves. Perhaps then cultism would die.

Government action will never change anything: We have to keep a vi- sion of hope within memory and fullness... something people can feel," he said.

Rabbi Rubin Dobin, a prominent national authority on cults who coor- dinated the workshop, pointed out that according to a 1972 study in Science Digest representing 400 cult members from 48 cults, a total of 35% were identified as former Roman Catholics.

Our Lady of the Hills Catholic Camp

phone (704) 692-9498
(704) 680-8078 (Sept.-May)

Our Lady of the Hills Camp
"Twenty-eighth Season"

On top of the Blue Ridge Mountains of Western North Carolina, Hendersonville, a Catholic Camping Adventure for boys and girls ages 6-14.

Program under the direct supervision of diocesan priests, Sisters and Staff. Religious Education, Tutoring, horses, ecology and nature lore, arts and crafts, tennis, archery, water sports, drama, and more.

Our Lady of the Hills is situated on 250 acres, 50 acre lake, olympic size pool and tennis courts. The camp is owned and operated by the Roman Catholic Diocese of Charlotte, N.C.

Dates For 1983
Pre-Camp........June 12-June 23
First Session........June 25-July 15
Second Session........July 17-Aug 5
Full Session........June 25-August 5
Post Camp........August 7-August 13

For Brochure or further information, write:
Father Dennis R. Kuhn, Administrator
Our Lady of the Hills Camp
P.O. Box 849
Hendersonville, N.C. 28793
I was always so busy with my own life... The operation changed me. I will not stop helping people after I walk again. My character has changed '100 per cent' -Teresita Quesada

Her wheelchair...a vehicle of love

By Betsy Kennedy
Voice Staff Writer

Teresita Quesada has made her wheelchair a vehicle of love. Instead of carrying around a bitter heart because she cannot walk, the attractive member of St. John Bosco parish in Miami spends her time caring for those in need.

Each day the phone begins ringing early, in the morning at the 23-year-old's tiny apartment. A newcomer who doesn't speak English needs help with a college application, Medicaid payments or Social Security forms; will Teresita help? A handicapped person needs transportation, can Teresita tell them who to call?

"I can't say no. Helping is a joy... someday I will become a social worker," she says in halting but precise English.

Despite her own near-poverty circumstances, she throws nothing away that is useful. "I just couldn't. There is always someone out there who is going to need something I can give them."

Before a long and dangerous operation to correct scoliosis (a severe curvature of the spine), Teresita admits she did not always think about others. She had always been able to walk and took it for granted.

"I've lived in a Catholic family all my life, but I'm not Catholic just because I was born in one. My best friend is my mother. They have my own opinions. And I am Catholic because I want to be."

Costly price

Her stubbornness and dedication to Catholic values sometimes have a costly price. She broke up with her boyfriend last year when they were nearing the day to take their vows.

"His friends said I thought like 'an old lady.' But that is the way it is. I am particular about my beliefs. And especially about marriage and family," she says.

Someday, she dreams, there will be a lot of children of her own. For now, she enjoys mothering the children at Variety Children's Hospital where she goes for physical therapy treatments once a week.

While she worked last year as a volunteer in the Variety play room, the children were not the only recipients of her love.

"I know so many people at that hospital, when I go it is like visiting friends," she says.

Teresita says was almost insurmountable.

Costly price

Courageous Teresita Quesada is determined to walk away from her wheelchair someday. In the meantime, the 23-year-old has devoted her life to serving others.

Each day of physical therapy brings her closer to her goal of walking again. During sessions, she tries to use a cane. She struggles against fear and dizziness. Afterwards, her feet are swollen and sometimes they shake uncontrollably.

Her friends were and still are, amazed by her fierce independence. Teresita bathes, feeds and clothes herself. Her room is tidy enough to put a sure-footed person to shame.

"When I have a problem it is my problem... When I get out of this wheelchair, I will really be able to understand the handicapped and help them, I know what it is like to be in this chair," she says.
We're here to save babies'

Continued from page 1

The trial, which is expected to last about a year, began late last month and OMEGA's goal. "We're in school...By

OMEGA's goal. "We're in school...By

Lauderdale," Hairston said of

Lauderdale," Hairston said of

the clinic. "We're not satisfied with Fort Lauderdale's medical care, and we're not satisfied with the
care at the clinic. "We're not satisfied with Fort Lauderdale's medical care, and we're not satisfied with the

clinic."

said. But there's no

‘final solution.’ * *

Jim Hairston said. "But we wonder...if

Jim Hairston said. "But we wonder...if

we're here to help save babies'

we're here to help save babies'

in some way to the fight against abor-
in some way to the fight against abor-
tion."

tion."

Hairston said that way about abor-
Hairston said that way about abor-
tion now, but limits he wasn't always that committed.
tron now, but limits he wasn't always that committed.

"People are so brainwashed with the liberal media that they make a decision based on half the information. A short
time ago, I was shown the 'other half'" by a prolife slide presentation.

time ago, I was shown the 'other half'" by a prolife slide presentation.

What really "scared" Jim Hairston today, he said, is the reluc-
What really "scared" Jim Hairston today, he said, is the reluc-
tance of some of the clinic's patients to express their beliefs, some in way to the fight against abor-
tance of some of the clinic's patients to express their beliefs, some in way to the fight against abor-
tion. We went to court not just to retrieve our little fainthearts out of the fires...everybody's fancy was in the fire. It remains there."

We tested freedom of

speech

OMEGA fought in court because the clinic had stopped their picketing, alleging members blocked traffic in and out of the parking lot, increased the fear and anxiety of the women pa-

OMEGA fought in court because the clinic had stopped their picketing, alleging members blocked traffic in and out of the parking lot, increased the fear and anxiety of the women pa-
tients and impeded the clinic's physi-

ctors and impeded the clinic's physi-

OMEGA countercharged that its members were being harassed and threatened by clinic employees and cited its First Amendment right to free speech.

OMEGA countercharged that its members were being harassed and threatened by clinic employees and cited its First Amendment right to free speech.

The three-day trial before Broward Judge Robert C. Abel ended with the
decision, the first time such an issue has been tried in Florida. "We knew we had a right to stand there and voice our opinion." Although there has been talk that the clinic would appeal the decision, no appeal has been filed yet.

The win cost OMEGA between $12,000 and $13,000. Court costs alone reached almost $5,000, and although their attorney offered to forego his usual fee, "we had to pay him," Hairston said.

The group hopes to raise the money by acquiring a formal membership, a move "which importance they had downplayed until now.

The group hopes to raise the money by acquiring a formal membership, a move "which importance they had downplayed until now.

They hope to get the rest of the money from a May 7 march and rally and by selling a directory of Fort Lauderdale doctors who perform abor-
tions and those who don't.

An example

Hairston wants South Floridians and Christians everywhere who say they oppose abortion to think of OMEGA not as "them" but as "us."

Agreed his mother, Dorothy Hairston, also named as a defendant in the suit.

How effective?

But other prolife groups still have question about OMEGA's methods. If they effectively save babies.

Clinic personnel testified that possible patients turned around and drove away upon seeing the picketers. But they reconsider and decide against an abortion or simply move on to another clinic.

"We wonder. We don't know," Hairston said. "But we wonder...if they were not faced with the reality that's my baby." In his view, however, body counts don't matter. Christian witnessing does.

"I don't care if we don't send one person away. Our standard is obe-

siderent to God."

MEGA's members represent a variety of Christian denominations, from Presbyterian to believers' Bible Fellowship. The group is kind of spin-

off from Fort Lauderdale Right to Life.

Although the paring was friendly (OMEGA distributes prolife literature from a variety of churches and groups, and refers women to any one of the prolife organizations in South Florida) Hairston is "not willing to wait 10 more years for initiatives to end legalis-
ed abortion."

"I'm a little impatient. They're dying out there and we're still talking," he said. "Both are import-
tant," but each prolife group can seek out its own method of pursuing the work.

"The pen, the legislative, the country-club mentality, the picketing mentality, all of it (can) be working toward this goal of stopping the killing of unborn children," Hairston said.

Can't be neutral

OMEGA wants to "alert and alarm to action God's people." Christians who should no longer keep their opini-

ions on the sidelines or hide their beliefs under the "myth of neutrality."

"Every line of legislation legislates one person's morality on someone else's morality," Hairston said. "The problem with this country's morality is...that we're now legislating morality under the auspices of a new religion, one which dehumanizes man, called humanism."

Christians, he added, have a moral responsibility to act on behalf of the unborn because "the only thing necessary for wickedness to succeed is for good men to keep quiet."

MarieBanner, an OMEGA member: "I can't make them not have an abor-
tion but I can let them know that there are alternatives and what they're kill-
ing is a baby."

Lindsey Sampson, another OMEGA member: "I know most people here would literally give the shirts off their backs to help these women not have an abortion."

Hairston again: "We're here to help girls, to give a public testimony that Christians care and to keep as many women as possible from espousing the "final solution.""

Of all prolife groups, he added, OMEGA will probably "receive the most back. We're going to be fought the most. We're going to be in court the most."

"But we're going to offer our alter-

atives at every place where babies are killed."

THE VOICE-Friday, April 8, 1983-PAGE 11
On deterrence

By Jerry Filteau
NC News Service

The most controversial issue facing the drafting committee was what to do with the section on the policy and strategy of nuclear deterrence -- the heart of the pastoral as regards the national debate on morality and public policy.

It is here that some of the most basic changes in the pastoral letter occur. This was foreseen last year when Cardinal Bernardin told the nation's bishops that the committee was satisfied that its conclusions were correct but dissatisfied with the quality of the moral argumentation underlying those conclusions.

In the third draft the committee's basic conclusion on specific policies that the committee would support or reject -- remain substantially the same.

There is one notable difference -- the decision in the third draft to back away from endorsement of the language of the nuclear freeze movement. Where the second draft supported 'immediate, bilateral verifiable' arms limitations, the third draft substitutes "curb" for "halt." "It IS SURELY not our intention in..." the third draft says.

But the message also reminds "all in the military class in the military as word of..." the third draft says.

innocent people because they happen to live near a 'militarily significant target,'" the third draft says.

Thus, while the committee has substantially recast its line of argument about the nature of deterrence and moral implications, the basic conclusion of only a "strictly conditioned moral acceptance" is the same as was reached in the second draft.

Other specific recommendations in the third draft are a more organized, coherent expression of the committee's judgments on the factual situation and the applicable moral principles that lead up to the judgment that only a "strictly conditioned moral acceptance of deterrence" is possible.

Civilian population

The draft welcomes the fact that declared U.S. deterrence policy now excludes targeting civilian populations. But it notes that such a targeting scheme by itself does not make the policy morally acceptable. Many military targets are within civilian population centers, the draft says, meaning that if the deterrent is unleashed it is likely to cause massive civilian death, violating the moral principle of proportionality.

"That principle says the good to be achieved must be proportionate to the evil inflicted. These considerations of concrete moral principles that lead up to the final conclusions on deterrence to specific U.S. policies.

Administrative responses to the first use of nuclear weapons are considered. More specifically, the committee held that the most obvious and important was to prevent any use of nuclear weapons that would result in massive civilian death.

Administration responses to the first use of nuclear weapons are considered. The second draft calls attention to Pope John Paul II's statement to the United Nations last June that deterrence based on balance may be judged "morally acceptable" when not used as an end in itself and used as a step toward disarmament.

But the new draft also attempts to relate Pope John Paul's general views on deterrence to specific U.S. policies.

What bishops said t
and second drafts of the pastoral had complained sharply that the drafting committee paid insufficient attention to stated U.S. Policies of deterrence.

IN FACT, THE third draft incorporates a counter-population policy dictated by the administration, Defense Secretary Robert McNamara. The bishops, in a statement to Congress on Feb. 1, 1963, that it is U.S. policy "that under no circumstances may such (nuclear) weapons be used deliberately for the purpose of destroying population" - was seen by some political observers as giving a green light to fighting strategies such as "indiscriminate" and "proportionate" warfare.

As the third time though the third draft says that "the urgent need for control of the arms race requires a willingness for each side to take some first steps, that is, some independent initiatives. It argues that there is precedent for successful independent initiatives, citing President Kennedy's announcement in 1963 that the United States would unilaterally forbid nuclear tests. In a letter to the draft pastoral, Nikita Khrushchev "proposed a limited test ban which eventually became the basis of the U.S.-Soviet partial test ban treaty."

Nukes guns

In this same section the third draft offers a new perspective on the danger of nuclear and conventional weapons. While acknowledging "reluctantly" that it is more costly to maintain a conventional deterrent than a nuclear deterrent, the bishops say it is their hope that "a significant reduction in numbers of conventional arms and weaponry would go hand in hand with diminishing reliance on nuclear deterrence.

The third draft, on the other hand, urges immediate agreements to "curb the testing, production and deployment of new nuclear weapons systems. Not only should steps be taken to end development and deployment of nuclear weapons, the number of existing weapons must be reduced in a manner that reduces the danger of nuclear attack."

The third draft, on the other hand, urges immediate agreements to "curb the testing, production and deployment of new nuclear weapons systems. Not only should steps be taken to end development and deployment of nuclear weapons, the number of existing weapons must be reduced in a manner that reduces the danger of nuclear attack."

At the same time though the third draft notes that "unprecedented challenges to the moral principles of the bishops' pastoral letter have been raised. But in analyzing the likely indirect effects of a strategic nuclear attack, the bishops said that they had been advised, for example, that the U.S. nuclear targeting plan "has identified 60 'military' targets within the city of Moscow alone." They said that in their consultations, administration officials said the United States is prepared to respond massively to a Soviet attack and such a massive response would cause catastrophic levels of civilian casualties.

Nukes guns

In this same section the third draft offers a new perspective on the danger of nuclear and conventional weapons. While acknowledging "reluctantly" that it is more costly to maintain a conventional deterrent than a nuclear deterrent, the bishops say it is their hope that "a significant reduction in numbers of conventional arms and weaponry would go hand in hand with diminishing reliance on nuclear deterrence.

The third draft, on the other hand, urges immediate agreements to "curb the testing, production and deployment of new nuclear weapons systems. Not only should steps be taken to end development and deployment of nuclear weapons, the number of existing weapons must be reduced in a manner that reduces the danger of nuclear attack."

At the same time though the third draft notes that "unprecedented challenges to the moral principles of the bishops' pastoral letter have been raised. But in analyzing the likely indirect effects of a strategic nuclear attack, the bishops said that they had been advised, for example, that the U.S. nuclear targeting plan "has identified 60 'military' targets within the city of Moscow alone." They said that in their consultations, administration officials said the United States is prepared to respond massively to a Soviet attack and such a massive response would cause catastrophic levels of civilian casualties.

The bishops recognize the demanding nature of the personal and professional choices facing you. "While the debate within the church over war and peace should be expressed in the framework of Catholic moral teaching, there also should be mutual respect, civility and charity among participants in the debate."

"The church's theological traditions of just war and non-violence are distinct but complementary. Each contributes to the full moral vision needed in the pursuit of peace."

"The bishops on protecting innocent people at all age levels to understand better the issues of war and peace." A new endorsement of proposals to establish a United States Academy of Peace to provide a center for peace studies and activities.

"Reiterating the second draft's analysis that a more integrated international system is needed to respond to the world's interdependence. The new draft also expands on the argument that U.S. participation in multilateral development is an essential element of world security.

Main points of revised document

WASHINGTON (NC) Here in brief is what the third draft of the U.S. bishops' pastoral letter on war and peace says:

1. Nuclear war at any level is "an unacceptable moral risk." Nations should adhere to a "no first use" policy.

2. Limited nuclear exchanges must also be questioned since they may not be controllable and may not have a reasonable hope of success.

3. Nuclear weapons may ever be used to destroy population centers or civilian targets. Even when the direct target is military, the principle of proportionality would rule out targeting if the indirect civilian casualty toll would be too great.

4. While every nation has a right and duty to defend itself against unjust aggression, offensive war of any kind is not morally justifiable.

5. Deterrence policies are morally acceptable only on a strictly conditioned basis. They must not be an end in themselves but be a step toward progressive disarmament.

6. Immediate bilateral and verifiable agreements to curb the testing, production and deployment of new nuclear weapons systems are supported, followed by deep cuts in the arsenals of both superpowers.

7. Because of the increasing interdependence of the world, the United States should promote political and economic policies aimed at meeting the needs of the world's poor. Such policies are an essential element of a peaceful world. The United States also should adopt a stronger supportive leadership role in the United Nations.

8. While the debate within the church over war and peace should be expressed in the framework of Catholic moral teaching, there also should be mutual respect, civility and charity among participants in the debate.

9. Prayer and penance also are essential elements of peace. As one form of penance, Catholics should consider returning to the tradition of fast and abstinence on Ash Wednesday.

10. While the concept in Scripture of peace has been understood in a variety of ways and contexts, Scripture still provides a unique source of revelation on war and peace issues.

11. The church's theological traditions of just war and non-violence are distinct but complementary. Each contributes to the full moral vision needed in the pursuit of peace.

12. Parishes and dioceses should implement education programs that promote a better understanding of war and peace issues.
More School tax --What irony--

It you like irony, there’s plenty for Catholics in Gov. Bob Graham’s desire to raise $500 million in new tax next year for government schools.

It already costs an average of $2500 per student, nationwide, in government-subsidized schools. The average per pupil cost of non-government schools such as Catholic schools is only $900.

In other words it already costs almost three times as much to educate a child in your county school system as it does in your parish school. Then when we (and other great) ask the government for part of our school tax dollar back to help us pay for the highly efficient and cost effective job we are doing of educating a sizeable part of the American public, what do we get? —the door slammed in our face and a tearful cry for even more taxes for the government school monopoly.

EDITORIAL

Well, the nation needs quality education. And this state in particular with its low-ranked government schools could use its share of improving, if it were well.

If the governor’s program passes, so be it. Perhaps it is necessary. We would not oppose anything as important as improvement in the government-run school option.

But we would ask our public leaders why they do not think the non-government schools are also important enough to be helped with our own taxes, and why they do not even consider that church-related and other such schools might just be a cheap way out of the educational problems of the country if the government would only make them an equal partner in education.

And we would ask our leaders how they manage not to blush when asking for more of our tax money while refusing to give us a fair share of what they already get from us.

Letters to the Editor

Tropic article on priest sicknessening

To the Editor:

I am sick to my stomach to see how far we are all going down when we have to go around exploiting peoples’ religions. Between the “Thorn Birds” and the life plays such as “Agnes of God” and now the article in The Miami Herald, the con games of the day are such as the movie “The Lonely Journey of Father Victor Lyczko” I am fed up and tired to see my God, religion and all the religion of millions of other persons trampled to death. Juicy stories to sell!

All Christians should feel indignation at the mockery that is being made in the mini series “The Thorn Birds” of a priest, a man of God. So they are showing us all of “his weak points;” we all have them and in the words of Our Lord, “The one with no sin, cast the first stone.”

It is disgusting that during this Holy Week of the Passion of Jesus Christ, we as Christians allow this to happen. The Lord showed us through the Last Supper that His disciples representing all of humanity have their weak moments, but must we exploit them?

As for Fr. Victor Lyczko and his article, I feel so sorry for him and the feeling has for his fellow priests and for the way he expresses himself about the sisters. Frankness has nothing to do with religion and all the weakness that is what this man does in this article.

Truly I feel that Fr. Lyczko missed the point of his piece completely, if he could become so bitter over so many incidents. Life is not easy even for those in the secular world.

How can the editor of the story even do this, I wonder, say things as Fr. Victor could be a Saint? Saints suffer in silence, they don’t kick the Body of Christ.

I know that we have had an inquisition, I know that we have had bad moments in the history of the Church, but again, can anyone of ANY FAITH stand up and cast the FIRST STONE?? I LOVE my priests with their faults and failures, for they are also human as I am. I LOVE my nuns for they give me the education that I have, I truly would like to see them with habits, and perhaps in time they will realize that when they wear that HABIT it’s like reminding us ALL of the light of Christ, wherever they are.

Most must follow the same path we have learned to love, and respect not worship those that teach us our religious beliefs.

Many empires have vanished, the Roman, the Spanish, the British and if this country continues with its materialism and humanistic ideologies that’s neither here nor there. As things stand, it is not a fact at this time. Perhaps in the future-priest’s will be allowed to marry. I don’t know and it’s not for me to say.

As things stand now they do take the vows of celibacy, right or wrong, good or bad. For this reason alone this movie was such a success, because it showed how a priest gave in to his own lusts and passions.

Oh, this movie had it all. I guess that’s what made it so, shall we say “entertaining”, the forbidden fruit that was plucked in “his” prime, adultery, fornication, and a child born of a priest.

The church has enough problems/God knows this and there has been more than enough gossip about our priests. This I think will only serve to add more fuel to the fire from our non-Catholic friends.

Mrs. M. Esposito
Tropic, Boca Raton

More heresies to contend with

To the Editor:

The heresies that really should alarm us were not even mentioned in Fr. Dietzen’s article in the Voice, March 25th (concerning certain privately advanced devotions). Some errors have been corrected, but others are still wide-spread at a time when humanism has taken over. I refer to:

1. The denial of Purgatory. At most wakes and funerals now, the mourners are assured th that the deceased is already in Heaven.

2. Denial of Mary’s God-given power and intercession. Father Dietzen and many other priests have a rather belittling attitude towards apparitions and the confidence Our Lady’s little souls have in her.

3. While intellectual pride has relegated Mary to the background—there is an increasing disrespect shown to her Divine Son in the Blessed Sacrament. There is loud talking around the tabernacle, as if the Real Presence were not there and only few people still genuflect.

4. Sacrilegious Communions. This is probably the most offensive practice of all. Whether in mortal sin or out of grace does not seem to phase the average Catholic today as nearly everyone comes up to receive Holy Communion as though it were merely a fraternal banquet.

Pastors are not feeding their flock the truth. Those higher in authority (not all, but some) though not openly denying the Pope, are blatantly ignor ing him. Love of neighbor is being stressed above love of God and the Sacraments. Mary, our hope, can show us the way back to her Son who is the truth.

Peggy Gibson
Hialeah
Parishioners and homilist

Fr. Fred Baumer is very concerned about the state of preaching in the United States. He has also spent the past decade of his priestly life seeking to improve the quality of homilies or sermons as a seminary instructor, clergy workshop leader and consultant to the American bishops. Last fall the U.S. Bishops Committee on Priestly Life and Ministry issued a pamphlet-size document, "Fulfilled in Your Hearing: The Homily in the Sunday Assembly." Baumer served on the sub-committee which composed this text and has particular interest in the fourth chapter, a lengthy section containing practical suggestions for homily preparation.

That portion describes, among other things, the formation and operation of a homily preparation group, a unit of people who gather early in the week with the preacher to pray over the forthcoming sermon. Since Fr. Baumer as professor of homiletics at the Chicago Theological Union has been training future priests in a similar method for several years, it pleased him to see the bishops endorse officially such a procedure.

Lest the effort become excessively time-consuming and consequently unrealistic for his students later pastoral ministry, the Chicago professor recommends a tightly structured session of only an hour's duration.

THE GATHERED GROUP, of course, could include priests in the rectory, the parish staff, priests from the area, priests and ministers of the regular meeting of a clergy support group. But more creatively and ideally he and the bishops’ document propose that preachers assemble four or five lay people they both can trust and work with easily. In that latter arrangement the preacher more likely will be able to determine what are some of the congregation's real needs and discern appropriate ways of responding to them in the homily.

The bishops earlier in that document underscored how and why it is important for preachers accurately to understand their audience if they hope to achieve effective communication with them. "UNLESS A PREDICER knows what a congregation needs, wants, or is able to hear, there is every possibility that the message offered in the homily will not meet the needs of the people who hear it. To say this is by no means to imply that preachers are only to preach what their congregations want to hear. Only when preachers know what their congregation needs to hear..."

"Homilists may indeed preach on what they understand to be the real issues, but if they are not in touch with what the people think are the real issues, they will very likely be misunderstood or not heard at all. What is communicated is not what is said, but it is what is heard, and what is heard is determined in large measure by what the hearer needs or wants to hear."

That hour of homily preparation after the group has gathered and prayerfully quieted down runs according to roughly equal time divisions in this way: 1. Read the biblical passages and other proper Mass texts. As one reads, the others jot down images, words or phrases which strike them. 2. Share the words. Those jottings are shared with one another, the homilist noting notions which recur or stir unusual interest. 3. Exegesis the texts. One member presents a short excess or explanation of the biblical passages with concentration on trying to discover what concrete human concerns the author was addressing when the text was first written. 4. Share the good news. The participants respond to questions like: What good news did the first listeners hear in these accounts? Do we? How does this message impact our personal lives? 5. Share the challenge these words offer us. How do these words touch us and to what do they call us? 6. Explore the consequences. 7. Give thanks and praise. The group concludes with a brief prayer of thanksgiving for God's saving word.

Fr. Baumer encourages preachers to give the prepared homily once, even informally, to a member of that group prior to the actual delivery at a liturgy. In addition, he suggests that members might (gently) offer comments afterwards to the homilist. Fidelity to this type of preparation program will almost certainly enhance the equality of a weekly homily.

Religious oppression in USSR

Jews and Christians from around the world will gather in Jerusalem March 15 for the third World Conference on Soviet Jewry. From all indications, conditions in the Soviet Union are worsening not only for Jews but also for many Christians.

Jewish emigration from the Soviet Union those allowed to leave has been cut 95 percent from the 1979 high of 51,320. Only 2,600 Jews were permitted to emigrate in 1982.

During the same period Soviet officials have stepped up arrests and harassment of those expressing a desire to emigrate, a basic human right recognized by the Soviets when it affirmed the Helsinki Accords and the U.N. Declaration of Human Rights. "Refuseniks"-Jews who wish to exercise their right to emigrate tend to be in for a rough time in the Soviet Union. They are demoted or dismissed from their jobs and deprived of access to libraries and research centers. They also become subject to arrest for the crime of "parasitism."

"Refuseniks"-Jews who wish to exercise the right to emigrate tend to be in for a rough time in the Soviet Union. They are demoted or dismissed from their jobs and deprived of access to libraries and research centers."

The International Council of B’nai B’rith is calling for a day of solidarity with Soviet Jews and, one would naturally add, through them all oppressed religious minorities in the Soviet Union to coincide with the beginning of the Jerusalem World Conference on Soviet Jewry March 15.

IN ADDITION the Soviet Union seems to have adopted a quota system governing the number of Jews admitted into its universities. There has been a 50 percent drop in the Jewish student population during the past decade.

Banned is participation in society as Soviet citizens. Russian Jews are also systemically deprived of their Jewish heritage, cultural as well as religious. The teaching of Hebrew and Yiddish is banned. No publication of the history of the Jewish people has been permitted for the past 40 years. Christians in the Soviet Union are also experienc-
A plague of Vandalists

By Antoinette Bosco
NC News Service

When I read recently about vandalism directed against farmers in New Jersey, I literally felt ill. Dairy cows were range-fed and fed with fermented tree trunks; they were slashed; barns and wheat fields were burned; combined valuated at $100,000 were disabled; and irrigation pumps were shattered. The story of a New York Times report.

Vandalism has been striking farms throughout New Jersey so viciously that Arthur R. Brown, state secretary of agriculture, said that unless the havoc is stopped, it could undermine efforts to retain agriculture in the state.

I think it matters that, in a small way, my taxes help in the fight against vandalism. This year I've been focusing on taxes. I'll contest the government's nuclear war policy in the courts, say that the effort will help with the solemn vow of poverty receive no salary, and are in need of decent health care, etc. So taxes are necessary. Why not exchange for the creation of 10,000 new posts?" I was touched by this Good Samaritan approach to unemployment.

An interesting news item came out of Brussels on March 19. It struck me as a wonderful example of solidarity in solving social problems: "Belgium's 890,000 public-sector workers have reached preliminary agreement with the government to take a pay cut to help ease record unemployment. Prime Minister Wilfried Martens said..." I was not touched by this Good Samaritan approach to unemployment.

Most of the vandals are teen-agers and young adults losing respect for property, destroy manufactured goods. Their actions are costly, criminal and usually fixable.

For instance, I'm opposed to our Defense Department's nuclear policy, and it is far more than his father has ever made.

I try to put myself in a positive frame of mind when income-tax time comes. This year I've been focusing on paying taxes, I hope I'm not taking any part in the very area where it was reported that 900,000 cattle were disabled; and irrigation pumps were smashed with sledgehammers, according to a New York Times report.

I think it matters that, in a small way, my taxes help in the fight against vandalism. This year I've been focusing on taxes. I'll contest the government's nuclear war policy in the courts, say that the effort will help with the solemn vow of poverty receive no salary, and are in need of decent health care, etc. So taxes are necessary. Why not exchange for the creation of 10,000 new posts?" I was touched by this Good Samaritan approach to unemployment.

An interesting news item came out of Brussels on March 19. It struck me as a wonderful example of solidarity in solving social problems: "Belgium's 890,000 public-sector workers have reached preliminary agreement with the government to take a pay cut to help ease record unemployment. Prime Minister Wilfried Martens said..." I was not touched by this Good Samaritan approach to unemployment.

Most of the vandals are teen-agers and young adults losing respect for property, destroy manufactured goods. Their actions are costly, criminal and usually fixable.

For instance, I'm opposed to our Defense Department's nuclear policy, and it is far more than his father has ever made.

I try to put myself in a positive frame of mind when income-tax time comes. This year I've been focusing on paying taxes, I hope I'm not taking any part in the very area where it was reported that 900,000 cattle were disabled; and irrigation pumps were smashed with sledgehammers, according to a New York Times report.

I think it matters that, in a small way, my taxes help in the fight against vandalism. This year I've been focusing on taxes. I'll contest the government's nuclear war policy in the courts, say that the effort will help with the solemn vow of poverty receive no salary, and are in need of decent health care, etc. So taxes are necessary. Why not exchange for the creation of 10,000 new posts?" I was touched by this Good Samaritan approach to unemployment.

An interesting news item came out of Brussels on March 19. It struck me as a wonderful example of solidarity in solving social problems: "Belgium's 890,000 public-sector workers have reached preliminary agreement with the government to take a pay cut to help ease record unemployment. Prime Minister Wilfried Martens said..." I was not touched by this Good Samaritan approach to unemployment.

Most of the vandals are teen-agers and young adults losing respect for property, destroy manufactured goods. Their actions are costly, criminal and usually fixable.

For instance, I'm opposed to our Defense Department's nuclear policy, and it is far more than his father has ever made.

I try to put myself in a positive frame of mind when income-tax time comes. This year I've been focusing on paying taxes, I hope I'm not taking any part in the very area where it was reported that 900,000 cattle were disabled; and irrigation pumps were smashed with sledgehammers, according to a New York Times report.

I think it matters that, in a small way, my taxes help in the fight against vandalism. This year I've been focusing on taxes. I'll contest the government's nuclear war policy in the courts, say that the effort will help with the solemn vow of poverty receive no salary, and are in need of decent health care, etc. So taxes are necessary. Why not exchange for the creation of 10,000 new posts?" I was touched by this Good Samaritan approach to unemployment.

An interesting news item came out of Brussels on March 19. It struck me as a wonderful example of solidarity in solving social problems: "Belgium's 890,000 public-sector workers have reached preliminary agreement with the government to take a pay cut to help ease record unemployment. Prime Minister Wilfried Martens said..." I was not touched by this Good Samaritan approach to unemployment.

Most of the vandals are teen-agers and young adults losing respect for property, destroy manufactured goods. Their actions are costly, criminal and usually fixable.

For instance, I'm opposed to our Defense Department's nuclear policy, and it is far more than his father has ever made.

I try to put myself in a positive frame of mind when income-tax time comes. This year I've been focusing on paying taxes, I hope I'm not taking any part in the very area where it was reported that 900,000 cattle were disabled; and irrigation pumps were smashed with sledgehammers, according to a New York Times report.

I think it matters that, in a small way, my taxes help in the fight against vandalism. This year I've been focusing on taxes. I'll contest the government's nuclear war policy in the courts, say that the effort will help with the solemn vow of poverty receive no salary, and are in need of decent health care, etc. So taxes are necessary. Why not exchange for the creation of 10,000 new posts?" I was touched by this Good Samaritan approach to unemployment.

An interesting news item came out of Brussels on March 19. It struck me as a wonderful example of solidarity in solving social problems: "Belgium's 890,000 public-sector workers have reached preliminary agreement with the government to take a pay cut to help ease record unemployment. Prime Minister Wilfried Martens said..." I was not touched by this Good Samaritan approach to unemployment.

Most of the vandals are teen-agers and young adults losing respect for property, destroy manufactured goods. Their actions are costly, criminal and usually fixable.

For instance, I'm opposed to our Defense Department's nuclear policy, and it is far more than his father has ever made.

I try to put myself in a positive frame of mind when income-tax time comes. This year I've been focusing on paying taxes, I hope I'm not taking any part in the very area where it was reported that 900,000 cattle were disabled; and irrigation pumps were smashed with sledgehammers, according to a New York Times report.

I think it matters that, in a small way, my taxes help in the fight against vandalism. This year I've been focusing on taxes. I'll contest the government's nuclear war policy in the courts, say that the effort will help with the solemn vow of poverty receive no salary, and are in need of decent health care, etc. So taxes are necessary. Why not exchange for the creation of 10,000 new posts?" I was touched by this Good Samaritan approach to unemployment.

An interesting news item came out of Brussels on March 19. It struck me as a wonderful example of solidarity in solving social problems: "Belgium's 890,000 public-sector workers have reached preliminary agreement with the government to take a pay cut to help ease record unemployment. Prime Minister Wilfried Martens said..." I was not touched by this Good Samaritan approach to unemployment.

Most of the vandals are teen-agers and young adults losing respect for property, destroy manufactured goods. Their actions are costly, criminal and usually fixable.

For instance, I'm opposed to our Defense Department's nuclear policy, and it is far more than his father has ever made.

I try to put myself in a positive frame of mind when income-tax time comes. This year I've been focusing on paying taxes, I hope I'm not taking any part in the very area where it was reported that 900,000 cattle were disabled; and irrigation pumps were smashed with sledgehammers, according to a New York Times report.

I think it matters that, in a small way, my taxes help in the fight against vandalism. This year I've been focusing on taxes. I'll contest the government's nuclear war policy in the courts, say that the effort will help with the solemn vow of poverty receive no salary, and are in need of decent health care, etc. So taxes are necessary. Why not exchange for the creation of 10,000 new posts?" I was touched by this Good Samaritan approach to unemployment.

An interesting news item came out of Brussels on March 19. It struck me as a wonderful example of solidarity in solving social problems: "Belgium's 890,000 public-sector workers have reached preliminary agreement with the government to take a pay cut to help ease record unemployment. Prime Minister Wilfried Martens said..." I was not touched by this Good Samaritan approach to unemployment.

Most of the vandals are teen-agers and young adults losing respect for property, destroy manufactured goods. Their actions are costly, criminal and usually fixable.

For instance, I'm opposed to our Defense Department's nuclear policy, and it is far more than his father has ever made.

I try to put myself in a positive frame of mind when income-tax time comes. This year I've been focusing on paying taxes, I hope I'm not taking any part in the very area where it was reported that 900,000 cattle were disabled; and irrigation pumps were smashed with sledgehammers, according to a New York Times report.

I think it matters that, in a small way, my taxes help in the fight against vandalism. This year I've been focusing on taxes. I'll contest the government's nuclear war policy in the courts, say that the effort will help with the solemn vow of poverty receive no salary, and are in need of decent health care, etc. So taxes are necessary. Why not exchange for the creation of 10,000 new posts?" I was touched by this Good Samaritan approach to unemployment.

An interesting news item came out of Brussels on March 19. It struck me as a wonderful example of solidarity in solving social problems: "Belgium's 890,000 public-sector workers have reached preliminary agreement with the government to take a pay cut to help ease record unemployment. Prime Minister Wilfried Martens said..." I was not touched by this Good Samaritan approach to unemployment.

Most of the vandals are teen-agers and young adults losing respect for property, destroy manufactured goods. Their actions are costly, criminal and usually fixable.

For instance, I'm opposed to our Defense Department's nuclear policy, and it is far more than his father has ever made.

I try to put myself in a positive frame of mind when income-tax time comes. This year I've been focusing on paying taxes, I hope I'm not taking any part in the very area where it was reported that 900,000 cattle were disabled; and irrigation pumps were smashed with sledgehammers, according to a New York Times report.

I think it matters that, in a small way, my taxes help in the fight against vandalism. This year I've been focusing on taxes. I'll contest the government's nuclear war policy in the courts, say that the effort will help with the solemn vow of poverty receive no salary, and are in need of decent health care, etc. So taxes are necessary. Why not exchange for the creation of 10,000 new posts?" I was touched by this Good Samaritan approach to unemployment.
OPENING PRAYER

Lord, there’s so much we want to tell you, there’s so much we want to share. We want to praise you, but find it hard. Lord, we want to thank you, but we don’t know how. Lord, we want to ask you, but feel embarrassed to have our hearts known. Lord, we want to pray, but feel unworthy to approach you. Lord, we want to teach us. O Lord, teach our family to praise you, but find it hard.

ACTIVITY IDEAS

1. Take a walk outside and have each family member point out at least five signs of spring. Afterward, we give you all glory and honor, now and forever, Amen.

2. Sing songs indoors or play a game of body tag outdoors. Whoever is tagged must stay put. After one or two adults to whom the elderly person has immediate, constant access.

3. Families are already home, so problems at home cannot call them away from their job.

MY ESTIMATE, of five shifts for an institution counts all personnel including those needed to cover sick days and weekends. While only three shifts work per day, more than three shifts are usually required to cover the week.

Finally, I am appalled by your statement, "If we are unable to resolve a patient’s problem, we seek the assistance of the family’s patient’s family, clergy, friends or other relative.

The voice-Friday, April 8, 1983-PAGE 17

Alt Publishing Co.
Szentrúdinsights

Peace Be to you

Readings: Acts 5:12-16; Revelation 1:9-11, 12-13, 17-19; John 21:19-31

By Fr. Richard Murphy, O.P.

It is difficult to recapture the excitement of the first Easter week. For the apostles it must have been almost unendurable. They stayed together, drawing courage and strength from each other. Their “unity” was to become a special characteristic of the church throughout the ages.

Fully convinced that Jesus was alive, the apostles had within themselves an inexhaustible source of strength. They would preach the resurrection fearless-ly everywhere, even in the protocé of the Temple, the very heart of the Establishment, a topic which was strictly taboo.

The Apostle John records how the risen Christ passed through closed doors and greeted His disciples with the familiar words, “Peace be to you!” Then He invested them with a truly awesome mission: “As the Father sent Me, I send you.” He then added, “If you forgive sins, they are forgiven them; if you hold them bound, they are bound” (Matt. 16:19; 18:18; John 20:22-23).

The church has repeatedly taken Jesus’ words at face value. By the singular power bestowed upon them, the apostles, and their successors are instruments of divine peace, reconcilers of God and man. Because the church remembers Jesus’ words and takes sin very seriously, it never tires of recommending the healing that can be found in the sacra-

ment of reconciliation. Peace is a good omen. The church sees the sinner’s opportunity to re-examine his life and his actions and to chart a better course.

Judge. In His hands were the keys of divine power over death and the underworld. In the matter of sins, the apostles and their successors share that power; they have the keys.

People used to place their sick there where彼得’s shadow might fall upon them. Superstition in the Scriptures, however, the shadow-image is much used as a metaphor. In the same way, Holy Spirit overshadowed Mary at the Incarn-

ation, and the apostles at the Transfiguration. The shadow, was simply a sign that God was present to man in power. The powers the apostles were given were not those of heal-

ing and reconciliation.

Most people find themselves drawn to Thomas, the doubting disci-

ple, the biblical “man from Emmaus.” Jesus invited him to touch His wounds, and then gently scolded him, saying, “Blessed are they who have not seen but believe.” Today, the time was fast approaching when He would be visible only to the eyes of faith. The church realizes this and treasures this “nineth beatitude.”

The disciples were endowed with an incredible power to forgive sins and to proclaim the forgiveness of sins. For this they were persecuted. Things have changed little. Today, one can deny Jesus’ divinity, or argue that abortion is a good solution to a difficult problem, or that the unborn are not human beings… and many will approve. But say that man has the power to create life from nothing, and the world will understand-

ably, breaks loose. Thank God for the church which brings us God’s teaching.

Alt Publishing Co.

What is the Focolare Movement?

Q. Our Catholic newspaper quotes a woman as saying that she had an ex-

perience of her discovery of the Focolare Move-

ment and how it gave her strength to bear what she believed. I have never heard of this group. Is it a retreat program of what? (Ill.)

A. Focolare is one of several movements or types of spirituality which have done much in this century for lay men and women to deepen and enrich their Christian lives.

The name itself comes from the Italian word for fire and is said to sug-

gest the meaning “carriers of fire.” Officially called the Worldwide Focolare Movement, it began in Italy during World War II when a few young girls, horrified by the destruction and terror of the war, sought a way to bring about the unity on earth for which Jesus prayed.

Through the years, this theme of unity has become the cornerstone of its ideals, with the conviction that the only sound base of unity, the one reality that will last, is God himself. The movement has flourished particularly since Vatican Council II, when its ideals were stressed often in the council fathers’ commitment of the church to the cause of political, social and religious harmony and unity among people.

The movement has flourished particularly since Vatican Council II, when its ideals were stressed often in the council fathers’ commitment of the church to the cause of political, social and religious harmony and unity among people.

The movement by the church came from Pope John XXIII in 1962. In 1978 Pope Paul VI also encouraged the movement, saying, “Be faithful to your inspiration which is so modern and so helpful.”

Here in the United States Focolare operates a publishing house and sponsors a monthly magazine, Living City, promoting the activities and spiritualit-

y of the movement.

Headquarters are in Rome, but it has national offices in several countries. One of six in North America may be reached at Box 496, New York, N.Y. 10021.

The Plummet Family

Q. I am reading a book by a rather famous priest. It says that sins of the flesh are referred to as sins of the flesh, Shen. God never told us how many or how few people might be in hell, or why they are there if they are, any guesses on what kinds of sin might most cause the loss of eternal life are nothing more than purely personal conjecture.

A. Sometimes sins involving sex are referred to as sins of the flesh. Shen. God never told us how many or how few people might be in hell, or why they are there if they are, any guesses on what kinds of sin might most cause the loss of eternal life are nothing more than purely personal conjecture.

Q. My husband is not Catholic, but is

very familiar with the Bible. He ques-
tions me about the sixth Station of the Cross and what role Veronica played. Jesus. He says he cannot find that in the Bible. How do you explain this? Is this a religious name? What is the explanation? (Ill.)

A. There is nothing in the Scriptures about Veronica (or anyone else) wiping the face of Jesus, or about his leaving the Via Dolorosa. No one has ever claimed that this part of the stations is based on anything biblical. For that matter, neither are the three falls of Jesus on the way to Calvary; nothing is said of them in the Gospels.

Somewhere around the 10th century a cloth bearing an image that was said to be a portrait of Veronica went to Venice. Various explanations were given through the years. Only in the 14th century did some offer the explanation that the image was miraculously im-

posed on the cloth by a woman who of-

fered it in him during the journey to his crucifixion.

One must understand that the Sta-
tions of the Cross, a beautiful devotion to focus our minds on the suffering and death of Jesus and what these mean to us Christians, only appeared about 700 or 800 years ago. Using Scripture, traditions concerning the death of our Lord and some legends, the stations went through many varia-
tions, at one time totaling more than three dozen separate incidents or sta-
tions.

Somewhere along the line, perhaps about 200 years ago, the present 14 sta-
tions became generally accepted and ob-

served.

(Many questions involving children and adults and the sacrament of penance are answered in a new, free brochure on confession, available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 S. Bloomington, Ill. 61701.)

(For questions for this column may be sent to Father Dietzen at the address above.)

Becker Funeral Home

Ron E. Becker

Funeral Director

Phone (309) 428-1444

1444 S. Federal Highway

DEERFIELD BEACH

Kraeer Funeral Home

R. Jay Kraeer

Funeral Director

Boca Raton

Sample Road

954-2900

Alt Publishing Co.
covered in the last few decades and died, but pro rasslin' goes on and on. Even roller derby had enough shame to slither into the bushes, but there is wrestling, strong as a hammerlock, being broadcast all over the place.

Astonishing.

LET'S BE Frank, folks. Pro wrestling is a fake. Everyone knows it's a fake. The people involved in it know it is a fake. But it churns along, drawing fans to arenas and viewers to the tube.

Did you know that in New York State there is an office in the state bureaucracy which handles wrestling? Did you know that the bureaucrats in charge sit down with the wrestlers to discuss who will win the matches and how?

Did you know that each match is a fraud, an "exhibition" to use the term which wrestling is forced to use? Each match is as scripted and dangerous as a pass de deux.

But people still tune in to see Andre the Giant dance with the Magnificent Morocco. I'VE WATCHED wrestling a lot lately, mainly because I can't believe it's still on TV. I remember watching it when I was in junior high. It was the big thing to view when I was between 12 and 15.

Apparently, it is still, since both my sons, 12 and 13, watch it, and their friends get all excited over Tiger Mask, Bob Backlund and Superstar Billy Graham.

I have also been watching because wrestling makes me laugh. Anything so outrageous has to make you laugh. Find somebody with a VCR and tape a wrestling match. Then watch it in slow motion. No blows land. It's all bob and weave, duck and cover, near misses and acrobatics.

But people watch it, believe it and get excited when the good guy pins the bad guy.

That's a reason wrestling remains popular, I guess. It is one of the few remaining places where you can find good and evil with no guts. Billy Graham is evil, no doubt about it. And Backlund is so good he almost wins.

But does anyone worry that the evil guys are so often the foreigners, especially the Orientals? Mr. Fuji seems to have the yellow peril.

There are wrestlers who wave Confederate flags, wear masks, come from exotic locales, conceal their true names and do weird little dances of victory.

TUNED IN

Wrestling's brutes haunt TV

See this look of astonishment on my face? I got it watching professional wrestling on television the other day.

My astonishment derives from several factors. First, I cannot believe that this silly, pseudo-sport survives in the 80s. Other fashions have been un-

BY JAMES BREIG

Do take the 'High Road'

Sean Penn stars as a vicious young criminal sent to a reformatory in this brutal exploitation movie trying to pass itself off as socially significant. A dull and has some nice surprises. Not the least of these is Bess Armstrong's performance as a spoiled rich girl, Roaring 20's who hires a hard-drinking, disillusioned World War I ace (Tom Selleck) to fly her from Turkey to China to find her long-lost father. "High Road" is a kind of "Raiders of the Lost Ark" done with heart and character, a consistently entertaining film that forges the sex and extravagant violence that too often characterize the adventure genre today. There is some violence, but it's restrained, and there are also some mild vulgarities. The USCC has classified it A-II, adults and adolescents.

- BAD BOYS - R,0

Penn stars as a vicious young criminal sent to a reformatory in this brutal exploitation movie trying to pass itself off as socially significant. A dull and has some nice surprises. Not the least of these is Bess Armstrong's performance as a spoiled rich girl, Roaring 20's who hires a hard-drinking, disillusioned World War I ace (Tom Selleck) to fly her from Turkey to China to find her long-lost father. "High Road" is a kind of "Raiders of the Lost Ark" done with heart and character, a consistently entertaining film that forges the sex and extravagant violence that too often characterize the adventure genre today. There is some violence, but it's restrained, and there are also some mild vulgarities. The USCC has classified it A-II, adults and adolescents.

- MAN, WOMAN AND CHILD

PG, A-III

In this slick and manipulative screen version of Erick Segal's slick and manipulative novel, a beautiful American family undergoes trauma.

Martin Sheen is the perfect college professor with the perfect wife and perfect American family undergoes trauma. France to America after the child's version of Erick Segal's slick and classify it O - morally offensive.

Martin Sheen is the perfect college professor with the perfect wife and perfect American family undergoes trauma. France to America after the child's version of Erick Segal's slick and classify it O - morally offensive.

Martin Sheen is the perfect college professor with the perfect wife and perfect American family undergoes trauma. France to America after the child's version of Erick Segal's slick and classify it O - morally offensive.

Martin Sheen is the perfect college professor with the perfect wife and perfect American family undergoes trauma. France to America after the child's version of Erick Segal's slick and classify it O - morally offensive.

Martin Sheen is the perfect college professor with the perfect wife and perfect American family undergoes trauma. France to America after the child's version of Erick Segal's slick and classify it O - morally offensive.

Martin Sheen is the perfect college professor with the perfect wife and perfect American family undergoes trauma. France to America after the child's version of Erick Segal's slick and classify it O - morally offensive.

Martin Sheen is the perfect college professor with the perfect wife and perfect American family undergoes trauma. France to America after the child's version of Erick Segal's slick and classify it O - morally offensive.

Martin Sheen is the perfect college professor with the perfect wife and perfect American family undergoes trauma. France to America after the child's version of Erick Segal's slick and classify it O - morally offensive.

Martin Sheen is the perfect college professor with the perfect wife and perfect American family undergoes trauma. France to America after the child's version of Erick Segal's slick and classify it O - morally offensive.

Martin Sheen is the perfect college professor with the perfect wife and perfect American family undergoes trauma. France to America after the child's version of Erick Segal's slick and classify it O - morally offensive.
ME families told love is the answer

More than 300 married couples and their teenage children attended the Marriage Encounter of South Florida annual convention, "VOICE '83," held at Biscayne College recently. This was the first local Marriage Encounter convention to be held in Miami.

Both speakers, Father Gabriel Calvo and Dr. David Thomas, received standing ovations from their attentive audience.

Father Calvo is the originator of Marriage Encounter, Sons & Daughters, Family Encounter, Priest Encounter, In-Home Encounter and other experiences. He is currently the director of Family Intercommunications and Relationships Experience Services (known as F.I.R.E.S.).

Father Calvo believes there is within each couple a divine energy of love which when brought out can turn loose a true revolution of love throughout the whole earth. In order for this energy to produce a "human thermonuclear explosion," it has to be released by a deep sharing between husband and wife.

But, says Fr. Calvo, it doesn't end there. As the fire wages, the couple radiates its warmth to those immediately around them. Ideally the family is a source of not only physical nourishment, but of love, acceptance, encouragement, comfort and friendship.

According to Fr. Calvo, the challenge lies in the couple being able to control its energy. "In teaching children, teaching them love, values, relationships, forgiveness and God and ourselves," he says.

Dr. Thomas is currently director of the graduate program in Family Ministry at Regis College in Denver, Colorado and theological consultant for the U.S. Bishops National Commission on Marriage and Family.

He has served as an export advisor to the World Synod of Bishops Meeting in Rome in 1980 and authored several books, including "When God is at Home with Your Family."

He spoke about the psychology of marriage and commitment and was invited to speak with each other in a family as well as how to handle day-to-day problems.

The convocation "VOICE '83" was the musical "The Witness," written by Jimmy and Carol Owens, which Ford had closed as a new look seen through the eyes of St. Peter. It allowed the audience to experience Christ as the apostles saw him.

Sr. Marie Conway

Sister Marie Cecile Conway, O.P., the former Lucille Margaret Conway, died March 29, 1983 at Maria Health Care Center, Adrian, Michigan. She was ninety years of age and in the fifty-seventh year of her religious profession as a member of the Adrian Dominican Congregation.

Prior to entering the Congregation Sister Cecile was employed as a stenographer for eight years.

Sister Marie Cecile was a native of Detroit and spent the major portion of her active years teaching in Michigan. Her teaching assignments in Michigan were St. Bernard, Alpena; St. Mary; Chelsea; St. Alphonsus, Dearborn; St. Gabriel, Precious Blood and St. Thomas the Apostle.

Since entries were received from nearly every state and from 10 foreign countries, it is quite unusual that six students from the same school should be named for an award.

The essay competition, sponsored by The Christophers, a New York-based movement which promotes the idea of individual responsibility for social improvement, was designed to encourage young people to think about peace.

The theme for the competition was "Youth Participating in World Peace." It was open to students in grades 7 through 12. They were asked to answer this question: "If you had the opportunity to speak directly to world leaders, what would you tell them to do to create a peaceful world today?"

The essay competition was judged on sincerity, practicality and originality.

Content winners will be interviewed on the weekly syndicated television program Christopher Closeup. More than 3,000 in-print books are being distributed and all honorable mention winners will receive a copy of the Christopher book, "Young Ideas."

Sr. Marie Conway

FREE HEALTH FAIR

Anyone 18 years and older; testing includes blood pressure, anemia, height/weight, visual acuity, oral screening, breast exam, colorectal screening, hearing, foot screening, all free except optional blood chemistry for $8 charge. Mercy is the only hospital health fair featuring pulse rate evaluation, stress test, ADORATION OF THE HOLY EUCHARIST.

The Christophers, a New York-based movement which promotes the idea of individual responsibility for social improvement, was designed to encourage young people to think about peace.

The essay competition, sponsored by The Christophers, a New York-based movement which promotes the idea of individual responsibility for social improvement, was designed to encourage young people to think about peace.

The theme for the competition was "Youth Participating in World Peace." It was open to students in grades 7 through 12. They were asked to answer this question: "If you had the opportunity to speak directly to world leaders, what would you tell them to do to create a peaceful world today?"

The essay competition was judged on sincerity, practicality and originality.

Content winners will be interviewed on the weekly syndicated television program Christopher Closeup. More than 3,000 in-print books are being distributed and all honorable mention winners will receive a copy of the Christopher book, "Young Ideas."

Sr. Marie Conway

FREE HEALTH FAIR

Anyone 18 years and older; testing includes blood pressure, anemia, height/weight, visual acuity, oral screening, breast exam, colorectal screening, hearing, foot screening, all free except optional blood chemistry for $8 charge. Mercy is the only hospital health fair featuring pulse rate evaluation, stress test, ADORATION OF THE HOLY EUCHARIST.

The Christophers, a New York-based movement which promotes the idea of individual responsibility for social improvement, was designed to encourage young people to think about peace.

The essay competition, sponsored by The Christophers, a New York-based movement which promotes the idea of individual responsibility for social improvement, was designed to encourage young people to think about peace.

The theme for the competition was "Youth Participating in World Peace." It was open to students in grades 7 through 12. They were asked to answer this question: "If you had the opportunity to speak directly to world leaders, what would you tell them to do to create a peaceful world today?"

The essay competition was judged on sincerity, practicality and originality.

Content winners will be interviewed on the weekly syndicated television program Christopher Closeup. More than 3,000 in-print books are being distributed and all honorable mention winners will receive a copy of the Christopher book, "Young Ideas."

Sr. Marie Conway

FREE HEALTH FAIR

Anyone 18 years and older; testing includes blood pressure, anemia, height/weight, visual acuity, oral screening, breast exam, colorectal screening, hearing, foot screening, all free except optional blood chemistry for $8 charge. Mercy is the only hospital health fair featuring pulse rate evaluation, stress test, ADORATION OF THE HOLY EUCHARIST.

The Christophers, a New York-based movement which promotes the idea of individual responsibility for social improvement, was designed to encourage young people to think about peace.

The essay competition, sponsored by The Christophers, a New York-based movement which promotes the idea of individual responsibility for social improvement, was designed to encourage young people to think about peace.

The theme for the competition was "Youth Participating in World Peace." It was open to students in grades 7 through 12. They were asked to answer this question: "If you had the opportunity to speak directly to world leaders, what would you tell them to do to create a peaceful world today?"

The essay competition was judged on sincerity, practicality and originality.

Content winners will be interviewed on the weekly syndicated television program Christopher Closeup. More than 3,000 in-print books are being distributed and all honorable mention winners will receive a copy of the Christopher book, "Young Ideas."

Sr. Marie Conway

FREE HEALTH FAIR

Anyone 18 years and older; testing includes blood pressure, anemia, height/weight, visual acuity, oral screening, breast exam, colorectal screening, hearing, foot screening, all free except optional blood chemistry for $8 charge. Mercy is the only hospital health fair featuring pulse rate evaluation, stress test, ADORATION OF THE HOLY EUCHARIST.

The Christophers, a New York-based movement which promotes the idea of individual responsibility for social improvement, was designed to encourage young people to think about peace.

The essay competition, sponsored by The Christophers, a New York-based movement which promotes the idea of individual responsibility for social improvement, was designed to encourage young people to think about peace.

The theme for the competition was "Youth Participating in World Peace." It was open to students in grades 7 through 12. They were asked to answer this question: "If you had the opportunity to speak directly to world leaders, what would you tell them to do to create a peaceful world today?"

The essay competition was judged on sincerity, practicality and originality.

Content winners will be interviewed on the weekly syndicated television program Christopher Closeup. More than 3,000 in-print books are being distributed and all honorable mention winners will receive a copy of the Christopher book, "Young Ideas."

Sr. Marie Conway

FREE HEALTH FAIR

Anyone 18 years and older; testing includes blood pressure, anemia, height/weight, visual acuity, oral screening, breast exam, colorectal screening, hearing, foot screening, all free except optional blood chemistry for $8 charge. Mercy is the only hospital health fair featuring pulse rate evaluation, stress test, ADORATION OF THE HOLY EUCHARIST.
Couple No.1: Married for 15 years, the husband and wife say they have learned how to communicate well. People need to "take time to be together, to listen well" and to communicate their joys and sorrows to each other, she said. They also need to "step off the treadmill" and listen to each other, Mrs. Reilly said. During disagreements, these partners ask how the expression of one’s "feelings" differs from "self-disclosure," Reilly offered examples. According to the family counselor, a parent, upset about a discipline problem with a child, might say to a mate, "I feel angry about the way you disciplined our child." But self-disclosure, Reilly indicated, includes telling a spouse something about yourself! in this situation or "how I learned to handle conflict." The Reillys also advise couples to develop a common religious attitude. "Being in touch with religious values ultimately will strengthen couples as they go through the natural cycles in marriage," Mrs. Reilly said. She pointed out that many young couples marrying today can expect to live together for some 48 years. Couples with religious values are more "open to reconciliation and forgiveness," Mrs. Reilly said. During disagreements, these partners are more willing to "make the first move to the other."

THE SITUATIONS described above are typical of the kinds of problems encountered by Mimi and Terry Reilly in their work as the family life directors in the Archdiocese of Miami. The Reillys discussed their views on marriage and family relationships during a recent interview.

The vivacious couple have been actively involved in family ministry for nine years, three years in Phoenix, Ariz., and six in Miami. Their theories on marriage and family life have been tested in a real-life laboratory: They have been married 20 years and have five children from the ages of 6 to 18. For parents seeking help, the Reillys may recommend the archdiocesan parenting programs. Here, over the course of eight weeks, couples "learn parenting skills," by talking over problems with other parents in small group settings. Many parents say that in the sessions they discover ways to improve their marriages as well.

MRS. REILLY noted that many couples never "have learned how to communicate well. People need to "take time to be together, to listen well" and to communicate their joys and sorrows to each other, she said. Her husband agreed, observing that the intensity of a couple's relationship during the courting period can lull them into thinking they are skilled in communicating. They mistake their discussions about the wedding and their joyful physical feelings for good communication, he added. A dynamic relationship only occurs when couples share their lives with each other and "strive for intimacy," Reilly added. "Everyone needs intimacy," Mrs. Reilly chimed in. "We need to belong to others, to be loved and to love" that's what marriage is all about.

The Reillys encourage couples to plan time to be private together on a regular basis. It's important to "step off the treadmill" and listen to each other, Mrs. Reilly said. Sometimes it helps for couples to plan in advance the subjects they want to discuss. During their actual time alone, they should try to look at subjects in terms of problem solving, feelings and self-disclosure, Reilly said.

ASKED how the expression of one’s "feelings" differs from "self-disclosure," Reilly offered examples. According to the family counselor, a parent, upset about a discipline problem with a child, might say to a mate, "I feel angry about the way you disciplined our child."

But self-disclosure, Reilly included, includes telling a spouse "What I have learned about myself!" in this situation or "how I learned to handle conflict." The Reillys also advise couples to develop a common religious attitude. "Being in touch with religious values ultimately will strengthen couples as they go through the natural cycles in marriage," Mrs. Reilly said. She pointed out that many young couples marrying today can expect to live together for some 48 years. Couples with religious values are more "open to reconciliation and forgiveness," Mrs. Reilly said. During disagreements, these partners are more willing to "make the first move to the other."

Ezekiel's vision

The prophet Ezekiel's career began with a vision of God. But the prophet was evidently at a loss to put the vision into words, although he tried valiantly for a full chapter.

It is hard to form a complete, coherent picture of just what Ezekiel saw. Many have attempted unsuccessfully to produce a drawing of his vision. It is not surprising the drawings were unsuccessful, for mystical visions are of a much higher order than cartoons or drawings.

In some ways, visions are not unlike dreams, for example, they defy pictorial reproduction. They rarely respect the laws of physics, mathematics or geometry, the laws which govern drawings. Like dreams in another way, visions leave a definite impression. Ezekiel's vision definitely make a very strong impression.

The vision occurred during the fifth year of Ezekiel's exile in Babylonia, around 593 or 592 B.C.

THE PROPHET is with his fellow Israelite exiles by the Chebar Canal, an irrigation project fed by the great Euphrates River.

In his vision, Ezekiel sees a complicated apparatus in the sky. It is surrounded by storm clouds, thunder and lightning - a quite terrifying sight.

The apparatus includes four composite creatures, each having some features of a human being, an ox, an eagle and a lion. Such composite figures were common in Babylonian sculpture at the time and they may...
I have seen a marked change during the past few years in the couples coming to prepare for marriage. They are much more serious about their marriage preparations.

One couple, Mike and Janet, typify this new seriousness. Their situation says a lot about marriage today.

This couple came to see me at the beginning of their senior year in the University of California at Berkeley. Since it was October, we had to squeeze our meeting into a schedule crowded by university football games and parties at their fraternity and sorority.

**WHEN THEY FIRST** came to see me I expected they would be what my years in Berkeley had prepared me for — intelligent, high-spirited, worldly young people, not too sure how the church fit into their lives.

I mentioned to them, as I always do in my first session with a couple planning a marriage, that our marriage preparations would take time and some hard work. Mike answered they knew it would. That was why they had come so many months in advance of their June wedding.

Janet, who comes from a family of deep Christian faith but no formal church connection, said she wanted to become a Catholic so they could have their common faith as a further bond.

I was surprised by these statements. But I was even more surprised by what followed. Quietly but very seriously, Mike said, "In this town anything goes. And everything is going on. It's not easy to live a Christian life here."

Janet added, "So we want to learn how to support each other in our beliefs. And we want to learn how to set up a good marriage."

**THE YOUNG COUPLE'S** religious commitment may be stronger than that of the average couple. But their realization that marriage requires a serious commitment and real preparation is becoming common.

People preparing for marriage are coming to realize that preparing for a Christian marriage is different. They are becoming more and more aware that what we mean by marriage in the church and what we mean by marriage in America's mainstream are just not the same anymore.

To prepare for a Christian marriage requires a change of life and values from what is commonly accepted in America's civil society.

In California the civil code defines marriage simply as a personal relationship arising out of a contract. Like other contracts it can be terminated at the will of the contracting parties. Unlike most contracts, it can be terminated by just one of the parties.

The difference between the views of marriage held by the church and by many sectors of society means that those who enter into the sacrament of matrimony are no longer moving into a common and accepted social pattern. Christian marriage is different.

**COUPLES WHO WANT** to establish a Christian marriage are like pioneers. They are separating themselves from the safe way and choosing to live in a new way.

These couples are living on the cutting edge, on the prophetic side of life. In}

have made a vivid impression on Ezekiel's very sensitive imagination.

Each creature has two pairs of wings. One pair is outstretched so that the tips touch the tips of the wings of the creatures on either side, this forming a square. Between each pair of creatures is a double wheel, that is, one wheel within another at right angles. The rims of the wheels are full of eyes.

The four creatures support a glittering platform on which the throne of the Almight stands. At the sight of this, Ezekiel falls flat on his face. Who can blame him?

**WILD** as the vision may seem, it makes a definite impression on the prophet which he tries to convey to people. The vision includes four living beings. Now, for Ezekiel and those he associates with, the number "four" signifies universality. The vision suggests

God is in exile with his people, a heartening message indeed.

gests, then, that all living beings are at the service of the Almight; all living beings, you might say, are bearers of the Almight's throne.

But these are not just ordinary creatures who bear the throne. No, indeed! Each creature represents the best in creation:

- The human being: intelligence, king of all the animals.
- The ox: strength, king of domestic animals.
- The eagle: speed, king of all the birds.

And far above all the others, the Almight Creator.

The four double wheels probably signify the ability to move about. The eyes, a sign of intelligence, probably denote the ability and readiness of these creatures to comply with every command from the Almight, to carry him anywhere in the universe.

In other words, God is everywhere.

**THAT IS** a point of special importance to the Israelites. Far away from the Jerusalem temple, God's dwelling place, the Israelites feel they are also far from God and that he is far from them. But Ezekiel is saying no to all that. God is here too, even by the Chebar Canal in Babylon.

God is in exile with his people—a heartening message indeed for the Israelites and one sorely needed at this time in their lives when they are so far from home.
MADISON, Wis. (NC) The survival of Carmen Hoxie, who weighted only 1 pound, 1 ounce shortly after birth, shows "inconsistency and a tremendous double standard" in society because larger babies are aborted regularly, according to Dan Zeidler of Milwaukee, executive director of Wisconsin Citizens Concerned for Life.

Carmen weighed only 1 pound, 5 ounces and was 12 inches long when she was born March 8 at St. Mary's Hospital, a hospital in Madison run by the Sisters of St. Mary. She was born about three months premature.

"More and more infants are surviving premature births at five and six months gestation. Medical science is sure to increase the chances for survival of babies born even earlier," he said and yet, "we're killing much bigger babies in the womb."

Dr. Willard J. Blankenship said March 25 that Carmen reached the lowest weight known of any infant alive. Blankenship, director of perinatal medicine at St. Mary's, said, "She continues doing well. She's a real fighter."

"I know for sure that one of the aborted babies weighed about 2 pounds," said Zeidler. "More and more infants are surviving premature births at five and six months gestation. Medical science is sure to increase the chances for survival of babies born even earlier," he said, and yet, "we're killing much bigger babies in the womb."

"Obviously from our point of view an abortion done on a baby who is six months along is essentially no different than an abortion done at two months. The baby dropped a few ounces in weight to a low of 1 pound, 1 ounce but weighed 1 pound, 4 ounces as of March 30. The hospital predicted the baby will remain at St. Mary's until the end of the normal gestation period, about the end of May.

SIX LIVE births resulting from abortions have been reported at two other Madison hospitals, Madison General and University.

But it's easier for some people to justify earlier abortions than abortions on babies who are viable or potentially viable."

Zeidler said society will have to work out some kind of action restricting abortions or admit that "we will abandon any kind of lip service to the sanctity of life."

CARMEN IS the daughter of Diane and Thomas Hoxie of Morrisonville, Wis. The Hoxies, who also have three sons, have been traveling the 15 miles between their home and the hospital.

The Cathedral Culture Series presents

Marvis Martin, lyric soprano, and
The Greater Miami Chamber Orchestra

Burton Dines, Director

St. Mary Cathedral
at 8:00 P.M.

Friday April 15, 1983

All programs are presented free of charge as a gift to the community by The Cathedral Arts Guild

U.S. Recording Companies Fund in whole or in part the instrumental music for these performances as arranged by P.A.C.E. (Performing Art for Community Education Inc.) with the maturation of Local 655 of the American Federation of Musicians.

Better wed than...

By Hilda Young

Marriage means shaking your head at how naive you were when you thought you knew what you were getting into when you got married.

Marriage is sharing: closet space, money, the shower, your time, an ice cream cone, the dishes and secret thoughts.

Marriage is at times wondering how in the world you let yourself sign a lifelong contract with this other person.

Marriage is unbalanced checkbooks, a car that breaks down when the savings account hits three figures, a dentist's bill larger than your first mortgage, and mixed emotions about the bank raising your VISA limit.

Marriage is realizing you still only use half the bed even when your spouse is out of town.

Marriage is watching your life mate asleep next to you and smiling at how nice looking he or she has remained.

Marriage is discovering things about yourself you never realized, and sometimes wished you hadn't, but finding someone loves you anyway.

Marriage means shaking your head at how naive you were when you thought you knew what you were getting into when you got married.

Marriage is sharing: closet space, money, the shower, your time, an ice cream cone, the dishes and secret thoughts.

Marriage is at times wondering how in the world you let yourself sign a lifelong contract with this other person.

Marriage is unbalanced checkbooks, a car that breaks down when the savings account hits three figures, a dentist's bill larger than your first mortgage, and mixed emotions about the bank raising your VISA limit.

Marriage is realizing you still only use half the bed even when your spouse is out of town.

Marriage is watching your life mate asleep next to you and smiling at how nice looking he or she has remained.

Marriage is discovering things about yourself you never realized, and sometimes wished you hadn't, but finding someone loves you anyway.

Marriage is accepting the fact your spouse cannot make sense of the world for the first 90 minutes of the day.

Marriage is hammering out holiday traditions like spouse's family for Christmas Eve, your family Christmas Day.

Marriage is a lot easier when it's a three-way relationship that includes God.