Catholics, Syrian Orthodox affirm common faith

VATICAN CITY (NC) — The Catholic Church and the Syrian Orthodox Church June 23 signed a joint statement affirming a common faith in the nature of Christ and permitting members of each church to receive several sacraments in the other church when their own priest is not available.

The statement was signed by Pope John Paul II and Syrian Orthodox Patriarch Moran Mar Ignatius Jacob III, both churches in the new decree that the word of God was "made flesh and became truly man," that he took to himself "a real body with a rational soul," and that he "shared our humanity in all things but sin." The statement says certain doctrinal remains still unresolved, "in particular, the Council of Chalcedon in 451 condemned monophysitism, by which the Syrian church held that Christ was "one in being with the Father" but was also "born of the virgin Mary and became man."

REAFFIRMING a common profession of faith made in 1971 by Pope Paul VI and Syrian Orthodox Patriarch Moran Mar Ignatius Jacob III, both churches accept in the new decree that the word of God was "made flesh and became truly man," that he took to himself "a real body with a rational soul," and that he "shared our humanity in all things but sin."

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For Father’s Day
Pro-life priest damages clinic

BIRMINGHAM, Ala. (NC) — Benedictine Father Edward Markley, coordinator of pro-life activities in the Diocese of Birmingham, was charged with one felony and two misdeemeanors after allegedly damaging a clinic in Huntsville which performs abortions.

FATHER MARKLEY, pastor of Our Lady of the Shoals Church in Tuscumbia, Ala., was arrested June 19 at his rectory and charged with first-degree criminal mischief and two counts of third-degree assault. He was free on bond with a court hearing scheduled June 26.

The priest originally was booked on a misconduct charge after he entered The Women’s Community Health Center and allegedly splattered red paint on the walls. He said he entered the center to do “something in the pro-life cause for Father’s Day,” June 17, and said he intended to damage abortion equipment in the facility.

VICKIE SLOUP, a nurse and director of the center, said there was red paint on the ceiling and carpet in the bathroom, causing $2,000 damage.

Sloup, a member of Good Shepherd Parish in Huntsville, signed the warrant for Father Markley’s arrest. She said she had a “personal sadness” over the incident and would resign her job.

Bishop Joseph G. Vath of Birmingham issued a statement supporting Father Markley, saying he could not approve of destroying or defacing property or “violence to obtain a good end.”

“At the same time, I must express my own conviction that a person must act according to a right conscience,” said the bishop. “If one is convinced that abortion is the taking of innocent life according to God’s revealed word, he is not acting unjustly according to God’s law in defending the innocent unborn.”

The diocesan commission on pro-life issues issued a statement supporting Father Markley, calling his actions “dramatic” and “symbolic.”

“Father Markley’s action challenges us all to ponder what is the role of civil disobedience in a society whose laws legitimate what is, to some, immoral,” the commission said.

Pope plans visit to Dominican Republic

ROME (NC) — Pope John Paul plans a mid-October visit to the Dominican Republic, followed by an early 1985 tour of three South American nations and the possible beatification of a 17th-century Peruvian nun, said Latin American diplomats. However, Vatican press spokesman Father Romeo Panciroli said reports that the trip will be seriously considered. Father Panciroli said the pope has declined an invitation to visit Czechoslovakia. Bishops in Ecuador and Peru already have announced the pope will visit their countries next year.

Merit scholar to become nun

AUGUSTA, Maine (RNS) — Mary Heisler, 17, was awarded $1,000 as one of 14 National Merit Scholarship finalists in Maine but the Cony High School Senior has given the money back. Next fall she will enter a Carmelite convent in St. Louis and begin a seven-year preparation to become a nun.

The priest originally was booked on a misconduct charge after he entered the Diocese of Birmingham, was arrested June 19 at his rectory and charged with one felony and two misdemeanors after allegedly damaging a clinic in Huntsville which performs abortions.

U.S. leaders make mercy appeal to Chilean president Pinochet

WASHINGTON (RNS) — More than 75 local and national religious leaders in the U.S. have urged Chilean President Augusto Pinochet to halt the “suffering of the Chilean people caused by the practice of torture.” The religious leaders — including several Catholic and Methodist bishops, and officials of national church agencies — demanded an end to the “systematic torture” of those detained by Chile’s secret police and the “secret detention centers” where torture takes place.

“We beseech you to take immediate and definitive action to control the abuses which have been and continue to be carried out by agents of Chilean security,” they said in a letter to General Pinochet.

The Monitor ends publication

SAN FRANCISCO (NC) — The Monitor, San Francisco archdiocesan newspaper, ended 126 years of publication with its final edition June 14. The decision to end the weekly newspaper was announced last October by Archbishop John R. Quinn of San Francisco as part of an overall plan to restructure communications in the archdiocese. In its peak years in the early 1960s, The Monitor had a circulation of nearly 70,000. When its closing was announced, its circulation had declined to 12,000, in part because significant portions of the original archdiocese had been broken off to form new dioceses.

Catholic missionary killed in Uganda

NAIROBI, Kenya (RNS) — A French Catholic missionary has been killed in Uganda while distributing relief supplies to displaced people. The news service of the All-Africa Conference of Churches reported here that Father Joseph Maillard was ambushed as he drove to a village on pastoral duties. The report indicated that the missionary may have been a victim of mistaken identity by his attackers, who were dressed in civilian clothes.

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[Advertisement]
Local priests: Legalization is ‘only bright-side’ to immigration bill

By Ana Rodriguez-Soto

Editorial, Page 14

Legalization is the only "bright side" to the Simpson-Mazzoli immigration bill, Father Thomas Wenski told The Voice this week. "The rest of the bill is a cruelty," said a somber Father Frank O'Loughlin.

Both priests work with immigrants affected by the migration bill...
WASHINGTON (NC) — Catholic schools made up more than half of the 60 private high schools across the United States which were cited as exemplary by the Council for American Private Education. Of 60 private high schools honored under the council's Exemplary Private School Recognition Project, 33 were Catholic.

Schools were judged on their ability to aid students "intellectually, creatively, developmentally, artistically," said CAPE president Robert L. Smith. They also were judged for helping students "as growing human beings — their values, their goals, their character, what they believe in, where they are going and why and how," Smith said.

The project was open to the more than 6,000 private high schools across the country, of which 358 applied. The top 60 featured a cross-section of secondary education in the United States, from traditional denominational schools to vocational schools to one school for native Americans.

All schools were judged in their own categories. Applications were judged by screening committees made up of educators from participating school organizations. Site visits were then conducted for the remaining 119 high schools.

Reviews were returned to the education council, which consulted with another advisory panel, and final recommendations were made. THE HIGH number of Catholic schools receiving awards was not overly significant, Smith said, because Catholic Schools, constitute nearly half of all private schools and enroll about 80 percent of private school students.

"We didn't try to present exact percentages, but we did shoot for a national profile," Smith said.

Msgr John Meyers, president of the National Catholic Educational Association and representatives from the project reflected "the long tradition in private education of equal emphasis on intellectual and moral growth." He added, "I think they are the two critical ingredients to private schools!"

The Council for American Private Education is made up of smaller private school councils, including the National Catholic Educational Association and representatives from the U.S. Catholic Conference.

The project began in the fall of 1983 and was funded by a grant from the Department of Education.

Smith said the schools honored by the project reflected "the long tradition in private education of equal emphasis on intellectual and moral growth." He added, "I think they are the two critical ingredients to private schools!"

The area covered by the education council includes 43 states, the District of Columbia, Puerto Rico and the Virgin Islands.

All the honored schools will receive specially designed plaques. All site-visited schools will be awarded scrolls.

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Resolving cultural conflicts called challenge to Church

WASHINGTON (RNS) — Surviving as a "single body" amid growing cultural differences will constitute the most serious challenge to the Roman Catholic Church in the future, a convention of Theologians was told here.

Father Avery Dulles issued the warning to 325 members of the Catholic Theological Society of America, meeting at Georgetown University to address the theme "The World Church." The church will have to develop new structures and attitudes to settle disputes stemming from its "emergence, in the past 20 years, as a 'world church' — rather than one dominated by European culture," said Father Dulles, a Jesuit priest and Catholic University professor.

"The churches and hierarchies of various continents are acquiring a new sense of their own distinctive identity. They do not simply learn from Europe," said Father Dulles, who pointed out that more Catholics live in South America than in Europe. "Some local churches will consider that their pastoral situation requires departures from what has long been accepted as universal catholic tradition, whether in liturgy, in doctrine, in ministry or in moral conduct," he said.

SUCH CONFLICTS, he said, cannot be "settled by sheer deductive argument from authoritative texts... New structures and forums for dialogue may have to be instituted for the world church" so that regional churches could make "contributions" to the whole while also receiving "input and correction" from other communities.

In many cases, Father Dulles said, both sides will have to realize that "no conceivable solution can do justice to all the values cherished by all the parties. Realism may require the acceptance of compromises not fully satisfying to any." He added: "If the Catholic Church is to continue in its role as a great international force for unity and truth, justice and peace, it is important to preserve solidarity among the regional churches."

Recent Vatican inquiries into liberation theology in Latin America and conflicts between the American church and Rome over the role of women are examples, Father Dulles said. Urging theologians to be "apprehensive about the exercise of responsible oversight" by the Vatican, he said liberation theology presents "radical new proposals" which the Vatican has a right to scrutinize.

He described the Vatican review of liberation theology as a "probing phase which might result in some needed revisions" — such as in its reliance on Marxist methodology — or in the ultimate "acceptance" of liberation theology as valid church teaching.

Bishops' aide: Save frozen embryos

WASHINGTON (NC) — Scientists and officials "should take whatever steps necessary" to save two frozen embryos whose parents were killed in a plane crash, said an aide to the U.S. bishops' Committee for Pro-Life Activities.

"Those scientists have a responsibility," said Richard Doerflinger, legislative assistant to the committee, part of the National Conference of Catholic Bishops. "They (the scientists) are almost as much the parents as the donors of the sperm and egg are." Doerflinger reacted to the moral and legal dilemma of officials in Melbourne, Australia, when they discovered that the parents of two embryos frozen in liquid nitrogen had been killed in a plane crash in Chile last year.

MARIO and Elsa Rios of Los Angeles had traveled to Melbourne in 1981 to try to conceive a baby by in vitro fertilization, which involves fertilization of the female egg with the male sperm through laboratory procedures rather than sexual intercourse.

Three of Mrs. Rios' eggs were fertilized: one was implanted in her womb and resulted in a miscarriage; the other two were frozen. The embryos will remain frozen at the Queen Victoria Medical Center in Melbourne until a government-appointed committee can make a recommendation on the matter, probably in July.

Doerflinger said those involved must "make the best of a bad situation." Although the church usually opposes surrogate motherhood, the next step would be to find women willing to bear the children if they can be implanted successfully, Doerflinger said.

"Essentially (they are) two children that are abandoned, and they need temporary foster care to save their lives," he added.

Sixth to die — Death penalty protester Mary Stewart is overcome with emotion during a vigil in Tallahassee, Fla., to express opposition to the execution of Carl Shriver in Florida's electric chair. The demonstrators held cardboard headstones with names of the five other men executed since Florida's death penalty was reinstalled in 1977. (NC/UPI photo)
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Smaller crowds
The papal trip did not provoke the protests Vatican officials feared might occur. Their fears had been raised by a spate of anti-Catholic advertisements and statements which preceded the visit.

Swiss Reformers leaders said the criticisms did not represent official positions of their church.

But while the anti-papal demonstrations did not materialize, neither did the large welcoming crowds which had been expected. Organizers of the visit predicted 40,000 persons would come to hear the pope address foreign workers in Lucerne June 16. But about 15,000 attended.

In Einsiedeln, street vendors complained that they had done better business on ordinary Sundays.

The biggest crowds were in Sion, but even they were far short of the 100,000 which had been predicted.

The pope also met a far more reserved greeting than he has experienced in other international trips. Only one group of priests and nuns in Fribourg welcomed the pope with extended cheering and applause.

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Gracias, God

Multinational Corpus Christi celebrates 25th anniversary of church building

By Ana Rodriguez-Soto
Voice News Editor

Twenty-five years ago, the mostly Anglo parishioners of an Allapatah Catholic church set out to build a temple worthy of the Lord.

Last Sunday, a quarter-century after the building's construction, they came back and saw that it was good.

For not only had the physical structure of Corpus Christi Church survived the vicissitudes of time and change and urban flux. The temple's spirit had flourished.

Now, "the body of Christ" embraced quite visibly the diversity of God's creation: Under Corpus Christi's roof every Sunday, fair-skinned descendants of Old World emigrants broke the "bread of life" together with the darker-toned inheritors of the New World — Colombians, Puerto Ricans, Cubans, Haitians, Dominicans, Salvadorans, Nicaraguans, Mexicans...

"...we are only one body, the body of Christ," preached the Spaniard who became pastor of Corpus Christi six years ago.

"And we receive the body of Christ to take it outside, to take it to the people," continued Father Jose Paniagua, as the jubilee Mass in honor of the church building's 25th anniversary progressed.

Father Paniagua was a child when the parish was established in 1941. And he was not yet a priest in 1959, when Msgr. Joseph O'Shea, the man now overseeing the church where he had helped dedicate the church which he now oversaw. It had been the first church erected in what was to become the Holy Father's Parish by the late Archbishop Coleman Carroll after he was made bishop of the new Diocese of Miami.

Father Paniagua repeated his message in Spanish: "...to let the people know, in the neighborhood, that Jesus Christ is present...to give His love, His forgiveness to everyone."

Then up to the pulpit strode a tall, graying American who admitted he belonged to Corpus Christi Parish because he lived within its boundaries, even though he hadn't been present for its Sunday Masses.

Archbishop Edward A. McCarthy made a good excuse, however. His own "parish" now embraced not only the people of Corpus Christi, but almost a million other Catholics from Naples to the Keys to Fort Lauderdale to Lake Okeechobee.

He asked Corpus' parishioners to help him bring Christ to all those others, by being "a model of devotion to Our Lord in the Blessed Sacrament."

Share the Lord, who comes intimately to you as individuals every Sunday in the Eucharist, with those who do not know Him, Archbishop McCarthy urged. Bring Him to neighbors, family, friends who don't attend church.

Tell them what Christ tells all of us, the Archbishop repeated in Spanish. "J'come to me!" "Vengan a mi!"

Then, after proper praise and a plaque presented by Yugoslavian artist Ivan Mestrovic, as the jubilee Mass in honor of the church building's 25th anniversary, with Archbishop McCarthy, Father Jose Paniagua, pastor, and Msgr. Joseph O'Shea, former pastor, concelebrating. (Voice photo by Ana Rodriguez-Soto)

Multinational Corpus Christi celebrates 25th anniversary of church building

OFFICIAL
Holy Father needs our help

Dear Friends in Christ:

Our Holy Father, Pope John Paul II, recently visited Korea to celebrate the 2000th Anniversary of Catholicism in that country. His visit to Korea emphasized the importance of the Catholic Faith in Missionary Countries. Our Holy Father receives many financial appeals from Missionary Dioceses throughout the world. These financial appeals to the Holy Father come from many distressed areas like Lebanon, Central America, Africa and Asia.

We share the concern of our Holy Father for the poor and abandoned in these troubled areas of the world. Our generous support of this Annual Appeal for the Holy Father's Charities (Peter's Pence Collection) is a tangible way for us to show our love for those in severe need. This collection will be held on the weekend of July 21.

I encourage your generosity to this important Appeal that is the personal Charity of our Holy Father.

Asking God's Blessing upon you, I am,

Sincerely yours in Christ,

Edward A. McCarthy
Archbishop of Miami

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

The Rev. Gustavo Miyares - to Pastor, St. Timothy Church, Miami, effective July 2, 1984.

The Rev. Antonio Mendoza - to Associate pastor, St. Timothy Church, Miami, effective August 1, 1984.

Rev. Mr. Richard Tourigny - to Coordinator of the Television Ministry, Palm Beach County, effective June 15, 1984.

Rev. Mr. Julio Ramirez - to Associate Spiritual Director of the Spanish-speaking Cursillo Movement, effective June 11, 1984.
Parents have ‘power’ over drugs

DARE program in parishes tells them how to do it

By Victoria Stuart

Voice Correspondent

By Victoria Stuart

Voice Correspondent

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It’s like the story about cowboys and Indians, only drugs are today’s “poison arrows.”

Father Sean O’Sullivan makes the comparison during a session with parents at St. Catherine of Sienna Parish in West Dade.

“I saw a movie once about pion- neers who had built a stockade to protect themselves,” the priest says.

“When the Indians attacked, they were always repulsed by the pioneers fighting from behind the safety of this great, strong wall. But then one Indian brave shot a poisoned arrow into the well, and all the settlers died prolonged and agonizing deaths.”

“Now, the situation in this nation is quite the chaotic,” he continues earnestly. “But our children are being poisoned — by drug and alcohol abuse. Publicized tragedies like the deaths of David Kennedy and John Belushi are just the tip of the iceberg. And this great insidious poison will wreak havoc unless we join hands today to prevent it.”

The warning is part of the Archdio-
cese of Miami’s latest offensive in the war against drug abuse.

Father O’Sullivan, division head of the substance abuse program of Cath-
olic Community Services (CCS), and the staff of the Archdiocese’s 9-month-old Drugs/Alcohol/Reha-
bilitation/Education (DARE) pro-
gram, are going out to the parishes with a hard-hitting, no holds barred, per-son-to-person plea for parents to get involved.

“It’s not fun to listen to, and it’s not easy to hear. The first thing they’ll tell you is that part of the problem may be your fault.”

Then they tell parents the hard facts about the staggering amount of drug and alcohol abuse among high school, junior high school and even elementary school students.

There are testimonies of the hor-
rors of drug abuse from recovering addicts. They show a shocking and bloody film about the tragedy of drug- or alcohol-related teen deaths.

And they present Detective Harry Wright, community service and crime prevention officer for Metropolitan Dade County District 5, who tells parents how hor-
ribly easy it is for their children to get drugs — mostly from their friends.

Getting worse

“Substance abuse is not a new phe-

nomenon, but such excessive abuse, especially involving children, is frightening,” said Father O’Sullivan.

“If the problem continues ac-
celerating at its present rate, our chances aren’t good. It is essential that parents, educators, religious or-
ganizations and civic leaders join to-
gain a first sign of substance abuse. If your child abuse drugs and you ig-
nore it, the child sees it as approval. Stop ignoring, stop denying, and start confronting.”

In the past four months, DARE has brought its initial orientation pro-
gram to five parishes: St. Brendan’s, St. Kevin’s, the Church of the Resur-
rection, St. Paul’s, and most recently, St. Catherine’s.

At least 60 parents came to each presentation, sometimes more than 200.

“This is the first time this communi-
ty approach has been tried here, al-
though Catholic Community Services has been helping substance abusers since 1970, when St. Luke’s Clinic was opened by the late Dr. Ben Shep-
pard.”

“There has been a tremendously positive response to this by the pa-
rishioners,” said Annette Faraglia, DARE project director. “People are trying to understand the magnitude of drug problem in our community.”

Faraglia said DARE has “re-
cruited” more than 90 adult volun-
teer leaders and 25 teen peer leaders in the past four months.

“Pastors in busy churches are fac-
ed with an excruciating magnitude of counseling for substance abusers,” Faraglia said. “With these volunteers, we hope to set up a network of aware people who will work actively to prevent drug abuse. Our young vol-
unteers, selected by their school prin-
cipal, are the most important. After these students go through a training program, they become peer leaders who can influence the school environ-
ment in a positive way.”

According to Faraglia, parents have a power they don’t recognize, “But if they utilize it, they can help prevent drug abuse. We want to make them aware of this.”

“It’s difficult for a father to call the cops on his son, and difficult for a mother to shut the door on her daughter, but only if they stop pro-
ecting them and only if they allow the ones they love to suffer the conse-
quences of their behavior — only then can they be helped,” Det. Wright said.

Parents touched

Most of the parents who came to

get acquainted with DARE are very affected by the presentation. Some leave with watering eyes; some hug their babies tighter.

“This has been magnificent,” said one mother. “It helps open our eyes as parents. Now we know how to recognize the signs that can tell us how our kids are affected, and to notice the signs of abuse.”

Another mother couldn’t believe that drugs had infiltrated even into private, Catholic schools — until she heard the presentation. “Now, I want to know more, and hear more. Our son knows many friends who show these symptoms, and he goes to a private, Catholic school.”

“These are the reasons why we are reaching out to the parishes,” Father O’Sullivan said. “The vitality is at the parish level, and the new trend in American social ministry for the past five years — and the next 25 — is to decrease professional services and bring them where they are needed.”

“We all have the responsibility to be sensitive to this problem that has affected the lives of so many of our children,” said Father Cyril Hudak, pastor of St. Catherine. “We’re hop-
ing that because of these meetings, more people will get involved in DARE.”

Faraglia adds “You can’t learn all about substance abuse and how to deal with it in one program, but without awareness of the problem, there is no dealing with it.”

For more information about how to become a volunteer, or facts about teenage substance abuse, contact An-
nette Faraglia or Father Sean O’Sulli-

van, at 573-1259, c/o St. Luke’s Cen-
ter, 2063 Biscayne Blvd.
Local Homily tips
Local priests learn to improve preaching at workshop

By Ana Rodriguez-Soto

BOYNTON BEACH — Don’t just teach. Proclaim! Use your imagination. Share your journey of faith. And never, never read your homily.

Father Dan Harris won’t list 10 easy steps to improve your homily. Those are basic, he told a group of Archdiocesan priests who recently attended his homily-improving-your-homilies course, held at St. Vincent de Paul Regional Seminary.

Another requirement: Spend six hours a week preparing your homily and getting ready to deliver it.

“24-hour faith? It’s not much,” Father Harris told The Voice in an interview. “I’ve done it for 10 years.”

Indeed, Father Harris has spent that long, his entire priestly life, teaching current and future priests how to inspire churchgoers awake on Sunday mornings.

Bored BODIES, after all, can’t be expected to feel the soul-searing intensity of the Good News. Neither, then, can they be expected to proclaim it with the joyous enthusiasm of the early Christians.

“Some preachers have the marvelous ability,” said Father Harris, “to take an exciting Gospel and make it dreadfully boring.”

But that’s as far as he will go in criticizing modern homilists. Indeed, he says he sympathizes with all the men, priests and deacons, who week after week take on the “great challenge” of preaching.

“The task of preaching is to tell the same old story every single Sunday in a fresh way,” Father Harris said. It should be a difficult, not easy task.

Indecently, he says he sympathizes with all the men, priests and deacons, who week after week take on the “great challenge” of preaching.

Preachers do need to follow the rudimentary rules of public speaking, such as standing up straight, breathing properly, enunciating clearly and making eye contact with members of the congregation, he said.

But he would not recommend that local homilists adopt the ratings-grabbing theatrics of television evangelists.

“People are fascinated by a good public speaker,” he noted. “Are they changed by it? No. The captivating speaking style has to be informed with the authenticity of the Gospel.”

The popularity of television evangelists, however, has had one positive result, according to Father Harris: It has made local preachers’ lack of preparation “more obvious and more annoying.”

He estimated that the average priest spends 30 to 45 minutes a week working on his Sunday homily. He should be spending a total of six hours, a little bit every day.

Most priests are not convinced of how powerful preaching can be.

Fr. Dan Harris, C.M.

CATHOLICS URGED TO JOIN

Fight against pornography expands

By Marjorie L. Donahue

America’s Battling Obscenity

A nationwide campaign against pornography launched by a Presbyterian minister has gained momentum as Eckerd Drug stores announced the removal of porno magazines from its stores in the Suncoast area, including Florida.

According to Michael Zagorac, Jr., vice president for public affairs of the second largest drug store chain in the country, based in Clearwater, the company’s divisions are now implementing the new policy, expected to be completed in six months. The chain has more than 1,000 stores throughout the U.S.

Eckerd’s policy review was sparked by the successful campaign of the Lima parish, Miami Shores, as Eckerd Drug stores announced the removal of porno magazines from its stores in the Suncoast area, including Florida.

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Father Harris described how he prepares his Sunday homilies. First, he studies the readings for that day. He prays and meditates over them. Then he writes out the complete text and begins familiarizing himself with it.

*FULL PREPARATION means internalizing that text* “He explained. “Not learning it, not memorizing it. Letting it become a part of you and putting the notes away.”

He suggested that congregations enjoy homilies, and respond to them, “when a minister talks about his own faith journey specifically. I think (people) want to know what the priest or deacon believes about God. They most appreciate preachers who speak in the down-to-earth language of everyday experience.”

Father Harris conducts his homilies classes in much the same way he advises others to preach — low-key and down-to-earth. He videotapes students sharing two-minute stories and delivering five-minute homilies. But his critiques are private and very gentle, according to one of the priests who took in the first workshop. (A total of four were scheduled for late June and early July.)

“I didn’t find it at all desiginating,” said Father Michael Greer, associate pastor at Holy Family Parish in North Miami. “It felt it was very helpful!”

Father Charles Mallen, director of the Ministry to Priests to the Archdiocese, who brought Father Harris to South Florida to give the workshop, said he heard similar praise from other participants.

Stressing the importance of homilies, Father Mallen said, “It’s the only time in the course of a week that the average practicing Catholic is going to get a formal instruction or inspiration.”

Unfortunately, “some (priests) just throw up their hands and say I’m not a speaker,” Father Mallen said. “I don’t think it’s beyond anybody to serve up spiritual nourishment for their people. That’s the challenge of saying everybody’s going to be spec-tacular, because we don’t all have the same gifts.”

But delivering a homily, he continued, is mostly skill. “One of the reasons for this program is to help develop that skill.”

Priests and deacons still can register for Father Harris’ list two workshops scheduled for July 2-4 and 9-11. Call 756-9362 for information.

Correction

Father Edward Moon, O.M.I., has been named pastor of St. Francis of Assisi Parish in Riviera Beach, not associate pastor, as incorrectly printed in the June 15 issue of The Voice.

Arthur Gallagher and Katherine Gallagher, recipients of the Archdiocese of Miami’s Primmunum Regnum Dei Medal, were identified incorrectly as members of St. Joseph Parish in Miami Beach. They are members of St. Joseph Miami Beach.
Closely with staff social workers Lil-...of private maternity care.

Financial limbo
Most of the patients have “blue collar” husbands who have no insurance associated with their job. Most are caught in a tragic financial limbo—they don’t qualify for welfare, nor are they able to afford the high cost of private maternity care. Some doctors require as much as a $1,500 deposit on a pre-natal care package, explained Cruise.

"These births represent a strong pro-choice statement because as high as 76 percent of the women who come to us at the clinic have had previous abortions—the clinic is their alternative," said Barbara Cruise, whose CCS division supervises clinic activities.

"It is more of an economic and political issue," continued Fabiszewski. "Most doctors take care of low risk maternity patients. They feel we might take those clients away, leaving them only high risk patients. But most of our patients are referred to us for financial or other reasons by private doctors."

"Midwifery is a profession that is quite old. In England today they are well-accepted. In that country, they deliver many babies," said Dr. Joseph Rudnick, director of medical affairs at Mercy.

"Midwifery deliveries are increasing throughout the country. The Florida legislature recently passed a law which enabled more para-medical personnel to work in state hospitals...the concept of nurse-midwife obstetrics is a holistic concept. It fulfills the desires and needs of the patients to have family-centered obstetrics, even with siblings present.

"It used to be they fought us on the issue of the safety of the mothers. But we’ve proven ourselves to be highly competent in every facet of the care of pregnant women." This antagonism also stemmed from confusing midwives with nurse-midwives. In order to become a nurse-midwife, it is necessary to first become a registered nurse, then pass a national certifying examination. A nurse-midwife also must be licensed by the state as an advanced registered nurse practitioner.

Fabiszewski, who is 28 years old, earned an M.A. degree from Rutgers University in New Jersey before undergoing her midwife training. Originally, she planned to become an obstetrician, but her medical school courses were interrupted by illness, a serious intestinal inflammation. When she learned about the midwifery program, she knew she had found her niche in life.

"People have got to conquer that old image of a nurse-midwife as an old woman with disheveled hair, a dirty apron and a pot of boiling water in her hands," said Cruise.

Nurse-midwife makes history for Archdiocese
(Continued from page 1)

By the end of 1984, 240 babies will have been delivered through the clinic program and 360 more babies are expected in 1985. The clinic anticipates a total of 620 clients in the forthcoming year, some of whom will be processed to other agencies or hospitals. Any expectant mother who falls into a high risk status is referred to the Jackson Memorial Hospital Birth Center.

The nurse-midwifery program was created in 1978 but St. Vincent was at first unable to convince Mercy Hospital to give them full medical privileges, said Cruise.

"If we intervene at a critical time when families need help... If they didn't have St. Vincent's clinic they might opt for abortion or go without pre-natal care, both traumatic experiences."

"We intervene at a critical time when families need help... If they didn't have St. Vincent's clinic they might opt for abortion or go without pre-natal care, both traumatic experiences."

Nurse midwife Dianne Fabiszewski inspects the healthy newborn, Jennifer Echevarreta, who weighed 7 pounds, 12 ounces when she arrived. Jennifer meanwhile, prefers to sleep rather than be fussed over.
A Pastoral Letter to the Haitian People:

My thoughts are drawn to you today, the feast of Our Lady of Perpetual Help. I know of your great love for Mary, the mother of our Lord. I know too that she is honored as patroness of Haiti under the title of Notre-Dame du Perpetuel Secours.

This icon of the Madonna and Child dates from the 13th Century Isle of Crete. It came to Rome, the center of the Universal Church, and from there it was brought to South Florida. All are welcomed as brothers and sisters in the Lord.

In the early 1970's, our Archdiocese is only 25 years old and yet we have grown tremendously. There were hundreds of Haitian immigrants arriving here in the United States. Your coming to these shores in many ways parallels the Holy Family's sojourn in Egypt. She who protected and cared for the Christ Child in a foreign land will not cause by sin and injustice. We see, for example, the Christ Child, a shoe dangling from his tiny foot, as an image of one in flight. It recalls the hurried escape to Egypt necessitated by the despotic Herod's threat to the Holy Child's life.

This prefigured Our Lord's Passion and Death represented by the angels in the picture, Michael and Raphael, holding in their hands the instruments of the Passion. Through the Passion, Death and Resurrection of Christ, humanity.He who strengthens us is the same one who called us, who chose us for eternal life. This icon of the Madonna and Child dates from the 13th Century Isle of Crete. It came to Rome, the center of the Universal Church, and from there it was brought to South Florida. All are welcomed as brothers and sisters in the Lord.

In the Eucharist, which is the source and sum total of our life, we consider the actual people to whom it is addressed, if it does not use their language, its force and effectiveness if it does not take into consideration the actual people to whom it is addressed, if it does not use their language, their signs and symbols, if it does not answer the questions they ask.” (2)

Together we make up one Catholic Church that recognizes no boundaries nor admits any distinction of persons or of races. In this spirit, Archbishop Coleman F. Carroll welcomed you in those early years. He was a strong advocate of the Haitian cause and secured the release from detention of some of the first groups of Haitian “boat people”. He housed these men for a time in the seminary and at Boys Town. Also, he provided for the beginnings of a specialized Haitian apostolate at Corpus Christi Church in 1973 under the direction of Fr. Charles Jackson, a black American priest. Since I became Archbishop of Miami in 1977, I have watched the Haitian community grow in spite of great hardships. I have encouraged the corresponding growth of our Haitian apostolate and I have continued Archbishop Carroll’s advocacy. The Church in Miami remains committed to securing justice and fair treatment for Haitians and other immigrant and minority groups.

The special Haitian Apostolate carried out from the Pierre Toussaint Haitian Catholic Center throughout the Archdiocese was established to make you more effectively a part of our local Church. The Church exists to evangelize and “… evangelization loses much of its force and effectiveness if it does not take into consideration the actual people to whom it is ad dressed, if it does not use their language, their signs and symbols, if it does not answer the questions they ask.” (2)

I am encouraged by the great strides made in recent years in the Haitian Apostolate. Each Sunday, Haitian Catholic congregations meet to celebrate the Word of God and the Eucharist throughout the Archdiocese: in Miami, Belle Glade, Pompano, Delray, Fort Lauderdale, Immokalee, West Palm Beach, Homestead, and Dianatown. I am grateful for the labor and sacrifices of all who have made this possible. I thank God and pray for the priests and sisters who minister among you - some of whom have learned your language to more effectively serve you. I am especially grateful for the invaluable and irreplaceable contributions of your own Haitian priests and sisters who have come here from Haiti to serve in our Archdiocese. We praise God for what has been accomplished so far. These accomplishments must serve as the foundation for the future.

Liberation

Today we honor Mary under the title of Notre-Dame du Perpetuel Secours, Patroness of Haiti. The Archdiocese of Miami also looks to Mary as its patroness and with the entire Church sees her as the perfect model of Christian life and faith. Her “Magnificat” that is sung in the daily prayer of the Church reminds us that with Mary we are all called to full and integral liberation through the Good News of Jesus Christ. Like Mary, we are called to be agents of the liberation by collaborating in her Son’s mission in the concrete situations where you find yourselves in South Florida. Our Catholic faith is and ought to be liberating.

We can measure the authenticity of our faith and our devotions in the measure that they make us more free: free from the bondage of sin and self-hated, free to love and serve our fellow human beings by promoting their dignity and defending their rights.

In the Eucharist, which is the source and sum
ian People

mit of all Christian life, we celebrate the death and resurrection of Christ and are associated with his passion from death to life, from slavery to freedom, through the New Covenant sealed with his Precious Blood. This Eucharist commits us to work as faithful disciples to address the problems that face our world society today.

As Pope John Paul II said in Port-au-Prince last year in a sermon that renewed the hopes of so many in Haiti: “Let your devotion be intelligent and active, worthy of those men and women who have received in their hearts the spirit of their Son which cries out Abba (Father)’ Gal. 4:7. Let it not be a new form of submission to ‘the elements of this world’ (Gal. 4:3), a new ‘slavery’ (id.) as with certain syncretist practices, inspired by fear and anguish, that so many are subjected to. No, you are the sons and daughters of God, liberated by Christ Jesus born of the Virgin Mary. Be worthy of your divine filiation and that which links you to Mary! Having avowed to renounce sin and having given your faith to Christ, with Mary lift up your heads and recognize with her how God has proclaimed for the humble, the hungry, those who practice love. (cf. Lk 1:46-55)” (3)

Evangelization remains the essential task of the Church. You, Haitian Catholics living in South Florida, are called to proclaim the gospel of our Lord Jesus Christ to your fellow Haitians of good will who wish to see a better Haiti and are working to that end, I place myself at their disposal as a Haitian religious have issued statements outlining such a new model of Church. These communities are now playing an important role in the renewal of Church life in Haiti and can play an equally important role in the renewal of our Church life here in South Florida.

Providing for the formation of lay ministers, promoting greater love and use of the Scriptures, gathering people together in groups for prayer and for apostolic action can help us to become a Catholic community that is evangelizing as it is being evangelized. In recent months, your bishops in Haiti and Haitian religious have issued statements outlining such a new model of Church. These documents, coming from the experience of your homeland, can be useful here when adapted to local circumstances.

“Evangelization means freeing men and women from sin and its effects, from their full development as human beings created by God, redeemed by Christ and destined for eternal life.” (Cardinal Krol)

Fight injustices

Pope John Paul in his sermon in Port-au-Prince spoke of the division, the injustice, the excessive inequality, degradation of the quality of life, poverty, hunger, and fear in a great number of people that affects your beloved Haiti. When through the power of the Holy Spirit the Good News of Jesus is proclaimed and lived, individuals, communities and their structures are transformed and thus liberated from sin.

I am not unaware that some of these same sinful structures are transferred here. There is division and disharmony within the Haitian communities of the diaspora: political factions, fear, economic instability, uncertain legal status, distrust among religions, exploitation, class stratification and conflict, regional rivalries and jealousy, added to the social evils already present in American society, present real challenges to those who in good faith wish to see a better Haiti and are working to that end, I place before you the words of San Salvador’s martyred bishop, Oscar Romero: “You have the key to the solution of the nation’s problems. But the Church gives you what you cannot have by yourselves: the hope, the optimism to struggle, the joy of knowing that there is a solution, that God is our Father and keeps on compelling us.”

Finally, I recall to you the example of Pierre Toussaint. This one - time slave from Saint-Domingue, who arrived in New York in 1782, overcame great obstacles. In achieving his freedom he did not forget those worse off than himself. Sustained by great faith and a love of the Eucharist (he attended daily Mass for some 60 years) he was a true apostle of charity to all those in need.

May Notre-Dame du Perpetuel Secours keep you true to the Faith of Pierre Toussaint and may you be a cause for hope for your relatives and friends in Haiti.

Kimbe fern (Remain steadfast). Asking God to bless you abundantly, I am Devotedly yours in Christ,

Archbishop of Miami

Edward A. McCarthy

The Catholic Church of Miami has enjoyed your presence in significant numbers since the early 1970s. Archbishop Coleman Fr. Carroll welcomed you in these early years. He was a strong advocate of the Haitian cause and secured the release from detention of some of the first “boat people.”

Let not our gatherings in the Church conform to this world but to the Kingdom we announce. Therefore, strive to avoid in your congregations and in your meetings anything that would support the sinful structure of class stratification or of racism. This is especially true when you meet as a Haitian community to celebrate the Eucharist.

The voice of Miami, Florida / THE VOICE / Friday, June 29, 1984 / PAGE 13

(1) John 19:27
(3 & 4) Pope John Paul II, Homily in Port-au-Prince


Matter of Opinion

Maybe we should try again

Once more, this country is arguing about immigration. Again, we are making the same mistakes. Selfishness and fear are clouding our vision.

Both House and Senate have passed slightly different versions of the Simpson-Mazzoli bill. The nation awaits the final compromises that need to be worked out before the proposal becomes law and impending.

Nobody, however, seems very pleased with the result of months of debate, lobbying and amending.

Granted, something positive was accomplished. Thousands will be helped by this program and this is to be commended.

Farmer advocates and lobbyists for Hispanic groups, however, fought the Simpson-Mazzoli bill all along, calling it racist and anti-Hispanic. They saw the

EDITORIAL

heavy hand of big-brother agribusinesses — whose profits often come from the exploitation of the “huddled masses” who come to this country to earn their keep and to work in the fields — picking the fruits and vegetables we eat — they may not be able.

The growers made sure they’ll have cheap labor to replace them, by bringing in foreigners to do temporary work at less-than-subsistence pay, foreigners made doubly docile by the threat of the “visa” hanging over them.

A power greater than that of life and death — that of the “visa.”

This is a little more than a slap on the wrist.

Other provisions of Simpson-Mazzoli are equally contradictory — or dishonest, depending on your point of view.

Perhaps we should let this bill die quietly in a little corner of the Congress, and begin again with the entire issue of immigration reform.

But let’s wait until the specter of Mariel, more ghost than reality, fades completely from our memories.

Then maybe we can be rational about immigrants, a first for this nation.

Then we’ll recognize that not everyone in the world wants to come here. Only the most desperate or the most brave — and there are limited numbers of both — risk everything for the promise of a job in a far-off land.

We’ll also need to realize that immigrants today are coming from the South of us, not the East of us as in decades past. So really, all might we need to do, is adjust our legal immigration quotas to allow more people, from those countries to come here legally every year.

But first we must dispose of our prejudices against these different people, remembering it was difficult for previous generations of Americans to accept us — “those Catholics.”

When we reach this point, we will have eliminated much of the fear and exploitation which plague significant numbers of those who live and work in the U.S. today.

The next time we discuss immigration, let’s remember that God has blessed this land abundantly. He would not look kindly on Americans hoarding their piece of pie like selfish little children afraid to trust in His providence.

But, it’s been proven before, God is pleased when we share our piece of pie and trust in His Providence tomorrow. At that sight, he will continue to bless us — through the contributions of future generations of immigrants.

Letters to the Editor

To the Editor:

The Voice Welcomes letters to the editor. All letters must be signed. Write to: Letters to the Editor, The Voice, P.O. Box 39-399, Miami, FL 33239-7599.

G.N. Pineart

South Florida Coalition for Life

Stand up for life

It’s actually newsworthy when a single Catholic bishop (O’Connor in New York) makes a strong public statement about the right to life.

Laws against freedom of religion are not necessary if all that is required to protect the Church is a little patronizing ridicule.

In the name of those who have died and suffered in working for human rights, in the name of Jesus, I call on Catholic priests and bishops as well as the laity, to stand up and be counted in this issue, in the pulpit, in letters to editors, at the polls, and in their communities. In God’s name, we can do, we must save and treasure human life.

David Carvin

Christian TV has its purposes too

To the Editor:

Relative to a respondent’s recent article highly critical of CBN and the 700 Club, may I inject the following:

We certainly need not subscribe to the biblical interpretations and dogmatic opinions expressed on CBN or the impressions that the Bible came down from the mountain on stone slabs.

Also, we may frown on the treatment of demand healing through prayer and the law of reciprocity; however, we believe that these subjects are respectfully heard at times in our own churches.

Maybe we should give credit to the programs for their expression of the importance of prayer and Christian principles, as well as their combative stand on abortion, incest, homosexual behavior, crime, media sex debasement and other immoral issues.

They are able to convey this to a secular society through their media capabilities which the Church is not in a position to do or fails short of doing.

G.N. Pliner

Stuart

Modesty and Pope John XIII

To the Editor:

“As the women go, so goes the nation.” The urgent need for Christian modesty was expressed in the book, “Prayers and Devotions,” by Pope John XXIII. He quoted from the philosopher Seneca: “When we begin to dress immodestly and men to make fun of religion, it is the beginning of the end.”

This story is told in the Australian Voice of Fatima, of an incident in the life of Pope John XXIII. While he was Papal Nuncio in Paris, he was a
tending a dinner at which a very im
m odestly dressed woman presented herself.

Conscious of this affront to his dignity as a representative of the Vicar of Christ, the future John XIII decided to deliver a mild rebuke.

After the dinner he approached the woman with an apple from a bowl of fruit. He asked her if she would like an apple. She replied, “I have already had sufficient.”

“But I think you should eat the apple,” he persisted gently. “Why should I eat the apple?” she asked.

He replied: “Madam, it may help you to eat this apple. It was only after Eve ate the apple that she realized she was naked!”

Diane Eastwile

Miami
painful alternative for us would be hurried, meaningless and magic-like individual confessions and absolutions. We believe that the quality of general confessions and absolutions can be raised to the benefit of both ministers and penitents."

They also judged that a minister celebrating a general absolution liturgy "is bound to prepare himself well, a preparation too often lacking in the case of individual confessions."

The bishops of Ghana made a similar intervention and urged the local priest to celebrate every month or two a day of penance. "This can be a special significance in an age when many people wonder if God or anyone else really cares about them."

In this entire discussion, we run into an essential tension which I do not think can ever be totally and satisfactorily resolved. General absolution as we know it was mandated by the Second Vatican Council, which people expect a participatory relationship within what ever organization they offer commitment. It is not, as some progressives seem to hope it might be, a democratization of the Church. The parish council is not an instrument for participation in authority, it is an instrument of service and for the development of directions of service.

To work according to its own nature, the parish council understands it as a means of carrying on the work of the parish more effectively rather than as a challenge to his authority within the parish.

But a REAL danger in forming a parish a council is that it may not be representative of the parish. Since in most parishes the members of the council are chosen by the vote of the people, this may give an illusion that it is representative. Since we are not talking about a political unit and the parish council is not a legislative body, the methods for achieving a representative council can not be achieved by the instruments of political government.

Representative parish council should at least include almost equal numbers of men and women. Since it cannot be expected that this would be achieved by a simple vote on a list of candidates, it seem to me necessary that it be established that a certain number of members will be women, but should be avoided. It is perfectly possible there will be a sense in the parish that both men and women are represented.

Some might argue that we are all Catholics, that is wrong to create a division between men and women. This is, I think, primarily a male argument. In any case, it does not apply here. This is not a division of power but of service. We need the input at the direct participation of all. Men and women do have different insights, it is a way of making certain all insights within the parish are utilized.

Every BIT as much important is the participation of young people, not just as those who can be called on to take over duties in parish affairs but as active participants in the decision-making process. On the parish council where my wife was involved in the original council that prepared the constitution and I served twice as president with a span of several years between the two presidencies, it was learned that two teenagers, one a boy and the other a girl, should serve as full-fledged members of the council. They have been their father, established. I think now it would be better if they were chosen by their peers. The experience in this council has been they have been influential members, one now in his twenties is an adult member of the council.

However, it is done young people must be given an active role, not just their own activities but in the parish. They should be members of the committees that prepare the liturgies, choose the hymns. A parish is every one and every one should participate. The best way to make sure that happens is to establish rules that require that all be represented.

(Dale Francis is a nationally syndicated columnist)

**Opinion**

**General absolution Pros and Cons II**

This week's column is a continuation of a column that was published in the June 1 issue.

Last week we summarized some of the arguments in support of the celebrations providing general absolution without individual confession. They included: their great popularity as a possible indication of the Holy Spirit's movement in the Church today leading us to a wider use of general absolution; their value as a bridge bringing alienated Catholics back to the Church and ultimately to individual confession; their ability to underscore the public worship or communal dimension of sin and reconciliation; their utilisability in offering opportunities for sacramental absolution when there are many penitents and few available confessors.

I wish now to expand on that last point and then move to some of the reasons proposed in opposi-
tion to a wider extension of general absolution. At the Synod of Bishops, the archbishop of Khartoum in the Sudan described how in 1962 Pope Paul VI visited two Sudanese people. He granted this because of the raging civil war, the scarcity of priests and the heavy restrictions upon the movements of missionaries.

Part of that liberalization was resuscitated in 1974 and the Sudanese bishops at the Synod argued for its restoration. Otherwise, they maintained, "The movement of missionaries."

He granted this because of the raging civil war, the scarcity of priests and the heavy restrictions upon the movements of missionaries.

Part of that liberalization was resuscitated in 1974 and the Sudanese bishops at the Synod argued for its restoration. Otherwise, they maintained, "The parish is everyone"

BY FR. JOSEPH M. CHAMPLIN

Twenty years later, we are still learning how the parish council can more effectively serve the parish. It is a necessary development, not just because it was mandated by the Second Vatican Council but because we are in a period of human history in which people expect a participatory relationship within whatever organization they offer commitment.

It is not, as some progressives seem to hope it might be, a democratization of the Church. The parish council is not an instrument for participation in authority, it is an instrument of service and for the development of directions of service.

The parish council does not actually stand in stead of the primary authority and responsibility of the pastor. But because it is a real service, it involves decision-making and leadership on its own level.

A parish council fulfills its purposes best when its members are committed to finding ways to serve the parish, perceiving themselves as serving rather than leading. A parish council is freed to work according to its own nature, the pastor understands it as a means of carrying on the work of the parish more effectively rather than as a challenge to his authority within the parish.

But a REAL danger in forming a parish council is that it may not be representative of the parish. Since in most parishes the members of the council are chosen by the vote of the people, this may give an illusion that it is representative. Since we are not talking about a political unit and the parish council is not a legislative body, the methods for achieving a representative council can not be achieved by the instruments of political government.

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(Dale Francis is a nationally syndicated columnist)

**Time capsules**

**Watch as well as pray**

* * *

Thomas Paine served as an aide to General Washington during the Revolutionary War and once had his overcoat stolen while attending a Quaker service. Washington gave him one of his spare coats and reminded him that the Scriptures bid us to watch as well as pray.

* * *

Andrew Carnegie started working for 24 an hour and yet during his lifetime, he made 400 million dollars building iron bridges and steel rails. He declared it a disgrace to die rich and asked newspapers to run contests and offer prizes to those who could tell him how to dispose of his fortune.

Among his many gifts were 60 million dollars to public libraries, 78 million for the advancement of education and although he was not a member of any denomination, he donated more than 7,000 organs to churches.

* * *

During the 1975 World Series, a writer asked the Milwaukee Braves' Bob Buhl what he was going to do after it was over. "I'm going to Saginaw to help the local chamber of commerce." What does he do?" replied Buhl.

"Nothing,"
A journey without baggage

BY ANTOINETTE BOSCO

The book had a strange title, "The Relaxed Grasp." In it Sister Wolff told how she learned that nothing in life is permanent. Loss is always the specter before us, she said, and the only way to cope with it and find peace is to have a "relaxed grasp." Trying to hold on tight to things is the ultimate folly, the poet remarked, because in the end we travel from this world with nothing in our hands. I have lost my book long since. But Sister Wolff has helped me cope with every loss I've known for a quarter century.

No joy in Mudville

BY FR. JOHN CATOIR

The story starts with the poet, Ernest Lawrence Thayer, in 1888, when baseball and the U.S. were both relatively young. Thayer wrote the "Casey" epic (need we remind you of Casey, few know that the author didn't think very highly of the poem or of Casey — other than to anything else. It all makes not only for an interesting story but also for a lesson in the achievement of goals. The SUCCESS of any endeavor is seldom a solitary achievement. Had it not been for Hopper's interpretation, Thayer's poem — and possibly Thayer himself — would have been forgotten today. Keep that in mind when next you are tempted to think that your personal life is the only way to cope with it and find peace.

Teenage alcoholism

Q. What should a teen-ager do if she has a friend who has an alcohol problem but does not want to hurt that friend? (Indiana)

A. First, the bad news. If you truly love your friend, you may ultimately have to hurt her and firmly tell her the truth about her drinking problem. This will be very difficult and you will run the risk of alienating her and losing her friendship. But let's hope you don't have to do that, and so on to...

... the good news. There is another approach to take first. Perhaps you could talk to her about a young friend of mine, Brad, who used to have a fairly serious drinking problem. Brad started drinking because of some temporary problems in his personal life. But after a while it became clear that he was drinking out of boredom.

Brad spent a whole Saturday with Brother Chet visiting a space and science center. Later they explored their hometown in a way Brad had never done before. They began jogging and weightlifting together. Chet even got Brad to read S. E. Hinton's "The Outsiders" and several other youth-oriented novels.

Chet never preached about the evils of alcohol and other drugs. He never said to Brad, "You have a problem and might be an alcoholic." He didn't say, "I want to help you with your drinking problem.

He did, however, steer Brad away from teen parties where the beer would flow and the pot go up in smoke. Whenever possible, Chet would try to plan other activities for a night when a big teen party was scheduled.

Little by little, Chet helped Brad understand that life could be fun, interesting and even exciting without having a beer for breakfast and getting stoned on weekends.

CAN YOU TELL your friend the story of Brad? You might look for ways to suggest alternatives to drinking activities that could be far more stimulating and fun than boozing. Suggest some activities that would keep you and your friend so busy she might gradually lose interest in drinking alcohol. What specific steps would you take to try to help your friend?
Dear Mary: How can my husband and I help our son, age 25, living at home, who is depressed and has no close friends? He graduated from college four years ago and has had a difficult time finding a job, due to low self-esteem and to economic conditions.

He worked where his father is employed for one year before being laid off. After one year he found a difficult time finding a job, due to low self-esteem and to economic conditions.

Our son, age 25, living at home, who is not in good health and constantly worries about our son. (Kentucky)

A rabbit was hopping along a road when he came upon a frog stuck in a deep rut. “Please help me out,” and “Embrace your cross.”

Decorate the vehicles with crepe paper (red, white and blue), crayons, plain paper, family bikes, wagons of strollers. Decorate the vehicles with crepe paper, plan on having a children's arts and crafts parade on the morning of the 4th. Set the time and then make invitations to deliver around the block. Plan a parade Kool-Aid ready for parade participants at the end of the morning. Deliver the invitations as a family.

Middle Years Family Materials: plain paper, pens. Pass out scrap paper and have each person divide his paper in two columns; then compare papers. Together compose a prayer for our country to be said nightly or on July 4th. Adult Family Materials: Bible, writing paper, pens. Read aloud Romans 13:1-7. Share thoughts about it and our nation's government. Each write a short letter of encouragement to your state senators or congressmen.

By Mimi and Terry Reilley

Opening prayer

Oh, Lord, hoyar for you for making our family and all your families across our great country. Lord, help us to appreciate the goodness of our country. Lord, help us to work at making it where it needs help. Bless our president and all his family. Thanks for this Family Night. Lord. Amen.

Lesson

Young Family Materials: crepe paper (red, white and blue), crayons, plain paper, family bikes, wagons of strollers. Decorate the vehicles with crepe paper, plan on having a children's arts and crafts parade on the morning of the 4th. Set the time and then make invitations to deliver around the block. Plan a parade Kool-Aid ready for parade participants at the end of the morning. Deliver the invitations as a family.

Family Life

BY DR. JAMES AND MARY KENNY

Out of the rut

As things stand, you are contributing to his downslide. He is less likely to blow a job opportunity if he needs the job. Forcing him out of the nest should lessen your worries on that score.

There is no way you can help him. Take care of your own affairs. Offer him the opportunity of standing on his own two feet.

As things stand, you are contributing to his downslide. He is less likely to blow a job opportunity if he needs the job. Forcing him out of the nest should lessen your worries on that score.

I DISCOVERED THAT secular publishers are intensely interested in The Christopher Awards with The New York Times annually publishing the winners on its editorial page. I am proud of my award, yes, but I am equally proud of The Christophers for being the presence they are in my profession. A Christopher Award is more than an award special is the man after whom it is named. Dr. Janusz Kofczak was a physician, educator and humanitarian. He worked where his father is employed for one year before being laid off. After one year he found a difficult time finding a job, due to low self-esteem and to economic conditions.

Our Mom and Dad can teach some values of the human spirit.

Family Night

BY DOLORES CURRAN

Movies today, the Christophers light candles by honoring those works that "affirm the highest values of the human spirit.

The first is The Christopher Award for Best Adult book of 1983. From the time I was little, I heard about The Christophers and their good works. Their motto, "It's better to light one candle than to stumble in the dark," was one of my mother's repertoire, right there with "Offer it up," and "Embrace your cross."

The Christophers are well known for their print and media efforts to bring people closer to God and to live caring lives. The staff, I discovered, includes warm and caring people who are professionally trained and dedicated to their apostolate.

It was an uplifting experience to receive the medallion of precious metal with the motto on the back. But what I want to share most with readers is the special and unique value of the Christophers Awards. While most of us complain about the degrading quality of literature, TV and movies today, the Christophers light candles by honoring those works that "affirm the highest values of the human spirit."

The second award, The Janusz Korczak Literary Award, represents a consortium of Jewish, Polish, and Holocaust groups dedicated to honoring a saintly Polish Jew. What makes this award special is the man after whom it is named. Dr. Janusz Korczak was a physician, educator and author who selflessly dedicated his life to the welfare of children. When the Nazis invaded Poland in 1939 Dr. Korczak and his 200 children were removed from their homes and taken to a railway station where they were packed into cattle cars and sent to the death in the gas chambers of Treblinka. Here is how one eyewitness described the scene:

"...I'LL NEVER FORGET that sight to the end of my life... The children went four-by-four. Korczak went first, with his head held high, leading a child with each hand. They went to their death with a look of full contempt for their assassins. When the Ghetto policemen saw Korczak, they snapped to attention and saluted. "Who is that man?" asked the Germans."

Four books for or about children are chosen annually that represent the ideals and humanity of Janusz Korczak. I am humbled to learn that mine was one of the four selected from a group of 80. I am chagrined to admit I knew nothing of Janusz Korczak prior to winning this award but I intend to make up for it by making others aware of his goodness and sacrifice in the face of evil. And I am grateful for receiving an award which bears his name.

(Alt Publishing Co.)

Sharing

1. What was your most favorite 4th of July over the past five years? Describe it.
2. Share a moment each person felt especially close to another family member.
3. Someone share a time he felt God present.

Clothing prayer

— Scripture: 2 Chronicles 7:14.
— Suggested prayer: Oh Lord, thank you for our beautiful country with its great mountains, rivers, open plains, and forests. Help our people to treasure and protect this country's natural beauty. Thank you, too, for our freedoms of speech, of the press, and of religion. Lord, bless our country this coming year. Amen.

Miami, Florida / THE VOICE / Friday, June 29, 1984 / PAGE 17
Alcoholic’s wife seeks advice

Q. I have been married more than 40 years and have four children. For 30 of these years my husband has been unemployed, and I worry that one day I might have to make some decisions in his absence. If he is ever admitted to a hospital, who should I inform about his condition? Is this the responsibility of the doctors? (Pennsylvania)

A. While we as Catholic Christians believe in the permanence and indis- solubility of marriage, we also know that it is morally and practically im- possible for husbands and wives to live together in a home under some circumstances. These circumstances may result from the fault (or illness) of one or the other or both. Whatever the cause, the situation may be so serious as to threaten even the life and health of those involved, in- cluding the children.

A legal separation or divorce in these circumstances may become neces- sary. When the separation happens, nothing prohibits either party from receiving the sacraments of penance and the Eucharist unless, of course, either is conscious of serious unrepent- ant sin.

Note that this is not to say that the marriage bond is broken, or that the husband or wife may marry someone else; only that they may live apart without losing their rights as Catho- lic.

I must be clear that I am not here suggesting that you do this. The facts as you give them surely indicate strong reasons for a possible separa- tion, but this kind of decision should be discussed far more deeply with your pastor or another priest if at all possible or with some friend or trusted confidant. (Texas)

Q. Please explain the use of in- cense, especially at funeral Masses. Why does the priest incense the cas- kett? (Pennsylvania)

A. The use of burning incense in re- ligious ceremonies as a symbol of prayer and worship of God goes back to ancient times. Pagan religious rites included it and it is referred to often in Scripture in connection with Jew- ish ceremonies in Old Testament wor- ship. (See, for example, Exodus 30:34-38.)

At first Christians refused to use incense because of its connection with pagan Roman worship, but later in- cense became quite common, espe- cially at Mass. It is both a symbol of prayer to God and a means to holy things — which is why the altar, the people, the body of the deceased at funeral Masses, the Easter candle and other sacred objects are often in- censed during our liturgies.

Q. Although the priest has pointed a service to the church, is it im- possible to have a Mass in a home instead of in the church? (New Jersey)

A. Many find going from the funeral home to church unbearable, espe- cially at the elderly. Since Mass is celebrated in living rooms, parks and picnic grounds, why the refusal to make everything right by my wife, her children and myself. Where do I go? (New Jersey)

A. The instructions for the Catholic funeral rites state that, when this rite includes the celebration of the Eucharist, that celebration should be in the church itself. However, for a serious enough reason (when the church is not available, for example, when the church itself, the church building or the church’s access to the church would cause grave hardship to some of the family) no regulations will automatically pro- hibit Mass being offered in the funeral home.

Q. I agree with you that if Mass was held the evening before the burial more friends could attend. I was told that the opportuni- ty to have the visitation and funeral Mass in the church the evening before for that very reason. Mass in the funeral home would be another op- tion, again for a serious reason.

Q. If my marriage was married three times — the first time during World War II. None of my marriages were by a priest. My present wife of nearly 20 years I love very dearly, but she is a divorced Catholic. I was married three times — the first time in the Catholic Church.

Q. When I asked one priest if he would marry me, he retorted, “Why? No. Later I met a clergyman of the American Or- thodox Catholic Church who agreed to marry us.

Then since I’ve been worried. I want to make everything right by my wife, her children and myself. Where do I stand in the eyes of the church? (New Jersey)

A. Because you are a baptized Catholic your present marriage would be invalid according to the laws of your church. It would be a civil marriage, but not a legal one. I later met a clergyman of the American Or- thodox Catholic Church who agreed to marry us.

Judging from your letter a marriage in the church with your present wife might be possible even at this late date. Please talk with another priest, explain your circumstances and ask him to help you.

A free brochure answering ques- tions Catholics ask about marriage in the Masons and other groups is available by sending a stamped self- addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.

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Funeral Home

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Why do people watch TV preachers?

Let's have some fun. Get out your pencils and paper for this quiz. The answers may prove to be enlightening to you.

All set? Here we go.

1. The audience for religious television programs, such as CBN, Jimmy Swaggart and Oral Roberts is largely made up of:
   A. People with no religious feelings
   B. Atheists looking for answers
   C. People who want to be saved and don't know how to go about it
   D. Believers, church-goers and contributors to churches
   E. None of the above.

2. The audience for these shows is best described as:
   A. Young married people in the East
   B. Older conservatives with little education
   C. Middle-aged college graduates seeking religious information
   D. Californians.
   E. None of the above.

3. People watch such shows because:
   A. They want to learn about religion
   B. They want to feel better about the world
   C. They are sick and tired of the rest of TV
   D. All of the above

4. Those who do not watch such shows:
   A. Wish they were not on.
   B. Don't care one way or the other.
   C. Will watch if they happen on one.
   D. None of the above.

5. Viewers of TV ministries:
   A. Give less to their local church because they donate to the TV minister.
   B. Give more to their local church.
   C. Give about the same as non-viewers.
   D. None of the above.

6. If someone watches CBN, he or she will be less likely to attend church because of the feeling of having worshiped that week.

7. TV ministers ask for money more often than TV programs by mainline churches.

8. Women outnumber men on religious programs.

9. Minorities are well-represented on TV shows hosted by ministers.

10. On religious TV shows, as on the remainder of TV, men have the power and women are shown as weak.

11. People who watch religious TV are more likely to read the Bible.

And now for the answers. Give yourself a point for every correct one:


How did you do? If you scored high, I'll bet you read the same report. If you scored low, I didn't. I got the report from a study of the electronic church by researchers at the Annenberg School of Communications at the University of Pennsylvania and by Gallup. The study was commissioned by a consortium of religious organizations, including the U.S. Catholic Conference.

The groups wanted the study done because of worry over how TV ministers affected the local church. Do they draw away members? Do they siphon off funds which should go to local charities? The answer turned out to be "no!"

But it's also interesting that the TV ministers, in effect, "save the saved," as one Catholic priest put it. Generally, the religious shows do not convert people, win back those who have left religion or bring God to atheists. In short, they reinforce rather than win souls.

But the study did not cover my major concern over such programs: do they fool up the beliefs of those who are not fundamentalists—such as Catholics—but who tune in for the joy and uplifting content? I think they can and do. But that's another column.

Journalists bring China to life


After reading "One Billion," you might find yourself gravitating toward China stories in the newspaper with the perspective of someone who has just returned from an extended stay in Peking. The book isn't especially long, and it certainly isn't tedious, but whether you read it a chapter a day or in a couple of sittings, you're going to feel a special interest in a people who make up a quarter of the world's population.

And the book is about the people, not about a country in the abstract. It concentrates on the day-to-day life of just plain folks—the factory workers and clerks who keep the system going. The broad social aspects of the country, the pervasive communist political system, and leisure time are all touched in terms of how they affect people.

Some of the topics are already well known to Western readers: China's strict—some would say draconian—birth control policies; the crowds of people from which the book takes its name; the difficulties of an "ideographic" language (a Chinese character typewriter needs about 5,000 pieces of type to write everyday Chinese words). Other topics are less familiar: the influence of a 3,500-year-old bureaucracy and how the Chinese side step it; the effect on productivity of guaranteed employment, called the "iron rice bowl" by workers; the undermining effect the upheaval of the Cultural Revolution still exerts on every facet of life, including casual conversation.

Perhaps the most profound impression the book will leave is of the deep sense of community the Chinese have. The subordination of the individual to the needs of the group ap
Prayer life is thriving at St. Agatha's parish in Miami. During the Families for Prayer program — a group known to offer prayer in the home — the parish team visited a record-breaking 2,200 parishioners in 20 years. In a well-organized outreach plan, coordinator Guillermina Damas divided the parish into 15 regions.

"I went to Caruillo leaders, youth groups, the CCD and others, and got them all working together, headed by 15 directors," she said.

Key workers in the Families for Prayer outreach were: Antonio Fernandez, who runs the program, Gisela Embil, education and Humberto Valdes, youth.

Activities in the parish which complemented the prayer program included a special Mass, Spanish and English banners created by the youth group and a weekly meeting between parents and child psychologists.

**Catholic Daughters hold convention**

The Catholic Daughters of the Americas from the State of Florida recently held their Biennial Convention at Pensacola, Florida. During the Convention the election of a new slate of officers for two years. Jean Baumgartner, a member of Court In- deed. A Carmelite Brother who was ordained in 1939.

and will begin at 9:00 a.m. Rosemary and for his work with persons suffering from impaired hearing. Memorial Services for Father were held at the latter on Tues. evening, July 13th, 14th and 15th.

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The Pallotine Fathers have recently awarded $45,000 to Drs. Joseph and Mercedes Raton has been ordained to the Carmelite Order in Brooklyn and will begin at 9:00 a.m. Families for Prayer outreach were: Antonio Fernandez, who runs the program, Gisela Embil, education and Humberto Valdes, youth.

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LEARN TO DRINK
A guide for everyone that can learn. Lessons for your convenience. Phone Helen Ryan (member St. Hugh), 668-4598.

LEADER OF THE DAY
Thanks to the St. Jude's prayers answered. Publication promised. J.J.

THANKSGIVING NOVENA TO ST. JUDE
Oh, holy St. Jude, Apostle and martyr, great in virtue and rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who through great need and despair find themselves in a time of need. To you I have recourse in this hour of need, in the confidence that your mighty hand will bow to help you with great power to come to my assistance. Help me in my present and urgent pleading. In return, promise to make you my known cause and cause you to be invoked. To St. Jude, Father, Son and Holy Spirit, we give the glory and eternal life. AMEN. This novena has never been known to fail. I have had our Lady of Good Health and all who invoke your aid. AMEN. This novena has never been known to fail. I have had

GOD send me the grace to overcome the obstacle, to please You and the holy saint invoked. To be invoked. To the St. Jude's novena. To all who invoke your aid. AMEN. This novena has never been known to fail. I have had

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A seed that dies to bring forth life

By Patricia Davis
NC News Service

The phone was ringing with special insistency as I walked into the parish office one Monday morning in early March.

"I'll bet that's Mrs. Johnson," I thought as I hurried to the desk. "Who else would call at this hour?"

Now in her 80s, Mrs. Johnson filled in some details about the family. I'll call them the Hanks family here.

SHE HAD KNOWN the family for a long time and was an unofficial grandmother to them — as she was to many others. Somehow, years before, she had persuaded Margaret Hanks and the three children to be baptized; but they had remained uncatechized and rarely went to church.

Several weeks ago when Lewis was diagnosed as having terminal cancer, he too had been baptized. Now it was my job to prepare the family for his death.

My education and experience in nursing and theology were supplemented by intense silent prayer during the final few minutes of our drive.

Margaret Hanks' tearful, warm greeting eased my nervousness, and their courage and faith of these years earlier, for example. They had fought to save a marriage which I now saw growing stronger with each passing, precious day.

I spent many more hours perched at the corner of Lewis' bed learning to know and love the Hanks family.

Margaret and Lewis told me about their near divorce several years earlier, for example. They had sought the sacrament of the anointing of the sick, and not long afterward Lewis was moved to a hospice.

Relieved of the physical burden of his care, some of Margaret's strength returned. Counseling was available for all in the family. At the hospice, Margaret and the children were able to be with their husband and father at any hour in a home-like setting, where staff, volunteers and the families of other patients offered constant support.

Lewis' pain was well-controlled. He remained alert, but the need for words decreased. Sometimes I just sat beside him, holding his hand. He had already lived twice as long as expected when he returned to his home in September. And he would live two months longer.

Margaret's call came on a Friday morning. "He stepped over," she said. Several times that day Lewis had asked her if she were all right. Then, while Margaret and the children were sitting on his bed, talking and watching television, Lewis squeezed Margaret's hand and died.

In the courage and faith of these friends, I had already witnessed resurrection.

Know Your Faith

GOD in the Human Situation

By Father John J. Castelot
NC News Service

St. Paul's fate was hanging in the balance when he wrote to the Philippians from prison in Ephesus. Would he be released unharmed? Or would he be executed?

An ordinary person, faced with these alternatives, might be expected to ask prayers for his freedom. But Paul was no ordinary person. His reaction to the dilemma was a magnificent statement of the Christian attitude toward death.

"I have full confidence that now as always Christ will be exalted through me, whether I live or die. For to me 'life' means Christ. Henceforth I consider much gain. If, on the one hand, I am to go on living in the flesh, that means productive of good, and I do not know which to prefer." PAUL GOES on to say: "I am strong, no longer to be brought low. I long to be freed from this life and to be with Christ, for that is far better..." yet it is more urgent that I stay alive for your sakes."

It is not that dying was a pleasant prospect for Paul. It was evil, the ultimate evil humans face.

As Paul wrote in another letter, speaking of the ultimate victory of God over all evil: "Christ must reign until God has put all enemies out or pain, for the former world has passed away" (1 Corin- thians 15:25-26).

Speaking of the same ultimate triumph, the author of the New Testament book of Revelation wrote with typical imagery: "Then death and the nether world were hurled into the pool of fire, which is the second death. . . . God shall wipe away every tear from their eyes, and there shall be no more mourning, crying out or pain, for the former world has passed away" (Revelation 21:4).

CHRISTIANS do not whistle in...
GOD in the Human Situation

Mourning the lost springtime

By Dolores Leckey
NC News Service

I was 4 when Aunt Jenny died. It is my earliest memory of death. My father and his large family of brothers and sisters were all terribly saddened by the unexpected loss of their sister at the age of 42. But what I saw as a small child was simply another family gathering, even a celebration, in my grandparents’ house. There were, however, some noticeable differences from other celebrations. People were eating and drinking and singing Irish songs, as my family always did at parties. But this time there were crying too.

In the living room was beautiful Aunt Jenny, surrounded by flowers and wearing a pretty dress with a white lace collar. I have never forgotten how cold and still she looked, like a stone worn smooth.

While that memory continued to live with me, I think that during childhood and early adolescence I didn’t allow myself to think about death, my own or anyone else’s.

LATER, YOUTH and the steady flame of hope continued to pull me toward my own life tasks. Marriage and children and work and community became the focus of my thoughts and prayer. Death seemed far away.

Then one day, a spring day filled with dogwood and azaleas and the almost heartbreaking newness which spring signals, it came to me: I wouldn’t always be here for springtime. I recall crying out to God, “I cannot bear never to see or smell another springtime!”

For the first time, my own death registered as a distinct possibility. For some time afterward, the change of seasons regularly drew forth tears. I, like many others, was grateful for the works of Dr. Elizabeth Kubler-Ross.

Her interviews with people who had been declared clinically dead and who “had come back to life” suggested a peaceful transition from this life to the next. Patients spoke to her about an embracing light and about the presence of an absolutely love.

“Well,” I thought to myself, “perhaps the light contains all the springtimes there are.”

“THE DIALOGUE,” a book by St. Catherine of Genoa, a 15th century laywoman and mystic, provides depth to contemporary investigations into the afterlife. In the book, St. Catherine, a married lay woman, described purgatory as a fundamentally happy state because the soul is becoming less ego-centered and steadily more God-centered: It is still growing.

There would be pain, she felt, but it would be the pain of growth, and thus accompanied by joy.

I too think the joys and the struggles of earthly life are not lost. I think we take them with us as we move into the next stage of existence.

And I no longer mourn my lost springtimes. I think they would be there for me and for others, brighter and more fragrant than the present reality.

As St. Paul reminds us in 1 Corinthians 2:9, “Eye has not seen, nor ear heard, nor has it entered into the human mind” what God has prepared for those who love him.

Now I am more conscious that each day of my life brings me closer to that moment of knowing. The issue is how to live out the measure of the days. Each day is a gift; each day offers opportunities to work honestly, to love concretely and to pray ceaselessly.

... of death

the dark, pretending that death is a fun thing to be taken lightly or laughed off. The prospect of dying is a terrifying for the Christian as for anyone else. But there is one big difference, an all-important one. For the Christian, death has meaning. Death is not the absurd final difference, an all-important one. Death is not the whishing, crushing.

What makes it possible for Christians to hope is their belief in the resurrection of Jesus, which Paul observes is the pledge and model of our own resurrection. Jesus’ resurrection was not an isolated event. Paul says, instead, Jesus “will give a new form to this earthly body of ours and remake it according to the pattern of his glorified body” (Philippians 3:21).

No wonder Paul can cry out triumphantly, almost defiantly: “O death, where is your victory? O death, where is your sting?” Thanks be to God who has given us the victory through our Lord Jesus Christ” (I Corinthians 15:55-57).
By Debbie Landregan

DALLAS (NC) — Two diocesan priests who juggle the duties of their ministry with the responsibilities of parenting have said they find it enhances their ministries.

FATHER RUDY KOS, 38, assistant pastor at All Saint Church, and Father Rick Tullius, 37, pastor of Blessed Sacrament

'Parenthood has given me an insight into family life and its problems that a lot of other priests don't have.'

Fr. Kos

Church, both have legal custody of teen-agers.

Sibert, a 19-year-old high school junior, has lived for the past two years with his legal guardian, Father Kos, and two other priests in the rectory at All Saints in North Dallas.

In 1979, Sibert became Father Kos' legal ward in 1977, the same year the priest entered the seminary.

Across two, in the Oak Cliff section of Dallas, Timmy, a 17-year-old high school junior, lives with Father Tullius and another priest in the Blessed Sacrament rectory.

TIMOTHY, whose last name was withheld, has lived with Father Tullius since becoming his ward in 1980.

Father Kos' relationship with Sibert goes back to when Kos was a layman and director of the palominary rehabilitation unit at Methodist Hospital in Dallas, where Sibert was a patient suffering from chronic bronchitis.

Sibert's mother, who was divorced, asked Kos to be the boy's legal guardian. In 1977 attorneys drew up custody papers. Father Kos was ordained four years later.

Sibert lived with his mother until Father Kos received permission from Msgr. Raphael Kamel, pastor at All Saints, for the teen-ager to move into the rectory.

Father Tullius met Timmy and his mother 11 years ago in the parking lot of St. Cecilia Church in Dallas where the priest was assistant pastor.

The PRIEST KEPT in contract with the two and when Timmy's mother became unable to care for her son, Father Tullius stepped in to find a place for the 10-year-old boy to stay, eventually enrolling him in Boys Town, near Omaha, Neb.

'I wasn't in a position at St. Cecilia's to take on the responsibility of a child. There was no place for him to stay,' Father Tullius said.

The 'Father-son' situation has raised some eyebrows among clergy and laity alike, the priests said.

'Some priests don't like it. They have an idea of the priesthood that is something other than being a father,' Father Kos said.

'I think I am a good preacher and that my sacramental ministry is not hindered, but enlarged because of it.'

FATHER KOS said parenthood "has given me an insight into family life and its problems that a lot of other priests don't have.'

Father Kos said, "I realized how spoiled I was. When a 13-year-old came into my life, I felt the whole center of my life change," he said.

Having priests as dads is something hard for the two boys to explain to others.

'The first reaction is shock," Tullius said. "They don't believe me until I explain that Father Rick is my legal custodian.'

'Some priests don't like it. They have an idea of the priesthood that is something other than being a father.'

'Some don't understand it,' said Sibert. "Some people back off.

ONE OF THE PROBLEMS of being a priest's son is the expectations others have of you, teen-agers said.

"I don't like being stereotyped as a kid of preacher's son," Sibert said.

Break dancing? Give me a break!

By Hilda Young

NC News Service

I have it on good authority that it was after three KGB agents saw a group of break dancers on a Los Angeles street corner go unrestored that they figure the country wasn't safe anymore and recommend the Olympic boycott.

I CAN SYMPATHIZE. When I drove by the kids' school not many months ago I saw an unruly crowd of youngsters gathered around two boys and cheering them on. "Break this up!" I yelled, jumping out of the car.

"Stop that fighting or I'm going to call the police," I said under my breath.

"Relax, lady," said some kid with an eye patch, fluorescent orange sock and scared hair. My mouth dropped open as he walked backward up to me, but looked like he was walking forward, or was it the other way around? "We're just dancin'," he said.

"I don't care if you call it rumble frontward, or was it the other way around? "We're just breakin'," he said.

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Actually, I really hadn't. But I decided it was something about which I could survive well without significant exposure. At least that was what I thought until I found No. 2 son twirling on his back on the kitchen floor this week like a human tennis ball with backspin.

"Just practicing my breakin'," Mom. Why don't you try it?" he panted out of breath.

"If God had meant to spin like a top he would have given me a huge center of gravity coming down to a point at the bottom," I answered, regretting I had. "Don't you dare say anything," I said under my breath.

"What about you Dad?"

"The last time I did that I was wearing a football uniform and Jimme-the-Cruncher Murphy from West High had just given me a downfield block,'" spouse answered.

THEY SAY THE LIMBO was invented by someone in protest of pay toilets, the twist by a shoe resolver and the Charleston by people waiting for a bus on a Chicago street corner in January. My guess is there's a chiropractor behind break dancing somewhere.